











The

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Education **for** **full** **Passionist** **living**

Our education is ever to be likened to a kind of liturgy, and produce the mentally, morally, and socially mature Passionist priest.

By
Very Rev. Walter Kaelin,
C.P.

AND HE himself gave some men as apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, in order to perfect the saints for a work of ministry, for building up the body of Christ, until we all attain to the unity of the faith and the deep knowledge of the Son of God, to perfect manhood, to the mature measure of the fulness of Christ" (St. Paul to the Ephesians, Chapter 4, Verses 11 to 13).

"There are certain things so necessary for the progress of the Church that a mere mention of them does not suffice: they need to be frequently reviewed and appraised. The attention due to studies is especially one of these, for the standards of studies and the welfare of the Church are intimately joined." It is evident how suitably these words of Pope Leo XIII concerning the whole Church may be adapted to our Congregation, and to our province. This congress is a wonderful opportunity and we must make the most of it.

If there is a note of optimism and expectancy in this meeting, it belongs there because it is contained in the documents of

Popes Pius XII and John XXIII when these vicars of Christ give their estimates of the opportunities of our age. Of the many possible passages that illustrate this, let us quote the following from Pope Pius XII given in 1958—six months before his death, to the delegates of Pax Romana: "In our opinion, no other era since the advent of Christ has been so decisive regarding the development of man, as this one of ours." Then he gives the reasons for his optimism: "For the first time, men are aware not only of their increasing interdependence, but also of their marvelous unity. This means that humanity will become more and more inclined to recognize that it is the Mystical Body of Christ." He then refers to our age "as the Springtime of History," because it affords us a glimpse of what St. Paul calls: "The loving design of God, centered in Christ, to give history its fulfillment by resuming everything in Him" (Eph. 1:11). "In the fulness of time, to re-establish all things in Christ." And Pope John in his recent encyclical, *Mater et Magistra*, is even more explicit in developing this same theme. In the whole of papal literature, there is no description of the progress in the world as complete as that contained in *Mater et Magistra*. He speaks most emphatically of our progress towards the world's global consciousness of itself in the Mystical Body. He intends to make us see the reality-value of our faith. Appropriate passages would be too long to quote here. Suffice it to say that in these and other papal docu-

ments, it is clear that this is an age of change and progress. And so it is well that we have these meetings to take a new look at our own program and properly adjust our thinking to this progress.

I AM NOT here to give some neat formula for success. Where much greater minds have failed in other such enterprizes, you will certainly hold me excused. But that does not absolve us from a joint effort in searching for that formula of success. Strive, we must. Is not this exactly what the Holy Father in his Christmas message urges us to do? The miraculous youth of his spirit is seeking now, in his 80th year, for those who will join him in his quest for a new firmness and clarity of statement, who will see eternal truths with a fresh eye and describe them with a more incisive pen. This is the thrill and promise of the summoned council, and we must pray that it will give to the voice of the Church in our time a new timbre and resonance, an added depth of penetration. In our own humble way, we want to accomplish something of that in this miniature ecumenical council of ours.

Not to go on making progress is the same thing as ruin and utter destruction. It is the very law of nature. *Sedes Sapientiae* and our own *Ratio Studiorum Generalis* urge us to make more and more progress in our program of studies, to meet changing times and conditions. At the last meeting of the Mission Secretariat, the

theme was: "A new spirit for a new age." One of the Jesuit missiologists pointed out that in this, we are not dealing with something unique, because every age is a new age. "A new age is any age," he said. So there must be change; there must be development.

Our province is now 55 years old, and we may begin to think we have reached our maturity. But maturity can be a diabolical thing. It can bring self-satisfaction, which does not think new ideas or new visions, and spurns any new vitalization. So we dare not take ourselves too seriously.

All reforms, that are truly salutary, must cut into the established pattern of usage and remove the outcroppings of habit, misunderstanding, even sloth—and that unjustified or spurious conservatism. True conservatism preserves the essentials, but is quite willing and anxious to sheer off the wild growth that weakens and rots. True progress does not ride roughshod over what is good, and mature, and old. But much education has become journalistic, rather than deeply researched or truly intellectual. The new is simply judged better than the old. The news-making can take over. So there is need for caution and prudence.

EVENTS of the world in which we live today have been shaping and continue to shape things for a severe testing of our priests today and tomorrow. There must be wise adaptation to the conditions of our times. In the words of the sainted Pius X, the

continuing role of the priest is "sanctificari et sanctificare." "The future of the Church," he went on, "depends upon the quality and spirit of our priests, on their ability rightly to interpret, sympathetically to expound, and sincerely to display the teachings and the life of the Church of Christ. To carry on this work, we need a cultured priesthood. That kind of culture must be provided from the bottom up and now from the top down." In all of our sessions, our predominating thought must be the preparation of our candidates for the priesthood to the mature measure of the fulness of Christ. St. Vincent de Paul wrote that the training of priests is, among priestly functions, "the most difficult, the highest, the most important for the salvation of souls and the progress of Christianity." This is why the greater concern of the Church is for quality more than quantity. As Pius XI wrote: "The desire of numbers at the expense of quality defeats its own purpose, and betrays a lack of confidence in God who never abandons His Church." And Pius XII expressed the same thought: "The people are right in wishing for holy and learned priests." And years before St. Jerome had sounded the same warning: "Holy simplicity helps only itself. For although it edifies the Church through personal merit, still it harms her if it does not withstand her enemies." So, we must never let quantity obscure our notions of quality. Even though everywhere there is this demand for more laborers in the vineyard, we must

never relax in our complete adherence to the unchanging ideal for the priesthood, to the unchanging ideal of the Incarnate Priest, whose soul purpose was to bring God down to the people and to raise the people up to God. Thus we will do our part in prolonging the ageless ideal of Christ's own priesthood, "drawing all things and incorporating all things in Himself."

From the letters of Our Holy Founder, it is clear that he had very much at heart the adequate training of our young men. He took great pains to choose as lectors those most capable for this most important apostolate. He appealed to them to have the highest motives: "Regarding your assignment, Your Reverence will have reason to humble yourself much and at the same time to give all the glory to the Divine Majesty, since your duty will be more exalted than the missions. For, you are to cooperate in making missionaries." Again he wrote: "I rejoice in the Lord that you are carrying on the charitable and fruitful task of teaching these good clerics. I hope that they will profit much, both in knowledge and in piety by means of your good example." So, your office has to do with the formation and multiplication of other Passionists. The saying of Wisdom can be aptly applied to you: "Those who instruct many unto justice shall shine like stars unto all eternity." Often our Sainted Founder expressed his deepest gratitude to the lectors, a gratitude that is still shared by every superior and by every member of our Congregation.

THE dignity of a lector's work cannot be overestimated. He is entrusted with forming young minds, for better or for worse. Every lector has a heavy responsibility toward his students, because these young men both consciously and unconsciously introject into their own lives the attitude, the methods, the habits of their lectors, with eternal consequences in the balance. But then too, the success of the priest is due in large part to the dedicated work of his lectors. As Cardinal Pacelli said in 1932: "The giant tree of the *Summa* planted by St. Thomas has its mighty roots deep in the fertile soil of the school of Albert the Great."

This dignity and importance of the lector's work demands a sense of dedication. He must develop and maintain interest in his field. He must keep abreast of developments in his subject, by reading professional treatises, by attending meetings of scholars occupied in the same field. Also, this sense of dedication will keep a lector interested in his students, making sure that they learn, making himself available to them in their difficulties, making himself establish a good interpersonal contact with them.

This sense of dedication will enable the lector to make the necessary sacrifice of the ministry which might interfere with his work. Certainly, lectors will have abilities in other fields. But if he does not keep up on the literature in his field and constantly deepen his competence in his field, it will be only a matter of time before he loses interest and effectiveness as a lec-

tor. A lector who is faithful to his assignment will never let other works positively interfere with his teaching. Sometimes, that will demand that even the apostolic preaching this individual could do most successfully, be curtailed. A sense of dedication will enable him to make this sacrifice cheerfully.

Pope Pius XI recommended these words of St. Bernard to the prayerful consideration of every lector: "There are those who crave knowledge only in order to know: and this is contemptible curiosity; there are those who strive for knowledge in order to sell it: and this is wretched beggary. There are those who are anxious to learn that they may edify; and this is charity; and there are those who learn in order to be edified; and this is prudence." And so, even in knowledge, there must be charity and prudence. Otherwise, it can become snobbery, pride. If our lectors, always mindful that they have been appointed not only to teach, but also to inspire and edify by their example and dedication, will carry out their duty with the greatest diligence, then their educating will be a formation, or education in its fullest and richest form. They will be doing their part in educating youth, who are mentally, morally, and socially mature Passionist priests. And thus our province will continue to flourish and correspond with the designs of Divine Providence for her. In having this congress, we do not wish to give any impression that it is being held to rectify the acts of our predecessors in

any manner. Rather we wish to emphasize that it is being held to advance in the way in which they have so wonderfully placed us, as we follow the advice of Leo XIII asserting that the importance of this subject demands frequent treatment, by way of review and appraisal.

FACED with these responsibilities, let us turn to Jesus Christ who alone can give us the strength, each to act for the common good according to his appointment: "Some he has appointed . . . teachers. They are to . . . build up the frame of Christ's body, until we all realize our common unity through faith in the Son of God and fuller knowledge of Him. So we shall reach perfect manhood, that maturity which is proportioned to the completed growth of Christ," paraphrasing of Ephesians, to the mature measure of the fulness of Christ.

Finally, our program of education is not a separate compartment within our Passionist life. Education can be mistakenly looked upon as something apart, just like the liturgy can be mistakenly looked upon as something apart from the Church. But the liturgy, as we all know, is not a separate compartment within the Christian life, just as our private prayer is not, or our apostolic activity, or our social life itself. All of these must be viewed simply as the ingredients of man's life in its entirety. In that kind of a relation, must we look upon education in our Passionist Life, if we are to have true integration. Thus, our education is

ever to be likened to a kind of liturgy, and produce the mentally, morally, and socially mature Passionist priest. That means—mentally, he must be a scholar; morally, he must be a saint; socially, he must be a community man. All our programs must be judged in relation to their being able to produce that kind of a Passionist.

And so let us begin this work with the perfect prayer, the prayer of our Eternal Priest, Christ Himself, that, through this congress, we and our students may all, like Him, advance in wisdom and age and grace before God and man. May our Sainted Father, Paul of the Cross, intercede for us that

our students will be good Passionists; may our sainted brother, Vincent Mary, so outstandingly successful in his seminary work, guide us that our students will be good priests. In the name of Christ, let us proceed—in the wisdom of Christ, in the grace of Christ, in the priesthood of Christ in which we all share, and in which we must all grow to the mature measure of the fulness of Christ.

* * *

This talk was delivered by the Provincial of Holy Cross Province at the opening of the Lector's Congress at Warrenton, Missouri, December 26, 1961.

Theology and priestly culture

by Joseph M. O'Leary, C.P.

*We shall preach with power
and earnestness because the
sublime truths of faith
hold possession of us
and compel utterance.*

OUR day of lecture is propitious—our Lady's Presentation. The devotion of our Holy Founder to our Lady under this title established a great tradition in our Congregation: a tradition sealed by the dedication of the first retreat in her honor, and in our own day by the solemn promulgation of our revised Holy Rule on November 21, 1959.

Then, too, the feast holds a meaning for our present purpose. "In the Eastern Liturgy the story of the Presentation in the Temple is understood as an illustration of the fact that throughout her life, Mary was wholly dedicated to Christ and that this dedication was rooted in contemplative faith."¹ It is my hope to help you somewhat in rooting your priestly lives in the contemplation of God and divine things.

I want to offer you some reflections on the relation between theology and priestly culture. Three propositions are proposed: 1) Theology should be the determining factor in the culture of a priest; 2) Theology should be for the priest his instrument or frame of reference to determine the value and use of other elements of culture; 3) Theology should be the source or spring of priestly life and priestly ministry. Under the last point, we can give attention to some practical suggestions to further the priest's culture through theology.

FIRST, of course, I must make clear the sense in which I use the terms, "theology" and "culture." It will be simpler to describe culture first. The term is derived originally from tending natural growth—e.g., horticulture. By analogy, the term transfers to the *process* of human training or to the *issue* of such training. Here, I understand culture to mean: mental and spiritual refinement—the well-trained, informed, disciplined, enriched human

spirit. Culture in this sense controls the development of memory, imagination, emotions, mind and will.

Now as to the sense I here attach to the term, "theology." I confine my meaning to sacred theology, assuming the mastery of natural theology through philosophic training. The master work of St. Thomas is called the *Summa Theologiae*; but in its opening question, the Angelic Doctor uses the term "Sacred Doctrine." As you know, we have many opinions on his understanding of the term.

Cardinal Cajetan takes sacred doctrine to mean knowledge either formally or virtually revealed by God, abstracting from whether it is knowledge through faith or through science.² John of St. Thomas gives two senses to the term: sacred doctrine is theological doctrine in general; or theological science, certain knowledge deduced scientifically from formally revealed truths.³ Many modern authors take theology to be the science of virtually revealed truths, accepting the latter sense of John of St. Thomas.⁴ Fr. Bonnefoy, O.F.M., identifies sacred doctrine with the body of truths immediately revealed by God and imposed on our faith.⁵

Père Congar, O.P., considers sacred doctrine as divine instruction proceeding from revelation, including Sacred Scripture and theology. Fr. Van Ackeren accepts sacred doctrine as divine instruction, but narrows it to mean the action of a teacher. To him, Sacred Scripture is an instrument, an efficient caused of sacred doctrine: sacred the-

ology is a habit, the final cause of sacred doctrine.⁶

In this multiplicity of explanations, we turn to St. Thomas himself for further light. In the Prologue to the First Book of Sentences, St. Thomas uses the terms, "theology," "sacred doctrine" and "Sacred Scripture" without distinction.⁷ Further help comes from the Angelic Doctor's words in his *Commentary on the De Trinitate of Boethius*: "Since the perfection of man consists in his union with God, it is right that man, by all means which are in his power and in so far as he is able, mount up and strive to attain to divine truths."⁸ "Oporet quod homo ex omnibus quae in ipso sunt, quantum potest ad divina innitatur et adducatur."

"By all the means which are in his power and in so far as he is able": here we have our clue, our key. So did the great Francis de Vitoria conceive theology: "The office and function of the theologian is so extensive that no argument, no dispute, no place seems foreign to the theological profession and institution."⁹ So, therefore, I like the words of N. Alexander: "I will allow that a man is scarcely half a theologian, who, although well-versed in scholastic questions, is a stranger, or has only a passing acquaintance, in the fields of Sacred Scripture, ecclesiastical history, the councils, and the teaching of the holy Fathers."¹⁰ Let "councils" stand here for canon law and we all find ourselves in the grand fellowship of theology—the study of the sacred sciences.

To sum up: here I take theology to mean the mind's serious concentration on the sacred sciences: on God's truth as revealed immediately or mediately, on all that aids to a deeper penetration and development in our understanding of God and divine things.

TAKING theology in this wide acceptance, we may apply to it the sublime words of St. Thomas: "Sacred doctrine is a science, because it proceeds from principles established by the light of a higher science, namely the science of God and the blessed—Therefore, sacred doctrine bears, as it were, the stamp of the divine science."¹¹ "Sacra doctrina sit velut quaedam impressio divinae scientiae." The light of faith itself "is, as it were, a kind of impression of the First Truth in our minds."¹²

For many years, these inspiring words of the Angelic Master: "Sacra doctrina—quaedam impressio divinae scientiae," have been before me under a copy of Botticelli's, St. Thomas. Recently confirmation of my own appreciation came to me in the words of Père Congar, O.P.: "God knows all things in himself and links all truths to that of the mystery of God himself—his necessary mystery, that of his existence as One and Triune, and his free mystery, that of redemptive incarnation. Our task is to imitate as far as possible the knowledge of God and to give to our theology its maximum value as *science*. And to verify it fully as wisdom. For in the last analysis, the-

ology as science is an imitation, through the human and rational effort of speculation, of the science of God himself. 'Impressio divinae scientiae, dit S. Thomas' (I. Q. 1, a. 3, ad 2: In Boet. De Trinit. Q. 3, a. 1, ad. 4). This is no eloquent formula, but a technically precise expression of what theology is for the Angelic Doctor: based on the gift of faith, a certain imitation or reproduction, by the human intelligence of the believer, which is to say through rational discourse, of the linking (enchainement) of things as existing in the divine thought, where the less intelligible things are known in the most luminous, all finally in the light which is God himself—An effort to think the world as God thinks it."¹³

"To think the world as God thinks it." Is not this our calling as priests? Surely we are willing to go along with St. Thomas, when he says: "To use the words of Hilary: 'I am aware that I owe this to God as the chief duty of my life, that every word and sense may speak of Him?'"¹⁴ I submit, therefore, that theology should be your goal, the determining factor in your priestly culture.

St. Thomas' sublime conception of theology as an impression of divine knowledge should inspire your priestly formation and ministry, as it is said to have inspired Raphael's *Disputa*.¹⁵ Raphael did the decoration of the great room—Stanza della Segnatura. At the time, the meeting room housed the private library of the pope. This determined the order and meaning of

the decoration. Raphael's work manifested the four great faculties: theology, philosophy, arts, law.

The fresco of theology, the *Disputa*, represents an ideal council of the Church. The Holy Eucharist on the altar is the center. Above the Eucharist are the figures of the Father, the Son and the Holy Spirit. On either side is the court of heaven: Prophets and Apostles. On earth, to either side the Church's theologians; nearest to the altar, the four Fathers of the Church. The group in the foreground engages in intense speculation.¹⁶

Certainly, we have been chosen to share this sublime inspiration as Christian teachers. "Euntes ergo docete omnes gentes:—docentes eos servare omnia quaecumque mandavi vobis."¹⁷ Sanctify yourselves in truth, as theology forms you "fit ministers of the new covenant."¹⁸

MY second proposition follows naturally from my first. As I have described it, theology or sacred science is your duty of state. "And now, O priests, this commandment is for you:—For the lips of the priest are to keep knowledge, and instruction is to be sought from his mouth."¹⁹

Secular knowledge, unless controlled directed by theology, can absorb too much time and attention. It can become a danger to the priest: lessening in him the supernatural vision of faith and eternal meanings; imposing natural principles of rule and measure. One hundred years ago,

Wordsworth complained: "The world is too much with us; late and soon, getting and spending, we lay waste our powers:—we have given our hearts away—we are out of tune."²⁰ What are we to say today, in the deluge of the worldly communication arts?

Theology must be fostered as our appointed instrument to evaluate and use the elements imposed on us by what is called modern culture. The world deceives us more by imposing on our imaginations than by convictions of reason. We can be captivated, cribbed and confined by the apparent wealth of knowledge and information that come before us. The truth must keep us free. All must be sifted and measured by the Christian mind—a mind enriched by the immeasurable riches of Christ: riches revealed in Sacred Scripture; pondered by the Fathers of the Church; explained by the great theologians; expressed in the moral decisions of the law; illumined by the pages of ecclesiastical history.

"It is then your duty—to dedicate yourselves assiduously so that the seed of heavenly doctrine be sown generously in the field of the Lord."²¹ These are the words of Leo XIII. To ourselves as priests, we can apply the words of Pius XI to Catholic youths: "Besides minds and hearts filled with sound and solid culture, they require a wise, calm and balanced criterion in order to judge and to feel rightly about man and events, so as not to let themselves be led astray by false impressions, by unruly and enfeebling passions, or by public opinion."²² For us,

theology is that wise, balanced criterion to evaluate and use other things.

We have no case against other branches of knowledge; they are to be welcomed for what they are. To us, as priests, they are *means*, not ends. We need the sure anchor of theology to steady us. Our first intent, our constant effort is to keep our sacred learning wide and life-giving. We are "stewards of the mysteries of God."²³ As wise builders, and God's helpers, we lay the foundation, which can only be Christ Jesus. What we build upon this foundation, "gold, silver, precious stones, hay, straw—the work of each will be made manifest, for the day of the Lord will declare it."²⁴ Indeed, our life and ministry will declare it. Our range of interest, or conversation, our recreation—all will tell whether sacred doctrine is our frame of reference, our rule of value, our principle of choice.

Here, we are to apply the Ignatian principle of indifference to created things. Worldly knowledge, worldly interests are proper for us insofar as they are *means* to our priestly life and ministry. Indeed, our priestly culture is to be "an enclosed garden, a fountain sealed."²⁵ We shall take care to "catch . . . the little foxes that damage the vineyards; for our vineyards are in bloom." The bloom can easily go through useless reading, idle interests.

St. Thomas defends my proposition. In the Prologue to the First Book of Sentences, he declares: "Theology *judges* (or commands—*imperat*) all

other sciences as *principal*; secondly, it *uses* all other sciences as vassals in its own service."²⁶ The case rests.

IN OUR Holy Rule, the opening words of the chapter on prayer are as follows: "The meditations generally shall be about the divine attributes and perfections and the mysteries of the life, passion, and death of our Lord Jesus Christ, from which chiefly all religious perfection and sanctity take their rule and increase."²⁷ Need I say that our priestly meditations are deepened and enriched by our assimilation of theology? From this, indeed, comes "rule and increase (*magisterium et incrementum*)."

As for our preaching, the development of the "*habitus theologiae*" will enable us to announce "the unfathomable riches of Christ . . . to enlighten all men."²⁸ Well-versed in the mystery of Christ; comprehending with all the saints the breadth and length and height and depth of Christ's love, we pour out the fullness of Christ to our hearers.

In acquiring this habit of theology, a certain order and progression must be established. In each of the disciplines of sacred science—theology, Sacred Scripture, patristics, canon law, history—basic principles must be firmly grasped. The purpose of the class manuals is to present these principles; to give precise indications on each question; to orient and direct the student in his reading of the sources themselves. Thorough mastery of these principles is absolutely necessary. Fre-

quent recall is advisable, especially when handling difficult material. This first acquisition must be a permanent, vital and personal assimilation. At times writers and thinkers betray their crippled state in such things. The importance of basic theses, pronouncements of the magisterium, cannot be overestimated. A sound habit of theology will control, direct, safeguard all subsequent study. After this mastery of the text or manual, there must be the reading of theological sources and of the accepted classics in the several disciplines. Finally, there must come the reading of monographs, up-to-date applications of sacred wisdom in books and periodicals. Am I asking too much of a busy, active priest? Not so, if the chief duty of your life is to make sure that every word and sense may speak of God. The priest is to be a theologian, if men are to account him a servant of Christ and a steward of the mysteries of God.

If theology is to be the source or spring of our preaching, certain mental traits need to be cultivated. First of all, let us agree that our preaching should not be merely the thoughts of others, mechanically transferred from the printed page. Our preaching should be our personal "thinking out into language."²⁹ We shall preach with power and earnestness, because the sublime truths of faith hold possession of us and compel utterance.³⁰ Personal thinking is the first condition of all literary workmanship. Theological thinking will bring effective preaching.

In our study and reading, we must remember that our minds are enlarged "not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among these new ideas, which are rushing in upon it. It is the action of a formative power, reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge *subjectively* our own, or to use a familiar word, it is the digestion of what we receive, into the substance of our *previous state of thought*; and without this no enlargement is said to follow ". . . We feel our minds to be growing and expanding *then*, when we not only learn, but refer what we learn to what we know already."³¹

"Refer what we learn." Here we have a guiding principle to make our theology the source and spring of our preaching. Newman suggests that we have and use "certain principles as centres of thought, around which our knowledge grows and is located."³² Personal and creative study and reading will open up these centres of thought: things real to us, things we possess to share in our preaching. The personal development of the habit of theology will be both the cause and effect of our preaching: *cause*, for there will be the zealous urge to announce to others "what we have heard, what we have seen . . . looked upon . . . handled: of the Word of Life";³³ *effect*, for our utterance will fall short

and send us back to further study and meditation.

A GREAT challenge confronts us as priests. In the crisis of our present age, "a great number of wise men is the safety of the world . . . take instruction from my words, to your profit."³⁴ Approve the better things; do not stand idle, a stone in the river's bed, while the waters of great Catholic thought pour over you—yourself untouched. Will you throw yourselves too fully into the winds of current literature—"all sail and no anchor?"³⁵ Rather, in the great storm that is upon us, drop your "four anchors from the stern" and long "for daylight."³⁶ Let theology, Sacred Scripture, law and history give you firmness and security as you blend theology and culture as priests of Jesus Christ.

May your sacred wisdom pass to all who share in your ministry.

"Now I, like a rivulet from her stream,
channeling the waters into a garden,
Said to myself, 'I will water my plants,
my flower bed I will drench';
And suddenly this rivulet of mine became a river,
then this stream of mine, a sea.
Thus do I send my teachings forth shining like the dawn,
to become known afar off.
Thus do I pour out instruction like prophecy
and bestow it on generations to come."³⁷

This paper was delivered to the theology students of Sacred Heart Retreat, Louisville, Ky.

FOOTNOTES

¹ *Dictionary of Mary*, p. 227. Cfr. Ante-Nicene Fathers VIII, 363, 370, 372, 385, 386.

² G. Van Ackeren, *Sacra Doctrina*, pp. 19, 52.

³ Op. cit., pp. 29, 52.

⁴ Cfr. Francis Muniz, *Work of Theology*, p. 9 ff.

⁵ Van Ackeren, pp. 49, 52.

⁶ Op. cit., p. 51.

⁷ Mandonnet edit. pp. 11-12. Cfr. also *Summa Theol.* I, Q. 1, a. 2, ad. 2.

⁸ Sr. Rose Emmanuella, *The Trinity and the Unicity of the Intellect of St. Thomas*, p. 47.

⁹ Apud Muniz, op. cit., 39.

¹⁰ Op. cit., 40.

¹¹ *S. Theol.* I, Q. 1, a. 2; a. 3, ad. 2.

¹² St. Thomae, *In Boet. De Trinit.*, Q. 3, a. 1, ad. 4.

¹³ *Bulletin Thomiste*, V, n. 8, (Oct.-Dec. 1938) p. 498.

¹⁴ *Contra Gent.* I, C. 1.

¹⁵ M. Grabmann, *Intr. Theol. Summa of St. T.*, 133.

¹⁶ Cfr. Raphael: *Stanza della Segnatura*, Metropolitan Miniatures.

¹⁷ Mt. 28:19-20.

¹⁸ 2 Cor. 3:6.

¹⁹ Malachia, 2:1,7.

²⁰ Modern Library edit. 536.

²¹ *Papal Teachings on Education*, p. 73.

²² Op. cit., p. 189.

- ²³ 1 Cor. 4:1.
- ²⁴ 1 Cor. 3:13.
- ²⁵ Cant. Cant. 4:12.
- ²⁶ Prol. Q. 1, a. 1. Cfr. also *Summa Theol.* I, Q. 1, a. 5, ad. 2.
- ²⁷ N. 165.
- ²⁸ Eph. 3:9.
- ²⁹ Newman, *Idea of Univ.*, "Literature."
- ³⁰ Cfr. Newman, *Idea of Univ.*, "University Preaching."
- ³¹ Newman, op. cit., Disc. VI, section 5
- ³² Op. cit., "Discipline of mind," section 7.
- ³³ 1 J. 1:1.
- ³⁴ Wisdom, 6:24-25.
- ³⁵ Macaulay, *On American Constitution.*
- ³⁶ Acts 27:29.
- ³⁷ Sirach, 24:28:31.

■ A QUESTION proposed for the consideration of the regional meeting of the missionary conference of the western province asks what the mission department of the Passionist should consist of. It is our purpose to offer this department a suggestion.

A glance at the *Catholic Periodical Index* reveals the fact that *The Passionist* is the most active periodical in the apostolate of the home mission. During its short life it has published more material on the subject than all other Catholic magazines combined since the beginning of the century. No other order can show us a publication

By Miles Bero, C.P.

A MODERN MISSION LIBRARY

*Scarcely twenty articles
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as keenly interested in so many facets of the subject. In this field *The Passionist* is pre-eminent. May it hold fast to this position!

The *Periodical Index*, however, reveals an appalling fact. Turning from volume to volume, one is horrified to discover that its editors had practically dropped the title "Missions—Parochial." Scarcely twenty articles were published in all Catholic magazines in the last sixty years—up to April Oursler Armstrong! Can it be possible that no one has had an idea worth printing? Haven't the *Ecclesiastical Review* and the *Homiletic* published

quantities of material on parish missions? Their own indices reveal the ghastly truth. Scarcely anyone has thought it worth his while to write anything at all during the last century about missions.

But this cannot be a fact! This apostolate is so vital to the Church that new congregations sprang up to supply missionaries. Rules have been approved by the Holy See. Methods were developed and directories composed to guide this apostolate. Pastors, bishops have sought missionaries for their flocks and popes have approved our work. Down through the history of the Church great movements were developed, heresies dissolved and the Church reformed by the triumphant efforts of missionaries. And today the great missionaries are the canonized saints of God. We follow in their footsteps giving now more missions than ever before. It cannot be said that this apostolate is sterile of ideas.

Let's refute this contention, then. Let's march into that library and get out the books on the missions. What section has all these books? What shelf, then, has the books like "The History of Parochial Missions" and "Practical Approaches to the Missionary Apostolate"? Can't we find "The Technique of St. Bernard or St. Dominic or St. Vincent de Paul"? But we must have kept the back copies of the "National Catholic Missionary Quarterly." Even the most dusty corner does not reveal a "Dass Geschichte der Volksmission" or "La Mission Par-

faite." Here is a book on how to teach the ABC's to children and there a magazine illustrating with pictures the latest technique in waxing floors in the Catholic school, but where is the book on our own apostolate?

Might not the mission department of *The Passionist* take up the publication of a modern mission library? With books and magazine articles it could broaden our concept of this apostolate, clarify its purpose and, possibly, transform it into an organized effort.

OUR first need is a clearly defined concept of our apostolate. The commentators on canon law show great variety in their definitions, disagreeing not only on species, but even on genus. Of what does the mission consist? Of excursions (Vermeersch)? Of exertions (Catholic Encyclopedia)? Of preaching (Coronata)? What is the genus, the basic element: that it be itinerant, zealous labor or the Word of God? And there are other characteristics. It should be parochial, methodical, penitential, temporary. Which of these characteristics are essential and which accidental?

And what is the purpose of missionary activity? St. Bernard used it to wage crusades. St. Dominic resolved the Albigensian heresy. St. Vincent Ferrer hoped to settle the Great Western Schism. St. Peter Canisius and the Jesuits used this apostolate to save southern Germany from Lutheranism. Through missions St. Vincent de Paul brought the Counter-Reformation to

France and a century later St. Leonard of Port Maurice, St. Alphonsus and St. Paul of the Cross carried the work into Italy. Does our apostolate have a defined purpose or is it supposed to be versatile? Whatever be the answer, could not the mission department plan a series of articles, assign chapters and publish volume one of the Modern Mission Library?

A second volume might be a source book. Only scraps of information are available and they are scattered here and there. Benedict XIV gave first approval to the modern mission in his Bull "Gravissimum." There is also extant a letter he wrote to the Bishop of Naples on how to organize his diocese for missions. What is the background of Pius VII's condemnation of the decree of the Council of Pistoia? Pius IX reappraised of missions in letters to the Italian and Austrian hierarchy. Leo XIII encouraged missions in the Philippines and non-Catholic missions in the United States. Less official, but still of importance are the addresses of more recent popes to the Lenten preachers of Rome. There are the classic works of St. Leonard of Port Maurice and St. Anthony Claret on the qualifications of a missionary and we eagerly await the translation of St. Vincent Strambi's work on Sacred Eloquence. The dissertations on canon law contain references to a few books in German, French and Italian, excerpts of which may be worth translating. A book gathering all this material would be invaluable to the search

for the basic principles of our apostolate.

And does not missionary activity have a history? If it has suffered periods of growth and decline, then it is not guaranteed God's blessing by some intrinsic quality. If there have been failures as well as success, there must be causes. If it has shown versatility, solved more than a single problem for the Church, attained a variety of ends, then it needs guidance. Can inattention to its nature and principles be less than culpable?

SOMEONE criticizing this article for me has suggested that it is not forceful, not vivid; that it does not bring home the burning need for this study. Perhaps I can accomplish this indirectly by tracing through modern history one phase of this apostolate, its organization. I do not document this for I am not certain of every detail.

The pre-Reformation missionaries carried out their work as individuals, St. Peter Celestine, St. Bernard, St. John Capastran, St. Bernardine of Siena. Some like St. Vincent Ferrer and Savonarola thought of their role as that of the prophets of the Old Testament, commissioned by God, but not through ecclesiastical authority. Saints they were indeed preaching and reforming, but without organization so that their apostolate ceased with their deaths. This very role was taken up by the Protestant reformers, Wycliff, Huss, Luther, Calvin and a large number of minor preachers. Quite

naturally the Council of Trent re-established ancient law to bring preaching under the authority of the ordinary of the diocese.

The post-Reformation missionaries, the Capuchins, the Barnabites, the Vincentians and Jesuits not only complied with these laws, but further developed missions as a diocesan program, initiated by authority of the bishop and carried out under his guidance. They also developed "method," a systematic plan that new preachers could follow and thus continue the apostolate. Missions now became an organized effort and a permanent institution in the Church. St. Paul of the Cross and St. Alphonsus added refinements to the work of their predecessors, planning the home life of the missionary so that he might be better fitted to this apostolate. They also injected a deeper spirit of prayer into the method and developed devotions to the Passion and the Blessed Virgin.

After the death of St. Paul of the Cross, missions appear to have entered a period of decline. The French Revolution and the Napoleonic Wars rendered the work impossible. They were revitalized by Pius IX, whose instructions to the bishops of Italy and Austria were followed throughout the Church. In the United States the rise of anticlericalism was not so critical. The problem here was to provide for the vast influx of Catholic immigrants from Europe. Secular priests were scarce and neither the dioceses nor the American hierarchy were well organized. Had the religious orders merely

built churches and tried to man them they could not have coped with the flood of immigration. Our mission met this crisis, became one of the chief factors in the salvation of the Church in America. In the large cities the missionary gathered these new arrivals and integrated them into their parish. And in the newly established towns and villages they organized the people to build a church, which has now grown into a prosperous parish, a mother church, a cathedral. God blessed this apostolate. We hail it with pride as a cornerstone in the foundation of American Catholicity.

AT THIS time some important and necessary decisions were made. Bishops were so busy searching for priests and nuns, building churches and schools that they could not possibly organize a program of missions. Language-wise the dioceses was not homogeneous, one parish speaking English, another French and others German or Italian. Fortunately the diocese did not require the reformation of laity, clergy and religious orders, problems that Vincent de Paul and Paul of the Cross had to contend with. Missionaries need not work in slowly moving bands covering a diocese thoroughly. In place of a diocesan program, almost in place of a superior, they composed a directory which standardized the mission, blueprinted it for mass production. And for this typically American product they coined a new phrase, "The Parish Mission." Armed with his directory the mission-

ary could scurry about the country wherever he was needed and, let us not forget, he brought the blessing of God to the people. However, what had once been the apostolate of an organization became once more the apostolate of an individual.

The directory which was first composed as a guide for young missionaries soon became law. Customs were formulated and method solidified. But was not this very standardization, this lack of versatility, one of the factors that emasculated the mission to non-Catholics? Pope Leo XIII not only blessed and encouraged these missions, he even described how they should be carried out. Why did they not blossom? In old copies of our mission books we find triumphant reports of converts brought into the fold. Gradually these reports dwindle away. For a single week of instruction did not suffice to make solid converts. Caught in the dilemma of abandoning either the tradition of a single week's mission or the apostolate itself, we chose, amazingly, the latter course. Method triumphed over its very apostolate.

What these missions required was an organization headed by a true mission superior. He would have recognized them as a mission "ad infideles" and have developed new approaches. He would have trained his men into expert convert workers and opened a new field to many who could never have been successful on the parish mission. Backed by their province, esteemed as missionaries par excellence, theirs might have been a tremendous

apostolate. But such concepts were foreign to the nineteenth century tradition, for our chapter decrees bear mute testimony to futile attempts to write a directory for non-Catholic missions.

To this day we adhere to the tradition of the individual missionary working zealously in an unorganized effort. We are not able to develop a movement to cope with the problems of the Church such as the real infidelity of modern fallen-away Catholics. A few bright and shining lights have crossed the national scene. But Bishop Sheen, Father Peyton and the host of missionaries working so feverishly cannot solve these problems. We still go about our work as though we expected to be met by people longing and waiting for a priest to come to them. Disappointed, we review our directory, our Rule. Where have we failed? Have we not observed every detail of the method of St. Paul of the Cross? But it is not the detail, but the broad concepts that escape us, concepts so traditional, so evident to St. Paul that he did not even mention them.

HOW, then shall we face the future? If historians credit missions as a chief factor in bringing the counter-Reformation to the people after the Council of Trent, then can they not bring Christian unity to the people in the next century. A council can light the way to unity. It can establish the norms by which future popes and bishops will guide this apostolate. It is for the missionary orders

to bring unity to the people of the United States. And has not Providence prepared us for this work by building within us a strong monastic spirit, by emphasizing education and, one almost wonders, by frustrating our present apostolate? Christian unity is our field, our apostolate that a Vincent de Paul, a Peter Canisius, a Paul of the Cross would thrill to embrace.

But how can our present mission tradition cope with such an undertaking? The individual missionary cannot accomplish such a task. A new directory cannot organize a program. This project will need a true mission superior who is able to meet situations and surmount obstacles. A superior can comply with the wishes of ordinaries and be spokesman for his band to them. He can remedy mistakes and remove the unqualified without destroying the apostolate. He can himself be removed. This is the organization Christian unity will need, careful planning, clear understanding of the aim and versatility in selecting means to this end.

SO WE return to the need for study, a whole library to give us a comprehensive understanding of our vocation and our apostolate. Is it our vocation so to limit our apostolate that the Church must search elsewhere for apostles, or are we called by God to be preachers extraordinary, alert to the needs of the Church, dedicated to

meeting her crises? Was it the purpose of the Church to approve an order dedicated to imitate so slavishly the glories of a past age that it cannot face reality today?

Saints have broken with tradition. St. Paul of the Cross brought an innovation into Italy which was characterized by his contemporaries as "empty noise and of transient effect—the Passionist mission. Contrary to a decree of the Fourth Lateran Council he sought to establish a religious order. Pius VI, canonized during the life of St. Paul, had dispersed such organizations as his. In spite of tradition and against opposition armed with such law, he accomplished the will of God. Shall his sons fear to imitate such a patron?

Then let us study, write and publish. And let us conduct these studies without fear of reaching new decisions. We must not disregard the tradition of our immediate predecessors, but we must understand more than its minute details. We seek its basic principles. Had the great missionaries of the nineteenth century been unwilling to abandon earlier techniques, they would not have saved the Church in America. Their very greatness shines brilliantly in their very ability to adapt their apostolate to the needs of the times. Today as the Church faces new problems, enters new fields let us follow with minds alert to all the tradition of the past, with minds alive to the full nature of our vocation.

IN speaking of objectives we pass beyond the norms outlined in our *Ratio Studiorum*. These we simply presume. The aims of which we speak center rather in the exigencies for carrying out our *Ratio* in the age in which Divine Providence has put us.

The existentialism of Heidegger, Sartre and Kierkegaard, as a philosophic system, is on the wane. But men of our days are living existentialists. For one reason or another the people of the world and of our country are men with nerve ends exposed to feel reality not through the wrappings of reflection but through the tingling touch of experience.

They are living the spirit of existentialism, allergic to feeling keenly the very heart of experience in the here and now. Men of our times are intuitive not reflective, with a sharp sense of what lies deep, beneath the mere surface and beyond the facade. Feeling and realism: these are focal points today in thought and in life. This is our *Zeitgeist*—the spirit of both earthly men and of spiritual men; no one escapes it.

In American drama Tennessee Williams is our great playwright because he feels so exquisitely and makes his audience feel what is deep and real in sordidness. We may loathe the cruel, lustful Polack in "Streetcar Called Desire"; but our loathing is an authentic feeling and it touches the strength of passion in a man who is half-brute.

Right now one of the off-Broadway theatres is running Jack Gelber's play, "The Apple." Reviewers have cried

The Objectives of Clerical Training in 1962

By
Barnabas M. Ahern, C.P.

**Our students must secure
a full formation
that will make them
dynamic apostolic laborers
in the world of
1960, 1970 and 1980.**

out against its "nightmarish frenzy" and "vast perversity." The fact is that Gelber has broken the bottle of experience and jabs his audience with its jagged edges; the whole absurdist theatre, like the "beatniks" of our country and "angry young men" of England, is always feeling for the real. Whatever may be our personal attitudes we are blind if we do not see in these phenomena symptoms of the age to which we belong.

Modern art forces the same conviction upon us. Surrealism and the cult of impressionism cannot be explained simply by the fact that art has yielded to the camera full superiority in the field of life-like portrayal. The artist is par excellence a man of his time. Dedicated to expressing insight and emotion, he is dependent on contemporary experience for the measure of his intuition and the depth of his feeling. If we fail to understand what surrealists are doing, it may be that we are not too close to ourselves to understand what we of the 1960s are always doing, *feeling for the real*.

The same spirit breathes in our novels. Ernest Hemmingway was a master novelist; so too are Graham Greene and J. F. Powers, because they accomplish with consummate artistry what men of our day are always doing, cracking shells and tearing down facades to uncover what is deep within and to touch reality.

IT IS true, the reality which the average man seeks is a thing of flesh and human emotion alone. Kazan's

"Splendor in the Grass" gives the feel of love and its tensions in a young boy and girl. But "the splendor of the grass withers and its flower fades." The love of boy and girl in Kazan's play is a perfect symbol of the bent of mere humanness; its end is dissolution. "The bent of mere humanness," St. Paul writes, "is death; the bent of spirit alone is life and peace" (Rom. 8:6).

Some of our artists, it is true, have come to seek the integral reality, probing what is deepest in man not only in *physis* and *psyche* but in the God-given *pneuma* which unifies and divinizes man. The earthly artist seeks what is real in a dwarf doomed to die; the spiritual artist seeks what is real in a whole man made to live. But both artists, the earthly and the spiritual, are feeling for what is real.

Albert Camus, I believe, had begun to reach for *pneuma* when his groping hands were stilled by untimely death. Dame Edith Sitwell, I am sure, has found it. It is significant that her discovery of the whole real coincided with her entry into the Church. Will it be the same with T. S. Eliot?

One artist certainly has achieved integralness, Sister Mary Corita, of Immaculate Heart College in Los Angeles. She is authentically modern in the drive of her feeling, thoroughly at home in the ranks of the avant-garde. Her serigraphs have won a place in every museum in the country.

For Sister Corita, however, unlike many of the moderns, the real is whole—*physis* and *psyche* certainly,

but also governing, guiding, God-given *pneuma*. Her insight is as sharp and clean as any modern's but it is also the insight of God peering into reality and finding it very good because He "loves all the things that are . . ." (Wis. 11:24). Sister Corita can find whole reality in everything—in the poetry of such unlikely people as Ezra Pound and Dylan Thomas quite as much as in the Scriptures. She reaches down to what is real beneath the words and to this she gives expression in the brilliant colors and muted shades of her serigraphs. She is a living witness to St. Thomas' words, "Omne verum a quocumque dicatur a Spiritu Sancto est."

Though a spiritual artist, Sister Corita is modern through and through—a woman with passionate drives to feel what is real. This is our *Zeitgeist*; it is becoming more and more the spirit of the Church. Today our Catholic people are seeking true values and brook no substitute. Time-honored customs and long-standing traditions, man-made pedigrees and platitudinous clichés, vested interests and the practices of centuries—all these are being tested by fire. The burning heat of criticism dissolves the tawdry tinsel of pretense and the frail facade of make-believe. Nothing is too time-honored or too sacred to escape the fire of passion for the real. Authority may still impose the attitudes of yesterday; it cannot shut the seeing eye nor trammel the piercing mind.

The spirit can lead to unwarranted iconoclasm. The devouring flame of

passion for the real can destroy not only the rind but the fruit, not only the shell but the nut-meat which it encases. In Scripture studies we have had to save the Bible from the devastating fire of *Entmythologisierung*. Under the influence of the existential philosophy of Heidegger, men like Rudolph Bultmann and Martin Dibelius in Germany and F. C. Grant in our country have so demythologized the Gospels that they have left us only the shadow of a merely human Jesus and the meaningless memory of a life without content or challenge.

THIS same spirit, on the other hand, if only it cherishes respect for what is truly real, truly unchanging, truly the teaching of the Church, is bound to bring out what is richest in the Church's life. For the Holy Spirit is breathing in the *Zeitgeist* of our times, giving the power of His grace to our human search for the real. It is His action as much as the spirit of our times which has forced our Catholics to measure up to tested standards of excellence. Facing squarely the compelling requirements of vital needs in our day, the Church in America has prepared a thorough-going plan for sister formation and has launched single advances in the fields of education, social work, and hospital administration.

The spiritual life of our people and the apostolic work of our religious are becoming more and more an expression of a passionate feeling for the real.

At the liturgical convention this year it was obvious to all that our best Catholics are seeking *direct* contact with the mystery of faith. Through the medium of their own language they want to reach the heart of the Mass—just as many priests through an English breviary want to tear down the facade of mumbled words to reach the heart of inspired prayer. The clamor for the vernacular is a ground-swell which is always mounting.

The spirit of our time is creating a new emphasis. Our Catholic laity has turned to the Bible in CFM groups, Mr. and Mrs. Clubs, Adult Study Circles. This year papers on Scripture featured in every major convention—in the Liturgical Convention, the Mariological, the Theological, in the congress for the priest-directors of CFM, the Congress for Major Religious Superiors, the Convention of the Catholic College Teachers of Sacred Doctrine and many others. All this is proof that our people are seeking to be nourished no longer by crumbs which fall from the table but by the very food which God has provided in word and in worship. In the spirit of our time American Catholics seek the rich fullness of God's revelation.

THE whole revision of our catechetical method is witness to this. Men experience a *malaise* over previous patterns of religious instruction. This past month I myself have gone through six manuscripts of new catechisms. Under the influence of the

Eichstatt Conferences and of men like Hofinger, Goldbrunner, and Danielou, under the impact of *Lumen Vitae* in Belgium, its ideals and methods, teachers of Sacred Doctrine in colleges and high schools, and leaders of CCD work are driving for a new presentation of the faith. They are convinced that the deepest reality of religion is not a speculative dogmatic system and a detached moral code. These things lack full, dynamic realism until they are seen as part of the living encounter between man and God. The "Thou" and "I" dialogue of Marcel the philosopher and of Buber the theologian is the authentic aim and sure guarantee of religious instruction. The new catechisms present the truth of the faith and the demands of morality in a kerygmatic framework. Everything is integrated into the *Heilsgeschichte* of God's saving interventions in the world to claim from us an immediate loving response in the Body of Christ.

It is this same drive for the real which impels us to hew down walls of human making between men whom God would join together in one fold and under one shepherd. This year our Holy Father did what no Pope before him would have dreamed of doing. For the moment he laid aside his office as Pontiff to speak as a man, as Joseph Roncalli. To a group of Jews who came to him, he spoke the greeting, "I am Joseph your brother." In our country the spirit of seeking the real is tearing down walls between white and black; in the Church the

same *Zeitgeist* is surging beyond the tentative directives of the *Immortalium animos* of Pius XI to tear down walls of separation and to forge that real global unity which God planned—"In Christ Jesus there is neither Jew nor Gentile, neither bond nor free . . . you are all one" (Gal. 3:28).

Diffident spirits are sometimes shocked by this passion for the real which burns in the heart of many modern Catholics. Cardinal Alfrink's recent words at Strasbourg will stir opposition in men who are suspicious of the new spirit and who prefer to live in the secure mould and comfortable patterns of the past. On the other hand those who live vibrantly in the spirit of today will hear in the Cardinal's words a truth of deep, solid reality.

"Could it not be," he asked, "that love for the Church and solicitude for non-Catholics require, in our ecumenical era, that we sacrifice certain non-essential things? Could it not be that some things, no matter how dear to us and no matter how precious they might be for the Church, must be swept away because they obstruct a clear view of the Church?"

The heart of Cardinal Alfrink is alive with the spirit of the Prophets of old. And to be a Prophet is a glorious vocation. Its only requirement is that one have the light of God to see reality as He sees it and the courage to live a *vitaccia*—a dog's life!

NOTHING in the life of the Church is escaping this process of being re-thought and re-expressed. The old presentation of the virtues—the meaning of obedience, the concept of virginity, the relation between active and contemplative life—these thought-patterns are all being probed, not to discard the virtues but to understand them truly to see their place in man's living encounter with God.

Even theological truth knows the same sifting. In the schema which Yves Congar presented to the preparatory session of the 2nd Vatican Council he asked not only for the consideration of important truths which 1st Vatican left untouched but for a re-consideration and re-statement of truths which Vatican defined. The work of Geiselman and Tavard on the relation between Scripture and Tradition is typical. The new explanation of our Lord's action at the Last Supper proposed first by the non-Catholic Joachim Jeremias and seconded by P ere Benoit and Dom Dupont would greatly strengthen our presentation of the Eucharist as a Sacrifice. The work of Lyonnet and Durrwell on the Resurrection is bound to alter our own concept of the Passion of Christ and our preaching of this mystery. It is true theologians like Karl Rahner, Yves Congar, Jean Danielou, Henri de Lubac, and in our own country, John Courtney Murray and Gustav Weigel, Godfrey Diekmann and Georges Tavard appear to some as making shipwreck of the faith. The simple truth is that they are men of

our time—with a passionate zeal to uncover the real. Dogmatic teaching is the frail human expression of divinely revealed truth. Like everything human, its tone and color and wording must be perfected if we are to convey to others our new grasp of what is real in the heart of God's mystery.

This spirit is modern through and through; it is not "modernist." The contemporary theologian is a man of faith who accepts the full donnee of God's revelation. Yet the very richness of the revelation urges him to penetrate it ever more deeply and to express it ever more exactly. He himself seeks to do what the Church herself has done in constantly perfecting at Chalcedon, at Nicea, at Ephesus the human expression of the mystery of Christ.

The "modernist," on the other hand, is not a believer. He recognizes nothing divine or revealed in the deposit of faith. For him dogmatic truth is the projection of the human mind authentically expressing its own inward drives. If a modernist alters previous teaching he does so in order to express more clearly his interpretation of himself and to perfect what is totally his own fabrication.

A feeling for the real is the spirit of our times—both among earthly men and spiritual men. Those who find comfort in the old order will shout in subordination, heresy—as the priests shouted heresy before the realism of Jeremia's preaching. But this cry is only the gasp of a dying order. The living power of new wine (the wine

of the spirit) will burst the old wine bags.

Look round our country. Sister formation is here to stay; liturgical participation is a force which nothing will check. Go to any convention—the biblical, the theological, the liturgical, the mariological; and you will see that the new wine is in ferment. More and more this spirit is coming into the seminaries which means it is the spirit of tomorrow. Look at the periodicals which are alive to what is best in the Church—*Theological Studies*, *Theology Digest*, *Worship*, *Nouvelle Revue Theologique*. This is the thinking of theologians guided by the Spirit; and the thought of the elite penetrates inevitably to the masses. The unbelief of the French proletariat today and its rank immorality stem partially at least from the thought patterns of the French intellectual in the 19th century. The novels of Gide and Saigan are the existentialism of Sartre in boudoir literature. What our great religious minds are thinking today, our masses will be thinking tomorrow.

IF, then, we are to prepare men for a living apostolate, we must prepare them to meet the challenge of the future. Our present students are workmen of 1970, 1980, 1990 who will preach retreats to priests and sisters who know the meaning of liturgy, who know that in our donnee the resurrection as well as the Passion is to the fore, who have learned to see the sacraments as moments in the *Heilsgeschichte* and as thoroughly es-

chatological in their frame of reference. Our students will be preaching missions to laymen and laywomen who have grown intelligent in the faith through competent religion courses in high school and college, through the zeal of enlightened pastors and through CFM discussions which have made them see the role of the laity in the Church, the power of liturgy, the sacramentalism of all that is humanistic and sociological.

To send out our students with a kit of sermons which could have been written in 1910 is to send "hewers of wood" to men who cook on electric stoves; to send out our students with minds insulated to the vital life of the Church—this is to miss the Providence of the times in which God has placed us. The only saving riches are the riches of the Church; and today these are wide open to everyone. In 1970 the worth of an apostolic laborer will not be the worth of blind confidence in the history and tradition of his community; it will be the worth of his authentic Passionist life vitalized by the dynamism of the Church.

How shall we achieve a formation which is vital and contemporary? What practical expedients will secure the full formation of our students as dynamic apostolic laborers in the world of 1980?

First, lest there be any misunderstanding, I shall reiterate what I said in the beginning of my paper. This is not an *ersatz*. The first requirement we must meet is to fulfill the norms of *Sedes Sapientiae* and our *Ratio* not

only in the things we teach but also in the spirit we inculcate. Our very *Zeitgeist* requires now, more than ever before, that our students be solidly anchored in dutiful obedience to the Church, in absolute respect for the magisterium, in the power of criticizing the merely modern, the novel, the bizarre. A fine sense for what is real and for what is best—all this we must foster both by our own attitudes and by the directives of our training. "This do—but do not leave other things undone."

The "other things" were my whole concern in this paper. Their practical implementation would involve the following:

1. We must make the students "church-conscious." We became Passionists that in this way of life we might share fully the spirit of the Church in our own day. Hence we must open the windows of our seminary wide that the life-giving spirit of the Church may become the breath of our vocation and the vitalizing power of all its sacred forms. The life of God is only in the Church. If we close our eyes to the light of the Church, and shut off our concern from the interests of the Church, we shall die. We are as much committed as any other Catholic to ecumenicism, to the revival of liturgy, to the activation of our laity, to the mission-mindedness of the modern church, to its yearning for peace, to its sense of realized eschatology, to its awareness of all life as a sacrament. Thus, concerns of the Church must be our concerns; the ad-

vance of the Church must be our advance if we are to meet the challenge of our vocation—to preach in the Church the compelling relevance of the Passion of Christ. A withdrawn “Rodrequez mentality” in this day is a flaunting of the Providence of God which has called us to live dynamically not in 1760 but in 1960.

2. Our students must, therefore, become “periodical conscious.” It is chiefly through the periodicals that they will grow in the mind of the Church, for it is here that we find the living thought of the Church. For our older Prep School students I would urge as required reading *Worship and America* and *La Revue des Jeunes*. Later, *Philosophy Today*, *Cross-Cur-rents*, *Thought*, *The Modern Schoolman*, *Perspectives*, *The Thomist* should join the list. *Theology Digest*, *Theological Studies*, *New Testament Abstracts*, *Nouvelle Revue Theologique* are “musts” during their period of theology. Through this reading they will become aware of new realities in the Church’s vision of herself.

3. We must make provision that at every stage of development the minds of our seminarians are as wide open to the vital thought of the Church as are the minds of the best students in other Catholic colleges. Can our older boys in the Prep School match in mature interest the best students at St. John’s University in Collegeville? Could our theology students produce the same kind of copy which has appeared in the *Dunwoodie Review*?

4. To secure this development we

must provide regular cultural programs in every area of modern life, social, religious, political. We have done just this every week in our House of Theology. The awakening of interest and the progress of maturation surpassed our best hopes.

5. We must bring our students into contact with the methods, the interests, the personalities of men and women living in the world. A student life where men are cut off from opportunity to meet others and to measure their views is not a preparation for the challenge of the ministry. Such students go out from us smugly self-complacent—yet talking on a level which a living world does not understand. Last summer four of our students took advanced library courses at the Nazareth College. All benefited and took on in a new way the qualities of manhood.

6. As lectors we ourselves must be vitally alive to the Church in action, most conscientious in attending those congresses and conventions which will help us bring the spirit of the Church into our department. What is more, I think we ought to sacrifice some of our vacation time to ask permission to attend one of the great conventions—the liturgical, the CCD, the CFM, that we might keep in contact with people who are seeking the real.

If only we ourselves are fully alive to the rich values which the Church in our day is constantly finding, then—and only then—shall we share with others the life-giving reality which we have discovered.

Charity Missions in Arkansas

By Bede Doyle, C.P.

■ DURING THE MONTH of September I was in the state of Arkansas to conduct three one-week charity missions. It was indeed an interesting experience and one does see first hand how very fortunate the Catholics are where it is so convenient to go to Mass and to receive the sacraments whereas in so many parts of Arkansas the parishes are 30 and 40 miles apart.

My first mission was in Searcy, Arkansas, which is a city of about 7,400 people. There are about 35 or 40 families in the parish which includes people living in the outlying districts. There is no rectory in the city so the pastor has to live about 10 miles out of the city at the Morris School for Boys which is taken care of by the Franciscan Brothers. He hopes

to get a rectory built within a year or two. Because of this fact of not living in the city, the Blessed Sacrament is not reserved in the church and Mass is said there only on Sunday. During the mission I said the mission Mass there each morning. It was the first time in the history of the city that the people ever had daily Mass. On the last day of the mission after Mass that morning one lady said to me: "Father, we are going to miss this so much. It was so wonderful being able to attend daily Mass!" It seems so strange in a way conducting the mission services in the church without the Blessed Sacrament and ending the mission services with just a hymn and without benediction of the Blessed Sacrament.

Not having a rectory in the city

makes it very inconvenient for the people to see the pastor and for bringing new converts into the church. The pastor mentioned that he hopes so very much to get a rectory because they just won't come to the church to take instructions and it is so difficult to get them to travel 10 miles out in the country to take their instructions at the Morris School.

THE mission was well attended and likewise there was a good attendance at Mass and Holy Communion each morning. The Catholic people were very friendly and surely showed how much they did appreciate the Mission. The County Fair was going to be held at the time of the mission in Searcy so the pastor thought it would be better to have the mission services at 5:30 in the evening instead of at 7:30 since so many of the women of his parish would be working there. It worked out very well.

The bigotry is very strong in Arkansas. Searcy is a stronghold for the "Church of Christ" which has its college there, known as "Hardings College."

The diocese of Little Rock covers the whole of Arkansas. I was surprised to find out that there are about 55 priests from Philadelphia working in the diocese.

My second Mission was in Newport, Arkansas. This city likewise has around 7,000 people. Here, however, there are only about 75 Catholics. It was very surprising to see the beautiful church that they have. It seats

about 110. The pastor is doing a terrific job. He has another parish 30 miles away. He is the only pastor in the diocese who has two canonical parishes. He travels over 3,000 miles a month going back and forth from his two parishes. I gave the mission likewise in his other parish in Batesville. The people in Newport even though they are few in numbers are very good in supporting the church. The pastor in order to save on expenses doesn't have a housekeeper and does all his own cooking. He has to be general maintenance man in taking care of the church and rectory in Newport and in Batesville in so many different ways besides performing his many pastoral duties. I really had to admire his zeal and his spirit of sacrifice for God and for his people. He is so dead tired at times that I wonder how he can keep up the pace that he is going. He has fallen asleep at the wheel more than once but woke up in time without any mishap. In Arkansas so many of the roads are just winding roads for miles and miles.

On a Sunday morning for the convenience of his people he will have the first Mass at 7:00 in Batesville which is 30 miles away, hear confessions before the Mass, say Mass and give the sermon and then after that Mass hurry back to Newport to hear confessions before the 9:00 o'clock Mass, say Mass and give the sermon and then return again to Batesville to hear confessions before the 11:00 o'clock Mass and of course preach the sermon likewise at his third Mass. After this he may have

baptisms after the Mass or he may have to return to Newport, another 30 miles drive after his last Mass. Altogether it could add up to 120 miles of traveling back and forth on a Sunday morning. During my stay there I did that with him for three Sundays. The going back and forth does get monotonous and tiring.

The last mission I had was in Batesville, a city of about 6,500 people. This parish which includes the outlying districts has around 120 Catholics. They have a fairly nice church in Batesville. The Catholic population is growing much faster in Batesville than in Newport. The turnout for the mission services in the evening and for the attendance at Mass and Holy Communion in the morning was very good. The Church seats about 60 and each night of the mission it was practically filled.

The church of Our Lady of the Blessed Sacrament in Batesville is the only church in Arkansas where the Blessed Sacrament is reserved and where there is not a resident pastor. One elderly lady who is about 73 years old sort of grew up with the parish and has been there practically the whole time since its founding. Judging from her activity and the way she gets around and the keenness of her mind it is hard to believe that she is over 70. She got the permission from the bishop years ago to have the Blessed Sacrament reserved there even though the pastor lives 30 miles away. She promised that she would make a visit to the Blessed Sacrament each day

and that she would take care of the Church, keeping it nice and clean. She has been doing this for years now and drives back and forth from church in her car.

THE pastor who has charge of the parish in Newport and in Batesville has only been there a little over a year but in that short space of time he has really done wonders. He has obtained a house right next to the church in Batesville to use as a rectory. He started the practice of staying in Batesville two or three nights a week in order to show the people that he is trying to divide his time equally between the two parishes and that neither parish has his preference.

He managed to get two sisters to teach catechism classes on Friday afternoons in Newport. This means a lot of driving. The pastor picks up the sisters and takes them back which is a trip of about 30 miles each way. Before he gets the Sisters, he makes the rounds and picks up the children who live in the outlying districts in order to have them there for the catechism classes. In Batesville he has two sisters who drive 70 miles one way to teach the grade and high school catechism classes each Sunday. Catechism class for the grade and high school students starts at 9:30. This means that many parents have to come at that time also because a good number do not live close by. The class lasts until about 11:00 and then they assist at Mass. This means they are there from 9:30 until around 12:00 o'clock every

Sunday morning. The parents appreciate so very much having the sisters there to teach their children that they don't mind making this sacrifice and the grade and high school boys and girls are willing likewise to make this sacrifice also in order to learn more about their religion. The pastor uses the house he obtained recently for the conducting of these catechism classes. Before he had this rectory, it meant that these classes had to be held in the church, in the sacristy and in a room off from the sacristy. The parents had to wait outside in their cars.

Trying to establish various parish organizations and societies in each of his two parishes and to be going back and forth to attend the meetings would, it seems, wear anyone out. Yet this pastor keeps it up. Only a priest with a great love for God and for souls would be willing to work so hard. While I was there, he was telling me that he had about six marriage interrogations that he had to work on along with his regular work. For some of these marriage interrogations he will have to drive 40 to 60 miles one way and when he gets there, it is quite a job trying to find the person. It may take a whole day just to get one marriage. interrogation. In the South as can be imagined, oftentimes the non-Catholics are not very cooperative in answering the questions concerning these marriage cases.

Truly the priests in Arkansas are real missionaries and are to be greatly admired for their spirit of zeal and their spirit of sacrifice for the good of

the Church. Their life is a very lonely life and in many ways a very hard life.

One has to admire likewise the great faith of the people who do keep the faith. It is strong and they are proud of it. Many travel miles to attend Mass on Sundays. One lady in the Batesville parish travels 40 miles each way to get to Mass on Sundays. The unique thing about this is that her husband is a non-Catholic who drives her each Sunday morning, waits out in the car for her while she goes to Mass and then he drives her back home again.

Of course with the scarcity of priests and sisters and the parishes at such great distances, it is so easy for Catholics to become careless in attending Mass and gradually to fall way from the practice of their faith. It is easy for those Catholics who are weak in the faith to get involved in bad marriages.

The two priests I gave the charity missions for appreciated the missions so very much. The last pastor I gave the missions for mentioned: "I don't know how to thank you for giving my people this mission."

Bishop Fletcher, the bishop of Little Rock wrote and said: "I want to add my personal sentiments of appreciation for the great spiritual treasure which you gave the Catholic people in these small mission parishes. I believe people in small places appreciate such spiritual favors even more than most Catholics do in larger places. I am led to this conviction by my experience in visiting and confirming in little missions and parishes."

IMAGE OF A TRUE MISSIONARY

"Use all care to present thyself to God as a man approved: a worker that cannot be ashamed, rightly handling the word of Truth (2 Tim. 2:15).

by Bartholomew Adler, C.P.

THE second Epistle of St. Paul to Timothy has been called Paul's testament. It is the last Epistle he wrote. He wrote it as he saw death approaching. It is his final effort to safeguard the Gospel which he has received and preached.

Warning Timothy of the dangers that result when men turn away from the truth and give themselves up to a love of self which ends with a lack of love of God, St. Paul urges Timothy to conduct himself as a good soldier of Jesus Christ; to remain firm in the face of the defection of some and false teaching of others. He charges him, in the sight of God and Christ Jesus, to preach the word, to be urgent in season, out of season, to reprove, entreat, rebuke with all patience. And at the same time, he encourages him to "use all care to present thyself to God as a man approved; a worker that cannot be ashamed, rightly handling the word of truth."

And so it must be with us whom

God has called with a holy calling according to His own purpose and grace. If we too are to prove ourselves faithful to our calling, if we are to conduct ourselves as good soldiers of Jesus Christ in the struggle for men's minds and hearts and the salvation of their souls, we too, must use all "care to present ourselves to God as men approved, workers that cannot be ashamed, rightly handling the word of truth." As Passionist missionaries, witnesses to the truth, preachers of Christ Crucified, we must be men of faith, courage, diligence.

Certainly all of us will agree with Bishop Paul J. Hallinan of Charleston, S.C., who in his recent address to the National Newman Club Federation stated . . . that the greatest challenge to Christianity today and specifically the most powerful rival to the Church in its quest for souls, is a popular, bland, respectable philosophy termed "Secular Humanism." It is a philosophy that has grown into a reli-

gion. It is man-centered, man-directed, man-destined. It is the orthodoxy of the non-believer, the ready refuge of the half-believer. The test of membership in this so-called religion is not faith, not a creed, not baptism, not even prayer. The test of membership is simply geographical. The new religion cannot be defined by its theology, its mission, but only by its location—between the shopping center and the drive-in theater.

It is what Cardinal Newman described a century ago as the "religion of the world." It is not a conspiracy like communism, not a fad like existentialism. It is a religion that exists under the guise of respectability. And it is widely popular. It has taken, as Cardinal Newman said it would—one phase of the true religion of Christ, in this case, the golden rule—and made it a totality. It is a religion that suits the temperament of many well, because it requires no effort, no sacrifice, it makes no martyrs. It has dispensed with the cross. It simply says: "Take up your credit card and follow me."

Yes, this is an adequate summation of the challenge that is present to us. It is a real challenge. It is a dangerous challenge. It is a challenge that cannot be ignored. And in meeting the challenge of our day; in striving manfully to bear true witness to Christ in the face of this challenge; in our deep concern to fulfill the obligations of our Passionist missionary lives we do need to "use all care to present ourselves to God as men approved by Him." We definitely need to act in accord with

the spirit of our Holy Rule which urges us to "plead the cause of God and not our own."

But no true Passionist missionary is going to meet with God's approval who spends a great deal of time and effort dealing with what St. Paul calls "profane and empty babblings which contribute so much to ungodliness" (2 Tim. 2:16).

Neither is a man acting with integrity who is primarily concerned about what some people like to hear and therefore avoids preaching those truths which they are not ready to accept. Let us make no mistake about it. Christ does have many so-called lovers of His heavenly kingdom, but few who are truly willing to bear His cross. There are many who are willing to follow Him to the breaking of the bread, but few to the drinking of the chalice of suffering and self-denial. It is a fact that many people are thrilled by certain things Christ said, but who refuse to listen to what are called the "hard sayings" of Jesus.

Certainly, a missionary is not going to meet with God's approval, nor will he act in accordance with the spirit of the holy rule, who allows himself to become so taken up with what men and women think of him, that he comprises Christ's teaching. Maybe not to the extent of denying any particular truth, but to the extent of failing to give certain truths their proper emphasis.

My brethren, let us face the facts. If we are truly sincere in our determination to present ourselves to God

as men approved, then we will not always be popularly received. Neither was Jesus Christ. There were some who refused to listen to Him. But even his enemies, even those who refused to accept Him, did admit that He was not a respecter of persons.

Furthermore, if there were some way we could accurately judge audience reaction, it is my deep conviction, that the majority of people who listen to us expect, and rightly so, that we be sincere, that we speak with conviction, that we give them the impression that we are primarily and deeply concerned with their spiritual well-being. And so while the story, the illustration, the anecdote, albeit a humorous one, have their place in a sermon to impress, to emphasize, they are unbecoming when they leave the impression that the primary concern of the missionary is to entertain or amuse his audience. "Father," I have had individuals say to me at various times, "if I wanted merely to be entertained, I would have stayed home and watched TV or have gone to a movie."

As men dedicated to the task of preaching Christ and Him Crucified, we must ever be mindful of the seriousness of our purpose. We must act as "workers that cannot be ashamed." We must act as men of courage. We cannot allow a defeatist attitude to take possession of us because a certain percentage of people refuse to listen to us. We cannot, we dare not, allow ourselves to give way to discouragement, even though it does

happen that at times our best efforts end in seeming failure. The servant is not greater than the Master. Christ was considered by many to be a failure. Yet even though He was well aware of what some thought of Him, of the fact that some rejected Him, even though He felt their scorn and their ridicule, He did not give way to discouragement. And neither can we give way to discouragement if we are going to be true to Him, true to the grace of our holy calling and purpose.

In this regard, Father Leo Trese has made a pertinent observation: he puts it this way: "It took me so long to discover that if one truly loves souls out of love for Christ, there is no such thing as success or failure. There is just the day by day effort to minister to Christ in His members with compassion and unflagging zeal; leaving the results to God and His grace. It is only when self intrudes, only when we become emotionally involved in our pastoral efforts that we need visible results to comfort and console us."

And our Holy Founder, great missionary that he was; he did not always meet with unqualified success. And this is the reason, no doubt, why in the Holy Rule he counsels us missionaries that if we meet with any that oppose or trouble us, let us not be discouraged or disturbed but patiently bear with them in silence, always keeping far from sadness and complaints. When ill-received, unbecomingly treated, or heard by few, our Holy Founder urges us to preserve the same moderation and tranquility of mind—and not

complain or upbraid the people who do not comply with our instructions, but content with having diligently inculcated what should be done, to humbly submit without reserve to the divine will.

Can there be any doubt that it takes courage, real, deep moral courage to act in accordance with the spirit of these words. Yes, it takes courage to continue year after year giving missions, and at the same time retaining genuine enthusiasm and a sense of devotion to the great work of doing so. This is one of the things one cannot help but admire in the lives of many Passionist missionaries, both past and present—their manly, persevering, truly Christ-like courage. We can learn well from them. Despite rebuff and obstacle, despite the fact that at times not only are their efforts unappreciated, but even ridiculed, they do not allow these things to cause them to lose heart, to grow indifferent towards the work that gives depth and significance to their lives. Manfully and courageously they act as “workers that cannot be ashamed.”

IN meeting the demands of our vocation as Passionist missionaries we do need faith and courage. We need also to be diligent in “rightly handling the word of truth.” Here I refer not to the obvious necessity of personally striving to come into a fuller possession of the truth, but to the need of diligently striving to express the truth in a manner that is acceptable to the men and women of our time.

Pope Pius XII addressing the 29th general congregation of the Jesuits, stressed this point when he stated: “Those who deal with doctrine must express themselves in such ways both in words and in writing that our contemporaries shall understand and listen to them.”

Fr. Deitmar Westmeyer in giving his report to his Franciscan brethren in Chicago on the Area Missions that were conducted in Milan in 1958, and in Munich in 1960, for which missions at least six months of remote preparation was made, stressed the fact, that the preaching during the two climatic weeks of these missions *had fallen behind* the preparation for them.

And in a report given to the members of the Catholic Homiletic Society at their convention in Washington, Father Baillargeon, O.M.I., said that approximately 60 missionaries of various orders and congregations, including Passionists, of the Eastern Province, took part in two Area Missions given in Toronto and Quebec. These missions were similar to those conducted in Europe. And again, it was his opinion that in many instances the preaching did not measure up to the time and effort that was spent in preparing for these missions. As a result the missions were not as successful as they could have been.

It seems to me that these observations pertaining to the quality of mission preaching should be taken seriously. Certainly the truths we proclaim are eternal, unchangeable, but

can we afford to be remiss in diligently striving to present them in ways that the men and women of today are more ready to listen to?

Can we not learn something from the modern manufacturer and advertiser? Merchandizers of various well-known products change the packaging of their goods from time to time. And the reason they do so was given by the head of one company. The product we have to offer, he said, is the best that we can produce—so from time to time the packaging of it is changed in order to attract people to a continued purchase of the product. This technique is a well-established fact of the market place.

Can we not learn something from the study of human behavior made by those who have things to sell, and apply what we learn to attract men and women to a deeper knowledge and continued acceptance of eternal truths. I believe that we can do so, and that we should do so. We must with diligence strive to express ourselves in ways more acceptable to the men and women of our day. Mind you, I am not advocating that we strive for the sensational, the bizarre, the ridiculous, but I do think it expedient that we make constant and necessary effort to offer the eternal truths in ways that are in accord with modern thinking and speaking, when giving missions and retreats. Certainly styles of writing change, styles of preaching change also. We cannot expect the people of our day to be duly impressed by the style and form of preaching that was

popular fifty or forty or even twenty years ago. What we say remains the same, yes; but how we say it should give us concern.

And even though we are all aware of our inability to do justice to the sublimity of God's truth, yet this does not dispense us from the toil, the sweat, the drudgery, the anguish of working over our sermons. For this is a necessary effort, it seems to me, that we must make if we are going to fulfill the obligation we have of "rightly handling the word of truth."

MY dear brethren, in the face of the challenge that confronts us, all of us have the obligation of presenting the world an image of a true missionary, an image who speaks and acts in accord with the missionary tradition of St. Paul, and Timothy, and St. Paul of the Cross, and all those missionaries who have sought to identify themselves with the Divine Missionary Himself. But the image which we show forth will not be true, will not be adequate, if we fail to allow our missionary activity to be motivated by faith, courage, diligence. For every true and adequate missionary must show himself to be a man who endeavors "to use all care to present himself to God as a man approved, a worker that cannot be ashamed, (one) rightly handling the word of truth."

This talk was given at the Missionary Congress of Holy Cross Province held at Mother of Good Counsel Seminary, January 15 to 19, 1962.

Letters of St. Paul

Letter No. 94 (No. 238, Vol. I,
p. 396)

To Francesco Antonio Appiani
Rio—Isola dell'Elba

Portercole

March 23, 1736

Jesus and Mary be Praised!

My dear Son in Jesus Christ,

Oh, how dear was your letter which I received this morning. May the Sovereign Giver of every good be always praised, for he has given me this consolation. Now my son in Jesus Christ be of good heart for God wishes to make you all His own.

I have no doubt whatsoever God wishes you here in this sacred retreat which is now being built with fervor and which will be finished this summer. And believe me it breathes sanctity, or to say better, invites to sanctity.

Ah, but this is a place, *quem prae-paravit Dominus diligentibus se*. Be brave, constant in all the attacks of the

enemy and especially the fallacies of the world which seek to rob your soul of the hand of God to whom it has been consecrated.

But I hope that the world will not conquer, and that the Sovereign Good will be glorified. Flee the occasion, make yourself deaf to the voice of the world, and conduct yourself with a sweet prudence with regard to your father, and be assured that in due time he will come around just as your pious mother has. And I ask you to greet her in the heart of Jesus in my name and also your father to whom I am not writing because I am not able. But for the present, be content by telling him that you have no doubt that he is a good father, as he is. He will not wish to deny to his son the right to fulfill the divine will and sacrifice him to the Sovereign Good as have done so many great lords of royal blood who were rich and powerful. And then do

not reveal our secret and continue to conduct yourself in accord with my advice.

If anyone proposes marriage, no matter who it may be, with modesty tell them openly no, by saying that you can't do an injury to a great Lady to whom you have given your word and that she has accepted you for her son and spouse and so on.

Be strong, my most dear son. Be strong. For there are great graces prepared, great treasures.

At present I cannot receive you for I am going on a mission to Pisa and I am leaving this Easter. But there is no doubt that this Summer I hope God will console you. You should then think only of serving God as a layman, no other way. Fulfill holy obedience, for even if God wishes you to be a priest it is necessary to obey. As soon as I have come back from the mission I will write you and you will see that all will go well and God will change the heart of your father.

Take no pain over the dryness that you experience in prayer, and distractions, for they are involuntary. And through this means God is purifying your heart in order that it may be disposed to be united with high perfection in the Sovereign Good.

On such occasions sweetly revive your faith. Imagine that you are on Calvary, and place all your thoughts, all your amorous glances on Jesus Crucified. Embrace him on the Cross, and let your soul be refreshed with that precious blood and say:

"Oh, infinite good. Accept this work because it is so pleasing to you. Oh my love. I love you more than my heart and I rejoice to be on the cross of suffering. Oh dear suffering. I embrace you as the joys of the most pure heart of my Jesus."

In regard to your preparation and thanksgiving as also for your preparation for holy prayer, I have no time at present for that since I am loaded with business. I will take care of that later. Therefore, for the present, try to provide yourself with that small book entitled *The Splendid Nuptials*. I think that Signor Pievano has it. You will find some beautiful things there. The true preparation both for prayer as for holy communion is lively faith and profound humility, in which there is born a deep knowledge of God and of our nothingness. Have no doubt that God will teach it to you especially when you are here. For the true master of prayer is the Holy Spirit. I wish that you make no strong effort of head or chest. Try for some comfortable support while at prayer, but with all reverence. Make an hour of mental prayer in the morning and another hour around evening before dinner and, if you can, make it in church. During the day keep yourself in the Divine Presence. Read a little. Exercise yourself in ejaculatory prayer, but sweetly. Walk in the countryside a bit to divert yourself for the love of God. Don't remain with the bow always bent for you can't do it. Above all keep yourself in good health the bet-

ter to serve God. And believe me that when the devil cannot do anything else he tries to make us lose our health so that we can do nothing. Therefore, apply disgression. Eat what is necessary in the morning and in the evening. On Wednesday, Friday and Saturday you may fast, but the common fast. Take the discipline on the same days but only for the space of a *Miserere*. Wear the little chain one hour on Monday, an hour on Wednesday, an hour and a quarter or a little more on Friday, an hour on Saturday and no longer than that. I desire that you take necessary sleep and eat what is necessary. And believe me that you will give glory to God. I feel myself inspired to say this. You are still very young and for the present it is necessary to conduct yourself in this way. When you are here you will be strong enough to do penance. If not you will not be able to stand our life. For our life is very penitential and at the same time very sweet and discreet.

For the present do not write me for I shall not be here. When the mission is over I will then advise you as what you should do. I end by leaving you in the heart of Jesus and God bless you. Amen.

Do not reveal your resolution to anyone except your spiritual father which function I am fulfilling for the present. Keep it in your heart and cultivate it by being attentive to your usual exercises.

Your true most affectionate servant
Paul Danei, Missionary

Letter No. 95 (No. 309, Vol. I,
p. 535)

To Thomas Fossi
Elba

Portercole

March 29, 1736

J.M.J.

Most beloved in Christ,

The letter which you say you have not received and in which were the directions for the penances you asked of me, although all was not in order, I dispatched in a letter to Signor Pievano of Rio; and I know that it was sent intact to Porto Ferrario. I have received your four letters and, including this one, have replied three times. I had already written the other day when your letter of two pages reached me and I now acknowledge its reception.

It is not necessary that I answer point by point, even if I could; today is Holy Thursday, and since the porter to whom I gave the other is not yet gone, I shall include this also.

I speak in all truth in Jesus when I say that the more one remains hidden and out of sight, the better; for the devil is very vigilant to steal whatever is good. I should not like for you to put much store by these fancies of which you speak.

He who looks only for consolation, loses sight of the great God of consolations.

He who remains in his nothingness, mistrusting himself and placing his confidence in God will not be deceived.

You do not yet know what it really

means to suffer, purely to suffer; and believe me, you are as yet a babe at the breast. We shall shortly see how faithful you shall be in real suffering, and I say in truth that you have not yet experience genuine suffering. I see, with little pleasure, that you are magnifying your sufferings, which are nothing. But I excuse you because you are still a babe, and God is treating you as such. Flee publicity, singularity. Keep your virtue hidden, and then you may walk secure. I can write no more. I refer you to my other letters and to the permissions which I have given and I look forward to your answer.

For just reasons Monsignor di Grosseto wants me to put off the missions in his diocese until later, especially because he is going to Siena to take care of his illness and I believe that he wants to be in the diocese at the time of the missions. I do not know for certain where I shall go but I think that I shall go to the mountain. It does not seem well that you should expose yourself to the dangers of coming there, especially at this time. Write me briefly and that will be sufficient. When there is no longer any danger from the Turks you might come.

I embrace you in Jesus, and I am,
Truly your servant,
Paul, Servant of God

Letter No. 96 (No. 263, Vol. I,
p. 444)

To Sister M. Cherubina Bresciani
Piombino

MARCH, 1962

Piombino

April 13, 1736

Jesus and Mary be Praised!

My daughter in Jesus Crucified,

May the grace of the Holy Spirit be always with you. Amen.

Wednesday I received at Livorno your letter under date of March in which you gave me news of the happy death of our Sister Saveria. What else could we expect of a soul who had suffered so much for love of Jesus? I hope that she will remember poor me and the little bit that I was able to do to cooperate in her perfection, as I desired to see her a saint. Now, my daughter, let us go preparing ourselves too with a total detachment from all created things. I already see that God wishes you to be despoiled of all; that He wishes that you have no satisfaction except the satisfaction of doing the most holy will of the Sovereign Good and of reposing with profound humility of His loving bosom.

Continue the old rules. In prayer regulate yourself as I said the other time. It is necessary to make prayer in the manner of the Holy Spirit so that when His Divine Majesty grants to the soul a loving repose and wishes that it remain in the sacred silence of highest admiration of the infinity of his goodness it is necessary to remain so and to let yourself be fed by God. It is necessary, however, that you always bear on the bosom of your soul a bouquet of the pains of our beloved Jesus.

Regulate your penances as I told you according to your strength and health. Ordinarily do not do anything

more than I have written and said, and advise me.

Yesterday I arrived in the second hour of the night and I am leaving now at dawn. God bless you. Pray for me. Remain at peace in God. I hope that we will die a holy death and together we will praise throughout eternity our Sovereign Good. Greet in the Lord Sister Alma Candida, who is doing very well. I leave you in the heart of Jesus. Amen. I sign off in haste for I am leaving.

Your true Servant in Christ
Paul of the Holy Cross.

Letter No. 97 (No. 70, Vol. I,
p. 135)
To Agnes Grazi
Orbetello

St. Anthony
April 19, 1736

Jesus and Mary be Praised. Amen.
My Daughter in Jesus Christ,
May the Divine Providence be loved, which has not hitherto permitted me to write to you, because I was out, etc. Now I reply to you what I have said at other times, that is, that these very material things such as odors, brightnesses, visions, etc., ought always to be held suspect and so you must reject them constantly in a spirit of humility and confidence in God, for if they are from God they will work their effect; and if not, by driving them away, you will not give the devil freedom to deceive you. Therefore, I say to you that you should be diligent in this and make nothing over these things, but of the virtues: love to

walk in faith. Oh, that yes, for that way is safe.

In regard to reading the meditation for those religious, I say that since you have done so for some days, let it be so. In case they should ask you to continue, when charity and obedience demand it, do it. But when you have read what is in the book, I do not wish you to enlarge further on that but leave your soul in a holy liberty, not forcing it to meditate on the points read, but allow it repose in God according to our established rules. Do you not recall what I have told you many times—that it is necessary to pray in the mode of the Holy Spirit, etc.? In regard to the rest, guide yourself as usual.

No convenient way of sending the discipline has occurred to me and so I have it here mildewing. I prefer these things be secret. If I am not to go on missions it will be easy for me to come and then I will bring it. I close by greeting you in Jesus. Pray for me. God bless you.

Your true Servant,
Paul Danei of the Holy Cross

Letter No. 98 (No. 71, Vol. I,
p. 136)
Agnes Grazi
Orbetello

St. Anthony
April 26, 1736

May the most affable Jesus always reign in our hearts. Amen
My Little Daughter in Jesus Christ,
In this very mail I received one of your letters and if time permitted me,

I would have much, very much, to answer in return. This morning I resolved to depart for Viterbo, but no sooner had I made up my mind than the weather turned unfavorable and a contrary wind arose so that the little boat that brought me to Montalto could not depart. I adore Divine Providence which disposed things thus. I am expecting a notice to depart for a holy mission, but if it be postponed, I will come to see you, since your uncle, D. Giacomo, is expected to arrive. Now I say to you what I have repeated to you so many times, that you repel from you with great energy those radiances and fragrances, etc.—most emphatically those radiances. I tell you that I suspect them very much and I believe that the devil in this way seeks to wedge himself in to deceive you; but he will never succeed; thus I hope in the Lord. Make the holy sign of the cross with lively faith. Despise them. Even spit in that direction once or twice and hide yourself in the side of Jesus. Then recite the creed. Do this and then have fear of nothing. You say that soul visits you, etc. And I say it is not true. It is your imagination. You say you know her in God and I say that by charity we must all be united as only one heart. But revelations, they are not for you. Put no value on them at all.

Do not believe that lady sees her guardian angel. If her spiritual father has told you so, I say nothing about that. I neither praise nor blame. But, with his kind forbearance, I would

wish he had spoken of her virtues to be imitated and not of visions. I would wish that we walk in faith. O, that yes. That is the true way: obscure faith, secure guide of holy charity. O, what sweetness, what certainty it brings my heart. Thus sings a devout soul.

The divine lights, when they are truly from God, at first produce a holy fear, a holy trepidation. This is brought about by the knowledge that God is imparting of His own greatness to the soul. And then they bring a grand peace and union with God, together with supernatural understanding and deep knowledge of ones own nothingness, with strong affection, etc. They produce other wonderful effects in the soul. At times also they do not bring about that holy fear, but the soul rests invested with a great light in faith, which causes a most ardent love towards the object loved, together with the other effects mentioned above.

But when they (lights) come with a certain superficial peace, producing a hidden esteem of oneself, that we appear to ourselves as pleasing to God, to have arrived at a certain stage of perfection, oh, God, then it is time and necessary to stand guard and to cast off such things and to humble oneself before God. He who is humble and obedient will sing of victories.

Listen, my daughter, you are not walking on a path of deception, be assured. I tell you this lest you walk in turmoil. I do say this, however, that your prayer is very material, full of vivid imagination. The time will

come when that mind, as you say, so clear will become obscure and you will be walking more in faith. These phenomena, so tangible, will cease. Though they are good in themselves, they are nevertheless objects for suckling infants. The just man lives by faith. Oh, night, obscure night; night more desirable than the dawn; night which can unite the lover with the beloved; transform the beloved into the lover. Thus sang a great saint and he called the night the holy prayer in faith. But he called the night more brilliant than the rising sun. Well, I must come to a close. I am in a hurry. I hope we will be able to speak to one another. Pray for me and may God burn you with love. Amen.

Paul, your true Servant in Christ.

Letter No. 99 (No. 72, Vol. I,
p. 138)

To Agnes Grazi
Orbetello

June 21, 1736
Orbetello

J.M.J.

My Daughter in Jesus Christ,

On my arrival in Orbetello from the holy missions, I found your letter in which there were many superfluous things, especially regarding the long explanations, of that soul, with whom I cannot cooperate except with my prayers, and I tell you that I have not received any letter from her: *ha fatto . . . con le parole, che le ha . . . metterla in speranza in Dio a . . .*, (This has been left in the Italian because it is incomplete.) to place herself at the

feet of a good minister of God. Of what you tell me of those servants of the Lord who come from Corneto, I am glad that you have seen them and have spoken to them, but I do not mean to say that they can read hearts—you are too ready to believe. I well know that they are good, even though I know them only by name. But let us be slow in saying certain things and in trusting too much. And I say this as a general rule. Do not believe that I am coming there on a mission for that is not true. In regard to what you have written, send it to me when you wish. Take care to write only what is necessary and do not be quick to predict things, as you waste your time. Here there is great danger of delusion. Take account of the instructions I gave you regarding discerning whether these gifts are truly from God or deceits of the devil. I know I have given them to you orally and also in writing and with great clearness. Be cautious in treating with others. Do not defend yourself with the nuns when you have told them that you are not attached to your spiritual father; and if you leave you do it only to fulfill the will of God. Say no more about it and remain silent. Say that if you shall have to stay in a convent you will not change this one for another, but that you are living in obedience to your father and your uncle, and then defend neither yourself nor me, and speak little of it. Of me say nothing, especially to the nuns. Pray for me and God bless you.

I do not write more for there is

nothing at hand that could be written about.

Do not attach yourself to those nice things that you say have befallen you; humble yourself, remain in nothingness. Seek God in pure faith and ardent charity.

Your Servant in Jesus Christ,
Paul Danei

Letter No. 100 (No. 239, Vol. I,
p. 399)

To Francesco Antonio Appiani
Rio—Isola dell'Elba

St. Anthony
June 26, 1736

J.M.J.

My Most Dear Son in Jesus Christ,

May the most pure love of Jesus and the effects of his Divine grace be always in our hearts. Amen.

On my arrival from the missions, I found your most dear letter under date of May 8. Oh, how much I rejoice that His Divine Majesty has made you pass through the royal way of the holy cross. *Alleluja. Nunc incipis esse discipulus Christi: Beati estis vos cum vos oderint homines, et exprobraverint vos, et eiecerint nomen vestrum tamquam malum propter filium hominis: gaudete quoniam merces vestra copiosa est in coelis.*"

Rejoice then when they call you mad, without fear of God and so on. Everything is going well. Do not leave off your usual exercises. Be deaf and dumb to all and follow your path. *Merces tua magna nimis.*

The short cut and reply to all those who insult you or make you unquiet

in any way is with a modest and sweet silence.

It is certain that God willed you in this penitential life in which we are living. The signs are all too clear. God will change the heart of your father. Let him say what he will. Your spiritual father had spoken the truth for as your spiritual father he has spoken with the light of God. Be strong and constant. The winter of these trials will pass. The springtime of holy peace which will conquer all senses will come.

Great is the reward which God has prepared for your most pious mother, for the gift which she has made to His Divine Majesty of her only son. Your father does not speak well when he says that your vocation is not from God, but from the devil and you would sin mortally in disobeying him in this way by putting it into execution.

It is true that God has commanded us to obey our parents but in just things and those which do not impede our greater perfection. But if they should wish to impede the execution and the inspiration from God, as for example to go to religion and make oneself a saint, we are not obliged to obey them unless the father and mother would be in great necessity for their maintenance and there would not be any other means to provide for them except by the assistance of the son. In this case the son is obliged to stay with them until the necessity ceases. You by the grace of God are not in such circumstances and therefore you are not bound to obey your father by

staying in the world when God called you to a more perfect state. How many servants of God have fled from their parents to retire into the desert in religion. Did St. Alexis sin when he fled? Did St. Paula sin when she left her sons who followed her to the seashore crying out in back of her and she, intrepid one, did not turn around to even look at them? Did not St. Eufrosina flee secretly against the will of her parents? But what am I saying? I would not finish if I wished to keep enumerating the cases in point. I compassionate your father. Natural love makes him speak as he does. God will change his heart, I hope. For the present I say nothing else. The opportune time will come and some day this letter will rejoice him, if your father will speak to Signor Pievanno, and if your mother will bring off the principal effect, at least so we pray God. Do not reply to your aunt when she speaks and so on. Show yourself sweet towards your father. Make nothing of what he says: that it is a sin to follow such a vocation because it is contrary to his will. That is false. I repeat what I said above.

My most dear son. Be of good heart. These storms will pass. Peaceful times will come. Oh, what peace! Oh, what joy your heart will find in God our true good.

I desire that you take necessary food; that you take certain holy relaxation: Pay no attention to scruples. Try to get rid of them with a holy love of God with fervent darts of love. Believe that you have confessed well. Pay

no attention to the devil when he disturbs you. Believe in God abandoning yourself to Him, as a babe on the bosom of its mother. You have done well not to repeat your general confession again. You have done well. Be sure of it. God will make a great good come from these scruples. And he will purify you with them. He will purify your heart as gold in the fire so that it will be the garden of his delights.

In regard to prayer in which you find yourself with an obscure mind, this is the best sign, since His Divine Majesty wishes to draw you to a prayer more in faith and more perfect prayer. Consequently begin by keeping the rule when you find trouble in meditating and in imagining the mystery for yourself and discoursing on them, of simply remaining with a loving attention to His Divine Majesty in pure and holy faith, entirely lost in the immense infinite goodness of God. Keep yourself in sacred loving repose in God. Remain in the sacred silence, taking your repose on the divine bosom of the Sovereign Good. Sweetly arouse your soul with certain amorous darts. For example, oh goodness, oh love. And then continue to remain in holy peace in God in sacred silence. Oh, what a great prayer is this. God will teach it to you. When you can meditate, certainly meditate, but with a calm spirit, without violence.

If you cannot meditate on the Passion of Jesus, speak to His Divine Majesty with a certain loving colloquy: Oh, my Love, how was your

heart in the garden? What pain, what blood, what bitter agony! And all for me; and so on. When you have done this, continue your amorous repose in God in peace and sacred silence. St. Bernard made a bouquet of the pains of Jesus and carried it upon the bosom of his soul. God will teach you everything. Never doubt. You can use the same method as I gave you in this example for other mysteries as well.

If your prayer passes entirely in this peace and this repose and this sacred silence of love, it does not matter. Let it do so. At other times it will seem to you that you can neither meditate nor remain in this loving attention towards God. But it will seem that you are there simply as a statue. Don't be pained at it, but continue to remain in prayer for the time fixed. Simply revive your faith in the divine presence. Arouse your spirit with certain affections towards his Divine majesty. St. Augustine lamented by saying: "O beauty ever ancient, ever new. I went about outside searching for you and you were within me." We have our treasure within us. Oh, happy are we since we can treat with God when we will. I hope that this instruction will rejoice you much.

You tell me that you think that I have little to do. Oh, if you only knew my occupations. They are always

increasing. The other day I came from a mission and besides the mission I gave the spiritual exercises to the two convents of nuns. Deo Gratias.

The retreat is being completed. We have the bricks already made and the place will breathe great devotion. The place which God has prepared for his great servants. Pray God that He may grant me a space of penance so that I may profit by the servants of God who shall come here. I hope that some day God will also console this island. Unless it render itself unworthy by not corresponding to the divine favors by burying the heavenly treasures granted by His Divine Majesty in the past mission.

It is not possible that I come to you there because of my many occupations. God bless you and keep you in perseverance. Little by little I will give you news as to what you should do. Remain in peace. Write me with liberty. Do not confide your heart to anyone, except your spiritual father and greet him in my name. And if you wish you may have him read this letter. But I leave you free. If you do not feel like it, do not do it. Live Jesus.

Your true servant in God,
Paul Danei

I ask you to give the enclosed to the cleric Gemelli.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE Missionary Congress

In his introductory talk opening the third missionary congress of Holy Cross Province, held from January 15 to 19, 1962, Very Rev. Walter Kaelin, C.P., provincial, reminded the more than 60 priests gathered together in the chapel of Our Lady's Retreat House, Warrenton, Mo., that they had come together to deepen their understanding of what they already knew, to explore again the old ways in the light of our new day and its needs, and to find in this gathering an opportunity of mutual encouragement and a close bond of unity in Christ.

He stated that the proceedings of the congress could be summed under three headings: we must know ourselves; we must know our audience; and we must know Christ and His word. "We must," Father Walter

said, "re-examine our program, our methods, our product. We must get in tune with the trend; otherwise we cannot guide it and so must be left behind. Not to want to adapt ourselves, not to want to change, not to welcome changes because it would mean re-thinking our position, would not be apostolic, would not be living and thinking with the Church, would not be identifying ourselves as missionaries."

On the following day, Tuesday, January 16, at 9:00 a.m. all the fathers assembled in the chapel to attend the solemn votive Mass of the Holy Spirit. The celebrant of the Mass was Very Rev. Walter Kaelin, C.P., provincial. The deacon was Very Rev. Neil Parsons, C.P., second consultor, and the subdeacon was Rev. Charles Guilfoyle, C.P. Rev. Victor Salz, C.P., was master of ceremonies.



Priests attending third missionary congress of Holy Cross Province at Warrenton, Missouri.

In his sermon and keynote address, delivered during the Mass, Rev. Bartholomew Adler, C.P., told his fathers that as Passionist missionaries and witnesses to the truth, all must be men of faith, courage and diligence. In meeting the challenge of our day, Father Bartholomew said that the Passionist missionary must follow the spirit of his Rule and plead the cause of God and not one's own. A missionary must be careful not to allow himself to become so taken up with what men and women think of him that he compromises Christ's teaching. "If we are truly sincere in our determination to present ourselves to God as men approved, then we will not always be popularly received."

Father Bartholomew said that there

is a need today to express the truth in a manner that is acceptable to the men and women of our time. They must be presented in ways that the men and women of today are more ready to listen to. "Certainly styles of writing change, styles of preaching change also. We cannot expect the people of our day to be duly impressed by the style and form of preaching that was popular fifty or forty or even twenty years ago."

During the congress talks that had been delivered by Most Rev. John J. Wright, bishop of Worcester, Mass., and Rev. Charles A. Curran, Ph.D., professor of psychology at Loyola University, Chicago, Ill., to the Homiletic Society Convention were presented on the tape recorder. Father Curran had

been scheduled to deliver his talk, "The Psychology of Audience Reaction: Personal Change Through Sermons," in person. However, he suddenly became ill and was not able to attend.

Bishop Wright reminded his audience that the great lack in fact today is not one of eloquence but of preachers. He said that the world today needs men who can preach. He felt that there is too much emphasis today on the "know-how" of preaching and not enough emphasis on the "know-what." We are not producing preachers because, he said, we are not producing a generation of priests and seminarians who love to read. Bishop Wright then gave examples of men who were not great speakers, but were effective preachers because they themselves had thought much on the word of God and had been deeply moved. They were, he said, witnesses to things they deeply felt and which they passionately desired to share. Sermons today, Bishop Wright felt, are weak, pallid and bloodless because the lives of those who preach them are weak, pallid and bloodless.

Father Curran began his talk with the old familiar axiom, "whatever is received, is received according to the manner of the one receiving." "The learned theologian or scholar . . . can fail to produce an effective response in his hearers . . . he may not adapt his material to suit all the subtle elements that go into absorption and assimilation in the audience itself." Father

Curran said that excellent material will not be assimilated if it is presented in such a manner that it tends to create either indifference, resistance or some other strong negative reaction in some or all of the receivers. In order to move from the cold skeleton of a solid intellectual and theological structure to the warm flesh and blood of charity, Father Curran said that the preacher must go beyond the intellect to the will as it reasonably directs the emotions, instincts and soma. In order to do this, the preacher, said Father Curran, needs "sympathy." And by this he meant the capacity to become like the audience, to be one of them, to share the innermost sense of their human condition. "We . . . suggest to our sermon audience some deeply human theme and allow each one's own introspection to develop his uniquely personal variations and details."

Father Curran said: "This warmth and sense of sharing is communicated primarily in the material of the sermon. . . . This kind of material however, would, it seems, tend to favor a somewhat calm and conversational tone." The preacher must communicate some kind of "understanding heart" or he will not seem effective in helping people change. "It seems to me that this must also be true of any kind of preaching, teaching or exposition."

Lectures on Sacred Scripture were given by Fathers Barnabas M. Ahern, C.P., and Carroll Stuhlmueller, C.P. Father Carroll spoke on: "Recent

Scripture Developments and Today's Preaching," "God's Spokesman, the Prophets," and "The Psalms, God's People at Prayer." Father Barnabas spoke on "The Gospels Seen Anew in the Light of the History of Forms," "The Gospels Seen Anew in the Light of the History of Redaction," and "The Passion-Resurrection Theme in the Primitive Church and in the Theology of St. Paul."

The missionary congress closed on Friday morning with a solemn high Mass for the deceased missionaries. Ministers for the Mass were: Fr. Boniface Fielding, C.P., celebrant; Fr. Roland Maher, C.P., deacon; and Fr. Bartholomew Adler, C.P., subdeacon.

Lectors' Congress

On the evening of December 26, 1961, 35 priests gathered at Our Lady's Retreat House, Warrenton, Missouri, for the opening of the third congress of lectors of Holy Cross Province. Very Rev. Walter Kaelin, C.P., provincial, celebrated the solemn votive Mass of the Holy Spirit, assisted by Very Rev. Clarence Vowels, C.P., consultor, and Very Rev. Thomas M. Newbold, C.P., rector of the Preparatory Seminary. During Mass the Provincial delivered an inspiring sermon, in which he stressed the importance of studies for the well-being of the province, and invited the members of the congress to frank and fearless discussion of their educational aspirations and problems.

The first session of business was con-

vened at 9:30 the next morning by Rev. Ignatius Bechtold, C.P., provincial prefect of studies. The theme which had been chosen for the congress was "Accreditation." The Commission of Studies had decided that the improvements to be hoped for in the study program could best be realized by working for the ultimate accreditation of our seminaries. The papers delivered at this session by Fathers Barnabas M. Ahern, C.P., and John M. Render C.P., stressed the necessity of keeping abreast of modern developments in our educational theory and practice, urging our students to creativity, cultural contacts, and largeness of view, while keeping the traditional values of commitment to the truth.

Two guest speakers addressed the congress at the afternoon session. Dr. Wm. H. Conley, president of the College Division of the NCEA, spoke on the values of accreditation, showing that by endeavoring to meet the standards of excellence necessary for accreditation, our seminary teaching would greatly improve in effectiveness. Very Rev. Edward F. Riley, C.M., president of Cardinal Glennon College, St. Louis, gave the assembled fathers the benefit of his experience in guiding his seminary college through the accrediting process. All of those present agreed that the directives of these experts in the field of education brought notable clarity and assurance to their deliberations. Both Dr. Conley and Fr. Riley were most helpful in answering the questions of theory and



Priests who attended third lectors' congress of Holy Cross Province at Warrenton, Missouri.

fact that were addressed to them during the discussion period.

The evening session was devoted to a panel discussion of speech training. Fr. John Devany, C.P., gave an illuminating analysis of the legislation pertaining to this area of our seminary program, while Fathers Paul M. Boyle, C.P., and Berchmans Pettit, C.P., proposed an improved series of courses in speech training. Dr. Conley also spoke at this session, treating of the layman's view of current preaching.

Two papers highlighted the morning session on the third day of the Congress. Fr. Carroll Stuhlmüller, C.P., gave the group the benefit of his experience in developing the library of the house of theology, and outlined the requirements for library improvements. The veteran dean of studies of the Preparatory seminary,

Fr. Germain Legere, C.P., told of the steps which led to the affiliation of the high school seminary with the Catholic University, and the many benefits of this association.

Some weeks prior to the congress a list of topics for discussion had been sent to the fathers. The afternoon session on Thursday was spent in careful consideration of these matters. Time having run out, a number of topics were remanded for discussion until the next morning. A ballot was given to the fathers at this session, on which each could express his preference regarding a number of proposed changes in the seminary program.

Since the nature of structural linguistics and its application in the language teaching methods now in use at the Preparatory Seminary have been of great interest to the lectors of the

province, a panel on Structural Linguistics occupied the evening session. Fr. John F. Kobler, C.P., outlined the history and theory of linguistics, while Fr. Cyprian Towey, C.P., gave a blackboard demonstration of methodology. Fr. Raphael Domzall, C.P., briefly described the method used in teaching French.

On the final morning of the congress a solemn Mass of thanksgiving was offered by Fr. Ignatius Bechtold, assisted by Fathers Barnabas M. Ahern, Frederick Sucher, and Germain Legere, members of the commission on studies. At this Mass Fr. Joseph M. O'Leary, C.P., delivered a masterful sermon on the sublime role of the seminary teacher in the formation of the future priest.

The closing session which followed the Mass, was given to finishing the discussion of various questions of seminary policy. Following his final words of encouragement and appreciation, Father Provincial adjourned the congress.

Appointed Official of Congregation of Religious

It was formally announced on Christmas Eve that Rev. Godfrey Poage, C.P., would serve as Executive Secretary of the Vocation Office, and become a permanent official of the Sacred Congregation of Religious. A member of Holy Cross Province, Father Godfrey will also retain the directorship of the Midwest Vocation Association and his duties in the arch-

diocese of Chicago and on the Passionist Mission Band, for which work he will commute as necessary between Vatican City and America.

Father Godfrey had been called to Rome in September to assist the director of the Pontifical Work for Religious Vocations to set up the exposition for the International Congress on Vocations held there at the Domus Mariae from December 10 to 16.

Plans for this Congress were first made by the Sacred Congregation for Religious. The best means of activating their vocation department seemed to be calling an International Congress of the 200 most famous recruiters in the world. From their discussions and resolutions could be formulated a program, which would then be put into effect by the Pontifical Organization.

The first six months of 1961 were spent in selecting the slate of speakers and arranging topics for discussion. Then His Eminence, Valerio Cardinal Valeri, summoned Father Godfrey to Rome to assume the directorship of the congress.

Official representatives from 41 nations and 1,487 superiors and specialists participated in the congress, making it the largest gathering of authorities in the history of the Church to study one specific problem; namely, the recruitment of more priests brothers and sisters.

The solemn opening of the congress took place on Sunday evening, December 10, 1961, at the Basilica of St. Mary Major. His Eminence, Valerio



Passionists with Most Rev. Fr. General (fifth from right) and Rev. Godfrey Poage (sixth from right) who attended vocation congress.



Fr. Godfrey Poage introducing Fr. Natale, C.P., to Cardinal Valeri.

Entering chapel for final function. Cardinal Valeri and Fr. Godfrey.



Rev. Godfrey Poage addressing one of the sessions of vocation congress.



Fr. Godfrey Poage showing Cardinal Valeri one corner of Exhibit of Midwest Association. Map was prepared by philosophy students in Chicago, Ill.

Cardinal Valeri, offered the special vocation Mass, assisted by officials of the Sacred Congregation of Religious. The Basilica was filled to overflowing.

All the sessions began and concluded promptly on the designated times and the addresses of the principal speakers were carried by Vatican Radio.

In his opening address Cardinal Valeri pointed out that a generation ago Europe furnished 85% of the foreign mission personnel. Now European dioceses could not even maintain their own institutions, much less send out missionaries. "To find ways and means of remedying that situation," he explained, "all present had been invited to discuss the problems involved and suggest a program for Pontifical Organizations to promote."

Father Godfrey gave the address in

the afternoon on the subject: "Recruiting and Recruiters of Religious Vocations." He explained not only all the means that have been used in the different countries by various recruiters to obtain prospects, but also how to develop new techniques—how to "brainstorm" for more effective recruiting procedures. This was the first time a major address was ever delivered by a Vatican official before a Roman congress in English. Afterwards the superiors and delegates present expressed their appreciation of the American method with a standing ovation.

During the discussion some of the more conservative delegates felt there was no place for "Madison Avenue" techniques in winning souls for Christ and a very spirited debate ensued. The Italians were confident that they would

carry the vote at the end, but were dismayed to find they had only the delegates of their own country, Malta, the North Countries (Norway, Sweden, Denmark), Spain and South Africa on their side.

The archdiocese of Chicago was singled out as one of several in the world deserving special praise for being areas in which religious recruiters, as coadjutors of the diocesan clergy, work for the common good of all vocations.

Pope John gave a special allocution on the subject of religious vocations. He explained the appeals of the various apostolates and the rewards that will await the sacrifice of our energies, talents and capabilities. He also spoke out strongly in support of the contemplative communities. The Pope said that all must continue "our efforts in fostering religious vocations and devise new ways of eliciting interest, presenting the beauty and attraction of the religious state in the best manner through press, radio and television."

Profession

Brother Carl Hund, C.P., of Anaheim, Calif., pronounced his temporary vows on September 15, and Brother Gabriel M. Olivas of El Paso, Texas, pronounced his vows on December 8.

Brother Paul Stewart, C.P., and Brother Kevin O'Malley, C.P., made their final profession of vows together on January 18, in St. Agnes Church, Louisville, Ky.

Lecture Series for Students

A series of lectures for broadening the interest of the students and community of Sacred Heart Retreat, Louisville, Ky., began very auspiciously on November 21, with a lecture by Fr. Joseph M. O'Leary, C.P., of Immaculate Conception Retreat, Chicago, Ill., on "Theology and Priestly Culture." It was of such a nature that it helped orientate ideas and attitudes towards all that the lecture series hoped to accomplish.

The second talk in this series took place on December 18, when the Honorable Frank W. Burke, Democrat from Louisville in the U.S. House of Representatives, gave a wide range of information on areas of political and public interest.

News in Brief

Soon to be accredited by the Southern Association is Holy Family High School in Ensley, Alabama. The Evaluation Team gave the school, the only private high school for the Colored that is accredited, a very high score. Along with the Passionist Fathers, the Sisters of Charity of Nazareth teach in the high school. . . .

The tentative date for the dedication of the new church of St. Mary's, Fairfield, Alabama, has been set for April 29, 1962. The church was ready for use in early 1962. . . .

Beginning on October 13 and continuing on each Friday for eight successive weeks, Fr. Pius Leabel, C.P., of Mother of Sorrows Retreat, Sierra

Madre, Calif., conducted another Preacher's Workshop for the religious clergy of the archdiocese of Los Angeles. "The Sunday Sermon" was the theme of this workshop, which was well attended. . . .

Fr. Eugene Peterman, C.P., professor of theology at Sacred Heart Retreat, Louisville, Ky., has been conducting an increasing number of couples' retreats at Bellarmine College in Louisville. The CFM organization has been sponsoring these retreats. . . .

Beginning with the October 22, 1961 issue of *Our Sunday Visitor*, Very Rev. Roger Mercurio, C.P., rector of Sacred Heart Retreat, Louisville, Ky., contributed a series of articles on the outstanding personalities of the Old Testament entitled "Great Men of the Old Testament." . . .

On his recent visit to the United States, Most Rev. Albert Deane, C.P., bishop of Villa Maria, Argentina, and former Passionist General, visited the communities in Chicago and Louisville. He celebrated a Pontifical solemn high Mass in St. Agnes Church on Christmas morning. . . .

On each Monday afternoon from October 9 to November 27, Fr. Barnabas M. Ahern, professor of Sacred Scripture at Sacred Heart Retreat, Louisville, Ky., gave a series of lectures on the Gospel of St. Luke to a group of priests from the area. The attendance

at the lectures was an average of about 25, a very encouraging number. . . .

The professed recreation of Sacred Heart Retreat, Louisville, Ky., got a good face-lifting toward the end of the year. New fluorescent lights were installed, the old wooden shutters taken down and new drapes or curtains put up, the walls and ceiling painted a light hue, and the natural oak color brought out of the floor by sanding and sealing. Two smaller tables replaced the one long wooden table in use up to this time. . . .

Word has been received that plans are under way for two more Passionist Nuns from the Scranton community to leave for Japan. If everything works out well, the Nuns will leave for Japan sometime in June. . . .

The visitation of the Province this year will be made by the consultor general, Very Rev. Theodore Foley, C.P. After making the visitation in Japan during Easter Week, Father Theodore will arrive in San Francisco on May 2. The visitation will begin in Sacramento, Calif., on May 3 and end on July 3 at Birmingham, Alabama. . . .

Last September the John Bosco Vocational Club in Louisville sent 49 boys to various seminaries. The Archdiocesan Minor Seminary of St. Thomas in Louisville received 23 of these boys and 13 entered Mother of Good Counsel Seminary at Warrenton. . . .



PASSIONISTS AROUND THE WORLD

ROME

Proprium Revised

The Passionist Proprium has been revised by Fr. Vincent M. Oberhauser, C.P., former editor of *The Passionist* and now assigned to SS. John and Paul in Rome. The revised proprium was approved by the Sacred Congregation of Rites. The Passionist Feasts have been retained but are now distributed throughout the entire year.

The revised Proprium will be printed by the Marietti Publishing Company and will be ready for distribution around May or June. The supplement to the 1962 Ordo was sent out in January.

Visit and Gift from Holy Father for Filipino Seminary

Pope Pohn visited the new Filipino Seminary in Rome and left a gift which all esteem very highly. The gift was a large white silk stole embroidered in gold plus three medals of his

own likeness cast in gold, silver and bronze, each corresponding to one of the years of his reign.

Very Rev. Reginald Arliss, C.P., of St. Paul of the Cross Province, was appointed by Cardinal Pizzardo, prefect of the Sacred Congregations of Seminaries as the first rector of the new Seminario Colegio Filipino. The seminary was dedicated on October 7, 1961.

The Philippine students live in a new building on the Via Aurelia while they pursue their studies at one of the Pontifical Universities. At the present time there are 18 priests and five theologians. A few of them are studying at the Angelicum and Lateran and the rest at the Gregoriano.

IRELAND

New Life of St. Gabriel

The latest biography of St. Gabriel to be published under the engaging title of *Happy Was My Youth* has

been written by Fr. Emmanuel Burke, C.P., of St. Patrick's Province, author of *Hunter of Souls*, a life of St. Paul of the Cross.

Father Edmund describes his book as not so much a biography as a study of the complex motives that lay behind Gabriel's early decisions and the wondrous spiritual development of his later years. What Fr. Edmund has attempted to do is to tell his readers the story of a soul, which from the psychological aspects is of absorbing interest.

For the purpose of his "study," Fr. Edmund spared himself no pains. His research has been completely thorough and the result has been this thoroughly complete and accurately documented life of St. Gabriel.

This book has been published by Gill & Sons, 50 Upper O'Connell Street, Dublin, 1, Ireland.

Death of Fr. Pius Campbell, C.P.

While travelling by train from Collooney to Dublin, Fr. Pius Campbell, C.P., of St. Joseph's Retreat, Collooney, Co. Sligo, became seriously ill and was taken to the County Hospital, Mullingar, on the evening of December 7. On the following morning, Feast of Our Lady's Immaculate Conception, death came swiftly and found Fr. Pius calm, resigned and strengthened by the last rites of the Church.

Known in the world as Edward Campbell, he was born in Pomeroy,

Co. Tyrone, on May 7, 1909. He entered the Passionist novitiate at St. Gabriel's Retreat, The Graan, Enniskillen, in 1930, and was professed on September 4, 1931. His student days were spent at St. Mary's Retreat, Drum-mohr, Musselburgh, Scotland, and later at St. Paul's Retreat, Mount Argus.

On May 22, 1937, Fr. Pius was ordained in the Pro-Cathedral, Dublin. Shortly afterwards he was appointed vice-master of novices at St. Gabriel's. Subsequently he served in St. Mary's, Drum-mohr; and St. Joseph's Collooney. He was widely known in Ireland and Scotland as a zealous preacher of missions and retreats. When death took him he was making final arrangements for the long trip to South America as a volunteer missionary to the Argentine.

BRAZIL

Anniversary of Arrival

The Passionist of Calvary Province celebrated the 50th anniversary of their arrival in Brazil. The communities at Guanabara, Sao Paulo, Parana, Santa Catarina, and Rio Grande du Sul took part in these festivities.

The Community at Curitiba celebrated this anniversary from October 5 to 8. The Masses on these days were celebrated by Most Rev. Geraldo Pellanda, C.P., coadjutor bishop of Ponta Grossa, Most Rev. Antonio Mazzarotto, bishop of Ponta Grossa and Most Rev. Jeronimo Mazzarotto, auxiliary bishop of Curitiba. The solemn

pontifical mass was celebrated by Most Rev. Manuel de Silberia D'Elboux, archbishop of Curitiba.

JAPAN

Vocations from Parish

Within three months, the Passionist parish in Ikeda has produced three Passionist vocations—two for the Passionist Fathers and one for the Passionist nuns. The first to come from the parish was baptized several years ago by the pastor, Fr. Paul Placek, C.P. His baptismal name is, Paul of the Cross! Paul is a high school graduate and is preparing to enter Sophia University of the Jesuits where he will study Latin along with his other subjects. Paul's family name is Yoshimoto.

Less than a month after Paul Yoshimoto joined the Passionists at Mefu, a young lady, Miss Maria Goretti Shimizu entered the Passionist Nuns as a choir-nun aspirant. The third candidate of the parish for the Passionists is a young lad just out of primary school. His name is Mitake Kun and he will be a junior seminarian.

On the Feast of St. Francis Xavier,

December 3, two novices were vested. Confrater Francis X. Kishimoto and Brother John Deguchi received the habit from the superior of the community and master of novices, Very Rev. Matthew Vetter. Father Matthew also preached the sermon.

Mission and Retreat Work

Fr. Peter Kumle, C.P., spent two months in the Islands of Amami-Oshima preaching "missions" or "days of recollection" to the pagans, trying to introduce them to Christianity. This was Father Peter's main work on the island. But "incidentally" he conducted a sisters' retreat, a retreat for the Japanese priests on the islands, a retreat for catechists, two missions to Catholics and a mission to some American servicemen stationed on one of the islands. Last year Fathers Ward Biddle, C.P., Clement Paynter, C.P., and Peter spent two months conducting missions in this same area.

Fr. William Westhoven, C.P., also visited the Amami-Oshima Islands to give a retreat to the English-speaking Conventual Franciscans there. Shortly after he finished these retreats, Father William left for Hong Kong and For-

Community of Curitiba at celebration of 50th anniversary of arrival in Brazil.



mosa where he conducted two retreats each for the Maryknoll Fathers and Maryknoll Sisters. After Easter, he will go to Korea for retreats to the Columban Fathers who are working there. Father William is becoming an "international" retreat master.

PHILIPPINES

Transferred to Lagao

Fr. Anthony Maloney, C.P., of Holy Cross Province, was assigned as pastor of SS. Peter and Paul parish in Lagao, Cotabato. The parish is quite extensive and has about 22 barrios. One of the barrios is 25 miles from the town of Lagao. A visit there means going up by truck one day, over a dirt road, spending the night, then returning after morning Mass next day.

Since the parish is so extensive some of the barrios will have Mass only once a year. However, Father Anthony hopes to visit most of the barrios once a month and offer Mass. There are at least 40,000 people, most of whom are Catholics, scattered over this large area.

Just travelling around his parish and visiting each hamlet would require a couple of weeks, even though Father Anthony spent no more than a half hour at each place. And since his parish is an immigration area, there are three main dialects, with variations. A knowledge of English is sufficient in the main towns, but one must know the dialect for the barrios. Barrio to barrio can mean a change of dialect.

NEW GUINEA

Teachers Who Don't Read or Write

The biggest problem of the Passionist Fathers of Holy Spirit Province who are working at the Catholic Mission of Ossima is the shortage, or, rather, total lack, of teachers. The only way they will be able to obtain teachers is to train them themselves. Therefore, they will open a school for those who are willing to teach in the villages. But, they will have to begin from the ground up for most of the natives cannot even read and write.

Ossima is a native village of over a hundred people and is about ten hours inland by foot from the other mission of the Passionist Fathers in New Guinea. There are no roads and therefore walking is the only way to travel in that area. Father Ignatius and Cletus have the job of setting up a station at Ossima and converting the 4,000 pagans in the parish. There are about 300 Catholics, mostly children and babies.

Father Cletus had been at Ossima for some months supervising the building of the "rectory" which is now finished, and making an airstrip. The "rectory" is built entirely of bush materials except for nails and hinges. It is 60 by 20 feet and is well built and quite adequate for the time being. The airstrip is partly finished. The ground is more or less flat, but much clearing and tree felling had to be done, and holes made by wild pigs had to be filled. Because the missionaries are

short of tools the strip will not be finished for a couple of months. In the meantime they are without many things they need, such as a stove, proper beds, etc. Later they will borrow the services of the adjoining Franciscan Mission Cessna to fly in their stores from Vanimo.

The natives in the area were very happy that the priests were coming to live among them. However, their motives were mostly material ones, for they do not yet appreciate the spiritual one. For some months they worked for the fathers for nothing and were very generous. They are poor, having little material goods. About 40 of the men have been put on the pay roll of

the missionaries. This will bring money into the area. They are so far from the coast that their only chance of earning money before was to go away to some plantation to work.

The other main job of the missionaries is to visit regularly the 40 or so villages which are spread over a large area. The furthest village is seven days away from Ossima by foot. Fortunately unlike much of New Guinea, most of their area is more or less flat. Paganism does not seem to have a very great hold on the people and so the chances of converting many of them are good. They are likeable people, unspoiled so far by too much contact with civilization.









The

PASSIONIST

JUNE 1982

MISSIONS IN WORLD OF ST. PAUL

PROCLAMATION OF GOOD NEWS

DOCTRINE OF CONTEMPLATION

INTRODUCTORY SERMON

HOME WORK OF MISSIONARIES

PAULACRUPPIAN DOCUMENTS



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Contributions by members of the Congregation are welcomed. Anything that will be of interest or help to us as Passionists will be accepted. Articles should not exceed 3,000 words in length.

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Missions in the World of St. Paul of the Cross

Adapted from Cajetan Reynders, C.P.'s book
Apotre et Missionnaire

By Bruce Henry, C.P.

BEFORE one can appreciate the method of giving missions used by St. Paul of the Cross it is important to understand the religious condition of the Church in 18th century Italy and therefore the audience to whom Paul preached.

It is well to remember that Paul preached most of his missions in a very poor and unpromising region. This area comprised three different states. The city of Orbetello, at the foot of Monte Argentaro where Paul established his first monastery, with a part of the coast and Island of Elba formed the small state of the Presidii or Garrisons, and was controlled by the crown of Spain. To the north and bordering this state was the duchy of Tuscany, a tributary to Austria. Several miles to the south of Orbetello was the beginning of the Papal States.

Paul's activity was limited to a very

small area, approximately 100 miles wide at the north tapering down to approximately 60 miles wide in the south; and 160 miles in length on the east coast broadening to about 200 miles in length on the west coast. This would be equal in size to the dioceses of Louisville and Owensboro combined. And within this comparatively small area Paul established 12 retreats to take care of the needs of the people.

A further example might help us to understand the limit of the missionary activity of Paul. If we were to establish 12 monasteries along the Ohio river between Cincinnati, Ohio and Owensboro, Ky. and no further inland than 60 to 100 miles we would have a picture of the Passionist Congregation and its field of missionary activity at the death of St. Paul of the Cross in 1775.

At this time there was a superabun-



ITALY

in the XVIII Century

SCALE - ENGLISH MILES
 20 0 20 40 60 80

dance of priests in Italy. In fact the problem was that there were too many priests. In the Kingdom of Naples for example, with a population of five million people there were 150,000 priests. When St. Alphonsus Ligouri took over his diocese with less than 5,000 people, there were 50 priests, 31 of whom were canons attached to the cathedral. Thirty other priests were scattered in the suburban districts or were directing confraternities. Arinzo, a city of 10,000 people, had 120 canons or priests. Valis, a village of 1100 people, had 30 priests.

The reason for so many priests at this time can be traced back to the ages of faith when the people had a greater appreciation for the Mass and had multiplied Mass foundations for the living and the dead. These Masses were to be celebrated in a particular church or chapel. Confraternities which were very numerous at the time also had their foundations and chapels and the revenues served as benefices for the priests who were chaplains. Although the income attached to these foundations was moderate it was sufficient to support and clothe the chaplains who lived in their own homes.

The majority of the clergy just celebrated the Masses involved in their benefice and had no other obligations. Perhaps only one-third or one-fifth of the priests were employed in the service of souls. As Father Fabiano Giorgini, C.P. brought out in his excellent article on "The Education of Passionist Students" (published in *The Passionist*) the desire of carving out a position for

oneself had too much of an influence on the ecclesiastical structure of the age. Many priests aimed at being "ornaments" of the cathedral or the collegiate body in order to obtain one of the many pious legacies. Consequently the poor and difficult parishes were without pastors because no one wanted them.

It is very enlightening to read the answers given to questionnaires at the time of the visitation by the bishop. "What are your obligations?" "I am obliged to celebrate such and such a Mass to obtain the legacy and assist at the catechism on feast days. I have no further obligations." That is the constant answer.

Many of these priests lived in the home of a brother or married sister. They were able to live with their families from the income they received from their benefices.

Under these circumstances and with so many priests it is easy to understand why the morals of the clergy of the time were not too high. "It was not uncommon to meet worldly, relaxed, drunken and dissolute priests more ardent at hunting game than souls."

St. Paul of the Cross wrote to a bishop: "The experience I acquired during many years of giving missions in the poor marshes of Tuscany as well as a few in those of the pontifical states, has shown me the extreme spiritual need in which poor ecclesiastics often live. Their needs are sometimes, and not un rarely, greater than those of the laity! O God! How I deplore it!"

At that time the priests were able

to dress in two styles—cassock or soutane, or in clothing more or less similar to the present day clerical suit. This latter occasioned frequent abuses. Paul would urge the priests to wear their soutane at least in the morning out of respect for the sacrifice of the Mass. If they wore a short coat, Paul told them that the color should be subdued and becoming to men consecrated to God. Nor should their dress smack of worldly vanity and pomp. It pained Paul greatly to see priests dressed in fashionable attire and colors like the laity. As a result of Father Paul's exhortations the priests of Vetralla adopted the practice of wearing their soutane at least until noon and many wore them all day!

In his life of St. Alphonsus Father Berthe wrote: "Many priests could not be distinguished from the laity in their dress. Secular clothes often quite worldly replaced the soutane. Some curled and perfumed their hair. Others wore wigs like grand gentlemen. Priests wore clothes covered with gold lace and ribbons, and colored capes which made them look like pages. They followed the chase in the most boisterous hunts. Games of chance even in public did not seem wrong to them. Some attended theaters and were present at comedies. As a result of these worldly habits many dangerous if not scandalous practices were to be found among the clergy."

IN spite of the recommendations of the Council of Trent the education of the clergy was still very poor. Sem-

inaries in Italy were established slowly and at the end of the 17th century there were none in the majority of the Italian cities. And the seminaries that were to be found had very few students and a poor program of studies. Only a few dioceses required residence and training in a seminary as a condition of ordination. Benedict XIII limited himself to demanding that those to be ordained to the priesthood pass one semester in the seminary or in the bishop's house in order to attend better to studies and piety and be known to the bishop.

Most of the clerics for the priesthood during that century lived at home. They assisted at parish functions, attended the local school, the moral case and assisted at the instructions in Christian doctrine given by the pastor to the people.

The spiritual formation of the seminarians varied from diocese to diocese. Those attending the seminary were to attend Mass each day, receive the sacraments of confession and Communion twice a month, recite the rosary every evening, make their spiritual reading and frequently attend a spiritual conference given by the director or another.

Those clerics who lived away from the seminary were on their own and had no common rule at all. It was expected that they serve in their church each Sunday and holy day of obligation, that they receive Holy Communion at least once a month, and twice a month if they were subdeacons, and assist at the catechetical instructions.

The intellectual formation of clerics

outside the seminaries consisted in attending the "school" (about the level of today's elementary school) where they learned reading, writing, arithmetic and once a week Christian doctrine. Next came the "gymnasium" which consisted of two courses. In the first they studied Latin while in the second they aimed at a further mastery of Latin and Italian.

They continued their studies with the *Catechism of the Council of Trent* and the *Roman Catechism*—the classic texts for the training of clerics in Latin, where along with their study of Latin they could learn church law, to hear confessions, and administer the sacraments. The majority of the clergy depended entirely on these two books for their theological training. Philosophy was ordinarily ignored nor was there any provision for the study of Scripture, canon law or history.

Officially very little was demanded of those to be ordained. For tonsure and the three minor orders (they might be received at the age of seven) one ought to have begun to learn to read and write, to know the rudiments of the faith and the essence of the order to be received. For the other minor orders they were required to know the small catechism of Bellarmine. One had to pass an examination on a part of the *Roman Catechism* for major orders, while for the priesthood one must pass an examination on the entire catechism.

As a result of such training the number of mediocre priests increased, many of whom were incapable of caring for souls or of accepting any position of

responsibility. This was true not only in the Maremma (Swamps) where the Clergy were the worst off in Italy but also in other places.

IF this then was the condition of the clergy in 18th century Italy we can well imagine the condition of the laity. As was mentioned before, Paul preached most of his missions in a very poor and unpromising region. Father John Mary, Paul's confessor and companion on many missions, declared: "At that time extradition of criminals was not yet in practice, and the Marshes, especially those of Tuscany, were filled with rebellious criminals. Working for the conversion of these people was doubly tiring. The poor people of this area were in great need of spiritual help and Father Paul and his brother, Father John Baptist, had to work day and night."

In slightly less concise style, but more expressively, another priest who was particularly well acquainted with the area said: "The greater part of the apostolic labor of Paul of the Cross was exercised not in cities and highly cultivated areas, but in places where the air was malarial and where bandits and criminals hid from justice. Paul spent himself among these poor, boorish creatures who were in the greatest ignorance of the things of God. He had to take great pain to teach them those things which are absolutely necessary to know in order to be a Christian: how to go to confession, to receive Holy Communion and the other sacraments. It took extreme patience to hear

the confessions of these poor, wretched and ignorant people. Often armed from head to foot, these people were more like savages than civilized men. They would have frighten anyone. . . Father Paul exercised his courage, patience and charity continually to bring back to God souls that had been sunk in vice for years and to convert soldiers, bandits, smugglers and other desperadoes whose consciences were loaded with every sort of crime: murders, sacrileges, blasphemy, inveterate hatred, and who because of their past misdeeds shamelessly and without remorse committed every possible evil against God and their neighbors."

The picture sketched here may seem rather exaggerated. However it will not appear overdrawn when we remember that Paul wrote in one of his letters: "Formerly Orbetello was spoken of as a little Geneva." In Italy where the very name of the center of Protestantism was abhorrent, that was saying quite a bit.

"Before our arrival," Paul wrote in July 1737, to Cardinal Altieri, bishop of Orbetello and San Stefano, "the inhabitants of San Stefano (a village at the foot of Monte Argentaro) were almost completely ignorant of the principal mysteries of our holy faith. If your eminence realized the deep spiritual needs of these districts you would not be able to keep from shedding tears of blood."

In the regions where St. Alphonsus Ligouri, St. Paul's contemporary, exercised his ministry conditions were no less lamentable. In recommending the

approbation of Alphonsus' institute to the king of Naples, Monsignor Gabiano, grand chaplain of the court, wrote: "Your majesty is not unaware that in many districts one meets with populations that are almost savages, hords of brigands, assassins and criminals of every sort, as for example in the mountains of Cilento and certain countries of Calabre and Basilicate. . . ." At Iliceto, where St. Alphonsus founded a monastery, "there were multitudes of men living in the fields and woods who knew neither the Author of nature, nor Jesus, the Author of grace, nor Mary, its dispensatrix. Alphonsus was told that as winter approached more than 50,000 came down from Abruzzi to these plains to guard flocks and work in the fields. And no one was concerned about these souls; sheep without a pastor, Christians without spiritual nourishment."

THIS then was the people and audience of 18th century Italy that St. Paul of the Cross faced on his missions. They were uneducated, ignorant of the most fundamental truths of the faith, not receiving the sacraments, committing the most terrible crimes and led by a clergy whose needs Paul himself said were often greater than the people themselves.

It was in order to help these people that Paul established his Congregation and it was for this reason that he established so many monasteries in such a small area. The spiritual necessities of the people scattered over the plains of the marshes and the Roman Cam-

pagne preoccupied Paul intensely. His infirmarian said: "Cries mounted from his heart day and night to God at the thought of these poor people deprived of the sacraments! Therefore he asked the Lord insistently to open the way for him for the foundation of a retreat in the marshes. The Lord heard him for Paul founded more than one."

Paul was able to obtain from Benedict XIV the first approbation of his Rule because he proposed to give missions among these poor, neglected people. The text of the rescript dated May 15, 1741 approving the first Rule read: "His Holiness approves these rules and constitutions on condition that the clerics of this congregation, whose unique end is to promote missions, shall give them especially in localities, villages and hamlets situated where the air is less healthy, on islands and uncultivated regions and where there are no other houses of missionaries, that the spiritual welfare of the faithful who dwell there and are deprived of holy missions may thus be provided for."

In the original Rule Paul had assigned the sanctification of souls through preaching Jesus Crucified as the principal end of his future congregation. It was the learned and saintly prelate, Monsignor Calvieri, bishop of Troja, who pointed out to Paul the necessity of assigning as the principal end the perfect observance of the law of God and evangelical counsels.

"The second end of our institute," Paul wrote, "but it is also a principal end, tending to the greater glory of

God and the salvation of souls, is to apply ourselves by means of holy apostolic works to the conversion of our neighbor by promotion in the hearts of the faithful devotion to the most holy Passion of Jesus Christ. This is to be done during missions as well as on the occasion of other pious exercises by meditating it aloud after the sermon."

Twice elsewhere in his correspondence Paul declared that the principal end of his institute "is laboring for the salvation of souls and preaching missions."

When conducting missions Paul emphasized instructions, sermons on the eternal truths, meditations on the Passion and confessions. The catechetical instruction was given twice a day. The first instruction was given very early in the morning for the poor workers. This instruction lasted for about an hour and was an explanation of the commandments. It was followed by a meditation on the Passion. The second instruction lasted for a half hour and was given in the afternoon before the sermon. In this instruction Paul treated of the ordinary faults committed in confession and how to make a good one and share more abundantly in the fruits of this sacrament. After this instruction the missionary went up to the mission platform and delivered the mission sermon which lasted about an hour. After the sermon was finished the same missionary gave the meditation on the Passion for another half hour. A witness tells us that the meditation which was given after the mission sermon was

called by Paul the soul and marrow of missions.

Paul spent the rest of the time hearing confessions and holding private interviews. In his early years he used to hear confessions in the afternoon before the sermon. But finding that his strength gave way, he moderated himself in this respect, employing all the morning for hearing confessions, beginning at a very early hour and leaving off towards midday and again in the evening after the sermon. He spent all the leisure he had interviewing those who sought his spiritual help. This work was so fatiguing to him that he said to his companion, Father John Mary: "If I could do like a certain missionary who gives no audiences out of the confessional, it would seem to me as if I were taking a pleasant walk. But I must hear those who come. I feel myself urged to do so."

CONSIDERING the people who attended the missions of St. Paul of the Cross, men and women ignorant of the most fundamental teachings of the Church, committing the most terrible crimes and remaining away from the sacraments for years, it is not difficult to understand the approach he used to bring them back to God. Paul chose topics that would fill them with terror, impress upon them the great evil of sin and the punishment God had prepared for unrepentant sinners. Then Paul would moderate this fear with sentiments of confidence in the mercy of God, seen above all in the Passion and death of Christ.

Two parts are distinguishable in the sermons of Paul. In the first part he instructs and inspires aversion towards sin. While in the second he opens up the hearts of his hearers and inspires them with the greatest confidence in the mercy of God. "When Father Paul preached on the gravity of sin or on the eternal truths," a witness said, "he filled his hearers with great terror and he himself was penetrated with it. But he did not leave his hearers under this impression. In proportion as he spread fear in souls, even so, towards the end of his sermon did he endeavor to soothe their hearts by leading them to place their hope in God's mercy and inculcated firm confidence in obtaining pardon for their sins."

"He assured sinners that if they really repented of their sins they would obtain pardon. He would recall to them the divine promises of forgiveness to sincere penitents and cite the example of many other sinners who obtained pardon for many and enormous crimes."

Father John Mary wrote: "While Paul excited great terror in souls to arouse and move them, on the other hand he was careful to moderate fear with sentiments of confidence; he reserved these for the end of the sermons in order that sinners seized with terror might abandon themselves in the arms of the divine mercy and resolve to use the means of salvation suggested to them. The same preacher who at the beginning of his sermon appeared animated by the most rigid and severe spirit, because so gentle as he continued

and assumed such paternal tenderness that he dilated the hearts of all so that even the most hardened and obstinate sinners grew contrite and broke forth in tears of compunction."

Paul would instill the greatest terror in the faithful and he himself shook with horror. A former bandit told him. "Father Paul, when I hear you I tremble from head to foot." After going to confession to Paul, a major officer of the Neapolitan army said: "Father Paul, I have been in battle and under the rain of shell without a quiver, but when you preach you make me quake from head to foot."

"In one sermon on the pains of hell," relates Father John of St. Raphael, "when the servant of God reached the second point, the pain of loss, his hair stood up. He appeared beside himself, became mute and could not continue his sermon. And he came down from the platform. The listeners were so stirred that everyone burst forth in sobs. One would have thought it was the general judgment."

St. Francis Jerome, the great apostle of Naples and its surrounding area, a contemporary of St. Paul, followed the same method: "His ordinary method was to depict first the enormity of sin and the terrors of the divine judgments under such striking colors as to excite in sinners alarm and indignation against themselves. Then changing his tone with masterly ability, he spoke on the sweetness and goodness of Jesus Christ in a way to cause hope to replace despair and to bring conviction to the

most hardened hearts. This was the time he chose to address them so tender and winning an appeal that one saw them fall on their knees before their crucified Savior and weeping and sobbing solicit pardon and reconciliation through the precious channels of grace, that is to say through his still bleeding wounds."

DURING the first ten years of his ministry as a missionary until 1741, Paul organized penitential processions. "The young girls walked first crowned with thorns; next came the members of the clergy covered with ashes and also wearing thorn-crowns; then followed Father Paul carrying a heavy cross. He had an iron chain and heavy cords around his neck. . . . The procession halted at spots designated in advance; Father Paul would then mount a platform and give the people a fervent discourse, while cruelly scourging himself."

Witnesses at the process who tell of missions give by Paul prior to the year 1741 generally mention this procession. On the hand witnesses of a later period declare unanimously that he did not hold processions. Paul not only discontinued the processions but did not have any devotional or terrifying tableaux as some of the other missionaries of this period made use of.

According to the instructions of St. Alphonsus Ligouri at a given moment during the sermon on the Blessed Virgin a statue of the Mother of God was to be borne into the church, solemnly enthroned on a dais, surrounded by a

group of priests in surplices, carrying torches.

During the sermon on hell the image of a damned soul was brought from the sacristy and carried through the crowd to the rear of the church. It was preceded by two priests with pitch torches to illuminate it. The bearer paused from time to time, slowly turning the tableau, now to the right, now to the left. Finally the preacher placed it on the platform where it was left exposed until the following evening.

When the sermon on death was given the preacher was to hold a skull and address it in some such terms as these: "Tell me, O skull, where is the soul that animated you? In heaven or in hell? Tell me, on the day of judgment shall I see you crowned with stars or surrounded by serpents and flames?"

St. Louis de Montfort, another of Paul's contemporaries, occasionally constructed the following scene for his sermon on death: seated in an armchair he pretended to be dying while at his sides were two priests representing his guardian angel and satan.

However, Paul no longer used the procession after 1742 nor did he make use of these other ceremonies practiced by other missionaries. St. Vincent Strambi wrote in his biography of St. Paul: "In the course of missions the servant of God waived aside processions and other ceremonies which are laudably practised by other missionaries and which he himself had practised for a time at the beginning of his ministry. He directed his attention chiefly to

instruction, preaching and the hearing of confessions."

Although Paul waived aside procession and certain other mission rites prevalent in his time, he did not, however, discard all. He retained several.

Missions of Paul generally opened with the solemn reception of the missionaries. In the rule approved in 1741 Paul forbade solemn receptions but he soon waived aside this prohibition.

Paul made use of the *oratorio* to excite sinners to even greater repentance. The *oratorio* was a sermon for men only, held during missions after the angelus. The discourse consisted of three points which were so many motives for repentance for sin and doing penance. At the end of each point the missionary scourged himself to offer God some satisfaction for offenses committed against Him. The sermon ended in a tender colloquy with Jesus Crucified.

Towards the end of his sermons Paul often disciplined himself in the presence of the audience. Father John Mary explained the reason for this public act of penance: "Paul knew that the backward and ignorant people who constituted the major part of his audience understood little or none of the reasoning of the discourse, howsoever simply and clearly it be exposed. He felt that something more sensible was needed to touch these hearers. Without doubt that is the reason why the prophets of the ancient law, at God's command, often used material and sensible signs to explain divine truths in preaching to crude people. In the same way

Paul had the custom of setting the example in order to awaken in sinners a true spirit of penance and compunction. . . His success demonstrated that this method was among the most efficacious for promoting the glory of God, for it produced amazing conversions in the most erring souls."

As the end of the mission approached Paul habitually made a more solemn commemoration of the death of Christ. Towards the end of the sermon the crucifix was wheeled in on a frame surrounded by the clergy with torches. Father Paul advanced to meet it with such devotion, fervor and faith that one would have said that he was about to drop on the platform, so vivid was his desire to possess and embrace it.

One of the most serious preoccupations of Paul during missions was to put an end to enmities and to reconcile enemies. With this purpose in mind he preached one evening on charity, peace and reconciliation.

At the close of the mission a general communion was held separately one day for the men and another day for the women.

AFTER the sermon and before leaving the platform Paul would make a short meditation on some mystery of the Passion of Christ, combining it with a consideration on the Sorrows of the Blessed Virgin.

He had a particular facility for linking the meditation on the Passion with his sermons. "I once heard him preaching on death," said Father Joseph Hya-

cinth. "As usual he gave a meditation on the Passion but he introduced it so well and passed so naturally from the one subject to the other that all his hearers were profoundly touched and gave unequivocal signs of emotion."

This part of his sermon constituted the grand oratorical triumph of Paul. If by his sermon he had not obtained all the fruit he desired, he certainly gathered it by the meditation on the Passion. It was here above all that he spoke with such fervor that the meditation ordinarily ended with the whole audience in tears.

Paul attached much importance to the meditation on the Passion. "This meditation which was given invariably after mission sermons," said a witness, "was called by him the soul and marrow of missions."

He attributed the great conversions which were so often wrought during his missions to the meditation on the Passion more so than to the sermons.

Paul expressed this opinion in his correspondence: "We realize more and more that the most efficacious means of converting the most obdurate sinners is the Passion of Jesus, preached according to the method which the Divine Goodness . . . has approved by His Vicar on earth."

For Paul the meditation on the Passion of our Lord after the sermon was the distinctive mark of the Passionist missionary. "The vow to promote devotion to the most holy Passion of Jesus Christ," he wrote, "is thoroughly explained in the Rule. It consists in preaching it, that is to say in meditating

on it aloud for about half an hour immediately after the mission sermon, before quitting the platform or pulpit."

How many years did Paul devote to the apostolic ministry? While still a hermit at the age of 27, Paul was already preaching missions in his native territory. Two years later he gave the retreat to the ordinands at Gaete. But his real activity as a missionary did not begin until about the year 1730, the third year after his ordination to the priesthood and two years after he had definitely settled at Monte Argentario. He was then about 36.

At first he preached in the district of Monte Argentario, but as the news of his success spread, his field of activity was enlarged. Soon bishops were begging him to preach missions in all the parishes of their diocese. From then on Paul had plenty of work for that part of the year he devoted to missions. With his brother, Father John Baptist, he used to preach missions two or three months without an interruption or returning to the retreat. They went from one parish to another without a pause, and while Father John Baptist was closing a mission in one place, Paul was often opening another somewhere else.

Father John Mary said: "It would be attempting the impossible to try to enumerate every mission preached by him, considering that he ordinarily devoted two or three months in succession to them. He would preach so many in a single row. More than once a year he made similar campaigns, in the

spring, autumn and winter. In certain localities and dioceses he gave these exercises several times. In Orbetello he preached at least seven missions."

Paul spent two years preaching the missions in all the parishes of the diocese of Montefiascone, including the city of Corneto. On January 9, 1761, Paul wrote: "Some time ago Father John Baptist and I finished the missions in all the dioceses of Montefiascone and Corneto."

Paul carried on this arduous labor for over 30 years, from 1730 until around 1762, from his 36th to his 68th year. The last ten years of his ministry, Paul more than once manifested the intention of giving it up owing to his age and infirmities. But he was not so quick in executing his design. His zeal and the needs of souls constantly impelled him to continue.

The three periods Paul devoted to missions, which he called "campaigns," were the Winter campaign, from Christmas to Lent; the Summer campaign from Easter until around the feast of St. John the Baptist; and the Autumn campaign from September 15 until Advent. He ordinarily spent Advent, Lent and the hot months of Summer in solitude, with the rather rare exception of preaching a retreat.

In the thought of St. Paul the Passionist was a missionary one part of the year and a hermit the other part. How many months did he intend to allow to apostolic ministrations? And how many did he consider necessary to be given in solitude to preserve fervor

and the religious spirit? In the original Rule the Saint had stipulated, and this article was not dropped until the final revision, the very year of his death, that the time given to apostolic ministrations and that spent in solitude should be equally divided.

After determining the seasons when missions were usually requested, Paul fixed on three periods of the year for his apostolic work. These three periods of activity alternated with three rest periods during which all the missionaries refreshed their souls in solitude. The account of this arrangement is given in a circular letter of his on the occasion of the provincial chapter held at St. Angelo's in October, 1755.

"In the Spring our apostolic laborers shall not go forth to preach missions or other exercises until after Easter. This campaign shall terminate about mid-June, in order that all may be back at their respective retreats for the feast of St. John the Baptist. . . . They shall not go forth for fresh apostolic labor in Autumn until about mid-September. All shall be back at the retreat for the first Sunday of Advent. . . . They will be able to resume their apostolic labor for the good of the neighbor after the feast of Christmas and continue it until Quinquagesima Sunday. On Shrove-Tuesday everyone shall be at the retreat. It is expressly forbidden to all to remain out or to go to the towns the last day of carnival. . . .

"Spiritual exercises to nuns as well as to ecclesiastics or the faithful, shall be given during the time allotted for ministrations to the neighbor. During

Advent, they are absolutely forbidden. During that part of the Summer reserved for solitude and during Lent, each apostolic labor may if urgent necessity require it give one single course of exercises but on condition that including the time taken to and from his destination he shall not be absent more than 15 days from the retreat. . . ."

According to the system inaugurated by this circular, missionaries spent about six months a year at the retreat, or slightly less if they preached a retreat during Lent or Summer. However he did not want them to undertake the preaching of the lenten stations. He explicitly forbids it in the Rule. St. Alphonsus also made it a principle that his missionaries were not to preach lenten stations. "As for lenten preaching," St. Alphonsus wrote, "never! The rhetoric of the Quadragesimalistes does not form preachers but tinkling cymbals, puffed up balloons. Let us remain as we are; let us preach apostolically, going through the valleys and mountains, like Jesus, seeking poor sinners."

The Redemptorists did not preach missions during Lent either. The reason was that in many places there existed lenten stations which were well paid for by foundations. Had the fathers accepted missions in Lent they would have aroused the envy of the Quadragesimalistes, as they were called, and provoked violent scenes. St. Leonard of Port-Maurice also habitually suspended his missions during Lent.

PAUL did not sit indifferently in his solitude waiting to be asked to

help the people. He anticipated requests and sought out opportunities to exercise his zeal. Paul wrote to the Bishop of Alexandria offering to preach in his diocese. The bishop replied: "The first favorable occasion I will remember your reverence's offer to come and labor for the salvation of my sheep."

To work for the salvation of souls was such a happiness for Paul that it alone would have consoled him for any trials whatsoever, even the misery of having to see his project of founding the Passionist Congregation frustrated and all his companions abandon him. "That would be a sign to me," he wrote, "that God wants me to lead a vagrant life on this earth and try at least to cooperate in the salvation of some soul. I hope always to do that."

As Father John Mary pointed out "it was not just by missions, spiritual exercises, the administration of the sacrament of penance and other similar works that Father Paul contributed to the spiritual good of his neighbor. Animated by burning zeal for the salvation of all he took advantage of every favorable opportunity, seeking them out, especially in his travels and visitations. At inns where he stopped, he would not have his stay fruitless. He would assemble as many people as he could and give them some simple and fervent exhortations, fitted to their rudimentary intelligence."

In the Tuscan marshes near Monte

Argentaro, Paul often slept in the open air so he could make himself more accessible to the sailors, fisherman and even the bandits of those parts. He heard their confessions and gave them instructions.

In summary then we can say that Paul of the Cross established his Congregation under divine inspiration in order to save souls by apostolic work, especially by preaching missions and devotion to the Passion. Pope Benedict XIV approved his Rule because he promised to work for the salvation of souls especially in an area that would otherwise be deprived of missions.

However, Paul's laborers were confined to a relatively small area. And in this area he established 12 monasteries in order that he and his religious would be near the people and be able to take care of their spiritual needs. Since the people were not only ignorant of the basic truths of the faith but living very sinful lives, Paul adapted his sermons and instructions to their needs. He found that the meditation on the Passion was the most effective means to turn them away from sin and back to God. Paul willingly sacrificed his time and his talents to help these people. He used to say that he would willingly give his blood and his life to bring a single soul back to God. Had he converted just one sinner at each mission he would have believed himself amply rewarded for all his trouble.

Proclamation of the Good News of the Gospel

Digest of Paul Hitz, C.S.S.R.'s book
L'Annonce Missionnaire De L'Evangile

INTRODUCTION

THE Church's first responsibility is to preach the good news of the Gospel (Mk. 16,15). This means to teach the catechism to the faithful and to give more profound religious instruction in the mysteries of the faith. Above all it means the mission sermon or the announcing of the Good News in the strict sense of the word, that is, the comprehensive proclamation of the mystery of Christ with conversion in view in order to awaken the faith or to renew it.

Of course it is not sufficient to *preach* the Gospel. The soil must also be prepared. Our modern man must be prepared for God's word. A parish mission is not merely the preached mission in Church as has been the case up to now. It is not simply calling in speakers for a week or two and then expect a renewal of the whole congregation and

that without any real earnest preparation that fits our new modern conditions. The preached mission in Church is the climax of the *total* mission and should prove its fruits by a total renewal of the parish as such. This all needs a long preparation of the soil beforehand and a post-mission follow-up; for a parish mission should be the occasion of a step-up and a renewal of the ordinary pastoral care of souls by the clergy and their laity.

All this is true. Still the mission sermon in church *is the most important factor in the total mission*—the preaching of the Word of God, the proclamation of the good news of the Gospel. I think we all have an inkling that mission preaching needs a renewal just as much as every other form of the ministry of the Word is being renewed in the Church today.

I have been impressed with the

French work (in German translation) on preaching by Father Paul Hitz, C. SS. R. (*L'Annonce Missionnaire De L'Evangile*) and will give you the high lights. We hope to have this book translated from the original.

PART I

THE CRITERION OF PASTORAL WORK

What is it? It is simply fidelity to the ministry of the word (1 Cor. 4:2). If we are always faithful, responsible, we are succeeding and our pastoral work is genuine.

The greatest danger of our times is weariness and discouragement of the good, said Pius XII. Many missionaries feel exactly the same. They are discouraged with results. This has always been the most insidious temptation in the ministry (Moses, Elias, Jeremias, Jonas and Emmaus). Its cause is a certain lack of deep faith in the redeeming power of Christ operative in the Church. We look for immediate, tangible and sensational results. Faith is also necessary, we will admit, but a faith that will show results we can see and feel and measure. This is an old temptation—Satan tempted Christ in the desert; the Apostles were in a hurry to establish the kingdom of God; the unbelieving Jews demanded wonders (1 Cor. 1:22).

The criterion of success in the apostolate will not be discovered in experience or from history, but only in revelation; Divine revelation alone will unveil the mystery of the apostolate.

"Let a man so account us, as servants of Christ and stewards of the mysteries

of God. Now here it is required in stewards that a man be found trustworthy (responsible). But with me it is a very small matter to be judged by you or by man's tribunal (by man's day). . ." (1 Cor. 4:1 ff.).

I. THE MYSTERIES OF THE APOSTOLATE

The kingdom of God comes inevitably in this world through the pastoral office of the Church. That kingdom has already arrived with Christ in His resurrection. *God comes without fail!* This is the Good News of Sacred Scriptures from Genesis to the Apocalypse—God comes! He intervenes in the history of man in order to set up His divine kingdom.

The history of Israel is the coming of Jahve—and the history of the Church is the history of Christ at the end of time, triumphant conqueror of death. The Old Testament was a sublime ascent to Christ. The history after His coming is simply the radiation of Christ risen and glorified. Hereafter the kingdom of Christ will come without fail in all, in spite of all, over all. The ignorance and malice of men, the pain and shame of the cross, even the victories of hell's dragon will serve to enhance the triumph of Christ and His sovereignty for the salvation of His elect.

The Apostolate is Through the Church

Christ the Lord by His terrific power and mercy extends His kingdom by the activity of His Church. According to the New Testament the apostolate is the instrument of God's power in

the resurrection of Christ in order to establish His kingdom.

Enterprising Courage of the Apostles

Their strength came from their faith in God's power. They were convinced that their cause would win out because it was God's cause. And this must also be the attitude of every apostle today. "Such confidence we have, through Christ towards God" (2 Cor. 3:4). The basis of the missionary's confidence is the conviction that his task is not his at all—it completely transcends his own power. He is a servant and an instrument of the Almighty and Christ the Lord.

II. CONDITIONS OF THE APOSTOLATE

A future triumphant Church here on earth in time and space is a mirage. She will live and labor under the conditions of the triple mystery of iniquity, of the cross and of faith.

Mystery of Iniquity

By His death and resurrection Christ has already triumphed over the powers of hell. But it is a unique conquest! It has already taken place, and it is still a promise. It is present even now, but not manifest. It is operative but hidden. Satan knows that he has been conquered so he battles with all his fury against the Church in the short time still remaining — 'the little while'—.

The New Testament foretells that the Gospel will be preached everywhere but it does not promise universal conversion and complete Christianization

in time. His kingdom is not of this world and will not bring peace but the sword. The mystery of wickedness will work its way out until the Lord returns to manifest His glory and bring His enemies under His feet (1 Cor. 15:25). There will be scandals, but woe! There will be weeds, but they will be burnt in the end. Only at the consummation will that new world come about which has its origin in His resurrection and which the Church is developing mysteriously by her apostolate.

But evil cannot prevent the coming of Christ's kingdom. God will use evil to enhance Christ's victory (Rom. 1:11; Apoc. 4:4).

Mystery of the Cross

The Church builds up the mystical body of Christ. She takes a vital part in the death and resurrection of her head. She lives even now the glorious life of the risen Christ (Eph. 1:20-22) though it is not manifest. But in her earthly pilgrimage she is not glorified, she must suffer death, martyrdom, crucifixion. Now she is Christ's crucified body and His suffering bride. This is so because she lives in a sinful world. Hence there will never be a universal triumph in this existence of time. Her's is the cross and death until the Lord shall return. She shows forth the death of the Lord until He come. . . .

In this manner the Church and all her members will live the life of Jesus. They are sent to save men and the world and the world will crucify them, but they will triumph by the power of

God in Christ risen from the dead (Math. 16:24-27). There will be periods of peace to give a breathing spell and to remind the faithful of the heavenly Jerusalem. But her life is persecution, slander, martyrdom, crucifixion until she rises on the Day of the Lord (cf. Jo. 15: 16 and 20:23; 2 Cor. 4: 7-11; 6: 1-10; 12:9 4:12; Col. 4:12; 2 Tim. 2:10).

Mystery of Faith

The Church lives by faith (Abraham, Isaias, Job, Rom. 4 and Hebr. 11). Especially the apostle lives by faith which is "the substance of things to be hoped for, the evidence of things that are not seen" (Heb. 11:1). The Lord has already risen, the Spirit has been given, the kingdom already founded, the new creation is at hand! But it is all in process of development and must still become manifest to men and to the world. We shall see its complete development and the total revelation of His resurrection only on His return on the last day (Col. 2:12; 3:3 ff; Jo. 3:2).

The results of our labors (a) are not in our power but in God's, (b) and will be made manifest not in this world of time and space but when the Lord shall come.

The supernatural and eternal reality of the kingdom of God may not be confounded with a more or less Christian culture or order, or even with the flourishing condition of her social structures—filled churches, high regard by the public, many organizations. These are all means to the end. Often they

could be the remains of dead tradition.

The true kingdom of God "is hidden with Christ in God" (Col. 3:3). Although we can and should understand the human side of our endeavors and the perceptible results of the apostolate, the true inner and mature fruits cannot be known—we must *believe* in them!

However, Easter gives us the assurance that our activity is effective, yes, far greater than our efforts and beyond our most avid hopes! The supernatural influence of the Church and her pastoral work is much more effective than what meets the eye. Like a mother with child, so the Church carries in her womb even now the new mankind. She awaits the day of delivery of a new mankind like the Blessed Virgin Mary of Advent awaited the birth of Christ, the New Man.

III. THE CRITERION OF THE APOSTOLATE

The genuineness of the apostolate does not consist in outward results to be seen and measured in this world. It consists essentially in our loyalty and responsibility to Christ and to the Church who have given us the mission to proclaim the news of the Gospel (1 Cor. 4:1-5; 2 Tim 4:1-8).

We must keep count of the number of people who come to church and receive the sacraments, discover how the sermons are hitting the mark, establish groups and cells of Catholic action and the like. The Church must also influence society, culture, politics. Chris-

tians must penetrate public life with Christ's influence and change the milieu. We have desperate need of religious sociology. All these things are indispensable in the apostolate. But we cannot measure the real results thereby. We cannot judge the care of souls by the people's emotional reaction to our sermons and by other externals. The decisive question is not whether we please or displease men, but rather are we loyal and responsible to our office (1 Thess. 2:4; 2 Cor. 2:17).

The Trustworthiness of the Apostle

To be true to his office the apostle must have a sense of the Church, of divine revelation, of the incarnation and of the mystery of Easter.

A Sense of the Church. The apostle must be one with the mind of the Church. He will be effective only through the Church and while laboring for the Church. He must live not only in the bosom of the Church but by her spirit—under the authority of the pope. He must have an enterprising spirit and never through lethargy or fear merely await a push from above. He must be responsible and true to the Church of today and in our day. Whoever opposes the modern movements of renewal astir in the Church because of encrusted custom or hangs on to worn out forms lacks a sense of the Church as she is today.

A Sense for Divine Revelation. The Church hands down the divine revelation as it is related in Scripture. The one Good News that she proclaims is the everlasting Gospel (Apoc. 14:6);

the news of salvation in Christ who died and arose as presented in Sacred Scripture. In the Bible we will discover that sense of history and that glorious mystery of the care of souls from God's point of view. So many have lost energy and a sense of mission because they depend too much on human means and not upon the timeless law of revelation.

Saint Paul gives us all a warning apt today (2 Tim. 3:14-17) when the Holy Spirit in the Church is leading us back to the original sources, to Scripture and to the liturgy.

A Sense for the Mystery of the Incarnation. "The Word was made flesh and dwelt among us" (Jo. 1:14). As Christ became man among the Jewish people, so He will be born in every century and in every culture to unite every people to Himself and to consecrate them to the Father. As the Good News was once proclaimed to fit the Semitic, Greek and Roman world so it must in the course of history be proclaimed to fit every people: in their own tongue (Act. 2:6-11) in their ways of thinking, in their own art, in their own culture. "All things to all men" (1 Cor. 9:19-21).

The apostle must then also use every means possible, not to attain a mere outward success but in order to be true to Christ and to the Church which must be planted in every age and country. "I do all things for the sake of the Gospel" (1 Cor. 9:23). In this spirit the apostle should use human means without becoming their slave and never

"to please men" (Gal. 1:10; Thess. 2:4; 2 Cor. 2:17).

He is convinced that only the grace of God can convert and save. He respects human means because he will be faithful to the Word of God so that the "Word can become flesh" among men. If we are loyal and responsible and trustworthy, we will never get into a rut.

A Sense for the Mystery of Easter.
For the apostle as for Christ Himself the incarnation leads to death and through death to the resurrection.

We are sent by Christ in the Church to christianize the world. But no human means are adequate to this purpose. True success is beyond human power. The Apostle sows and waters but only God gives the increase and this increase is hidden from his eyes by the mystery of iniquity, the cross and the faith which weigh upon the life of the Church until His return. He will have great desires but he will always feel the weaknesses in the Church and in himself in fulfilling them. This is every missionary's cross until He comes again. This heavy cross, this crying contradiction (between reality and ideal) can be explained and borne only through faith in the mystery of the apostolate. Our faith in Christ who began the apostolate by his death and resurrection tells us that on His glorious return He will complete the work of the missionary and reveal it to the world. Yes, He is even now giving life to all apostolic activity and fructifying it by His mysterious presence.

Have "faith in God who raises the dead" (1 Cor. 2:12; Rom. 4:24; 1 Cor. 15:2 ff and 1:9; Eph. 1:19; 1 Thess. 4:14).

"Credidi, propter quod locutus sum" is the faith in the heart of the Apostle.

The great danger is not that the apostolate will become ineffectual but that we may not be pure and loyal in its service. A ministry which sleeps doped with the tranquilizer of habit or which is falsified by a this-world view fails. But if the Apostle remains faithful to his office with unshakable faith in the Lord's presence in the Church, he is assured of permanent and profound effectiveness even if we can see no external results. A care of souls that is loyal is effective with the effectiveness of the risen Christ who said to the Apostles, "I am with you unto the consummation of the world."

PART II

THE BASIC FORM OF THE MISSION SERMON IS THE KERYGMA OF THE APOSTLES

In general every sermon is a mission sermon because every authorized preacher is "missioned" by Christ's authority. In the strict sense the mission sermon is the fundamental announcement of the Good News of Christ to men who are not yet Christian or not sufficiently Christian (who is?) in the meaning of Saint Paul: "Christ sent me . . . to preach the Gospel (1 Cor. 1:17).

As there has been a renewal in mission preaching to pagans—the for-

eign missions—so should there also be a renewal of the mission sermon to the baptized in established parishes. Children are baptized, naturally, before they can make a personal decision. As they mature they need to make a conscious and free decision. Hence they need that essential proclamation of the Gospel. If it is not given to them at some time then your catechetical instruction will make them Christians who know their religion but who are not personally convinced believers. To preserve the Christian life and faith of our people, from time to time we must announce to them the Gospel from the original source.

Since the 17th century such a renewal was accomplished for the most part by parish missions. What should we retain, what change in the traditional mission sermon handed down to us? The answer is not to be decided by an appeal to the facts of experience and to history or to the facts of psychology, as important as these things are. Theology, proofs and references from divine revelation and Sacred Scripture will give us the method, contents and development of the mission sermon.

The Kerygma

The forms of the Christian sermon from the beginning were the "Didache" (instruction before baptism), the "Paraenese" (moral instruction), the "Didaskalie" (advanced instruction), but above all the "Kerygma." It is the first proclamation of the mysteries of Christ in the New Testament by

the Apostles. It is a conversion and decision directed sermon offering to men God's salvation through Jesus Christ in the Holy Spirit. It is the fundamental and characteristic mission sermon and upon it every sermon should be modeled and renewed.

I. THE MYSTERY OF THE MISSION SERMON

What is the mission sermon, the Kerygma? Kerygma is a Greek word meaning message, news, a solemn loud and public proclamation of the news by a herald in the name of the emperor. The Apostles were "heralds and witnesses" proclaiming the Good News of Christ the Lord, salvation from God, the decisive events of salvation to the whole world.

The missionaries and preachers today announce the Christ-events because they are commissioned by the apostolic authority of the Church. The mission sermon of the Apostles and of their successors ultimately is based upon the inner witness of God who revealed Himself in Jesus Christ and then further reveals Himself in the hearts of men and it is also based upon the mission of our Lord Himself who officially sends forth his representatives upon the earth. "We are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey Him" (Act. 4:32).

As St. Paul "declared (the Gospel) in public and from house to house urging Jews and Greeks to turn to God in repentance and to believe in

our Lord Jesus Christ" (Act. 20:20 ff.), so today the missionaries should announce God's Good News to all men and make it resound in every land.

The Kerygma Announces the Great Deeds of God—Magnalia Dei.

The Word of God which the herald announces to men is not a cast of doctrine or a communique of orders. Essentially it is the announcing of the events contained in divine revelation. It is the story of the great works of God. And in this divine history God reveals Himself as the Lord and Savior of sinful men (Heilsgeschichte). The central figure of history is Jesus Christ who died and arose. His resurrection is the climax of divine revelation, of God's plan for salvation. (Cf. Hebr. 1:1f; 2:3f; 2 Cor. 1:21; 1 Tim. 2:6; 6:13; 1 Jo. 1:1-3; Apoc. 1:5; 3:14. . .).

This revelation has not been given to each man personally but to "witnesses designated beforehand by God . . . whom He charged to preach it to the people" (Act. 10:41 ff). These witnesses are the Apostles and in general the Church whom He charged: "Go forth and preach. . ." (Mk. 16:15).

The Kerygma is Announced Through the Mission of the Church.

It is not sufficient that Christ has come, died and risen for our salvation. The Easter event of Christ must be announced down the ages so that people may participate in it by *faith and conversion*. Furthermore, this participation comes about not in the first place through the sacraments but

through the missionary announcement of salvation: so, first of all through preaching!! (Cf. 1 Tim. 2:3-7 and 3:16; 2 Tim. 1:6-11; Tit. 1:1-3; Rom. 10:12-27). The New Testament tells us that preaching the mission sermon is the Church's primary and essential obligation in order to bring men into union with God and Christ. It is a service for salvation indissolubly linked with the events of salvation. Preaching characterizes the time between the ascension and His return. It is the period of time when the greater Easter event is hidden. Consequently it must be proclaimed—"Go forth . . ." The time of the Church on earth is the era of the mission and the sermon to give testimony.

Do we underestimate the mission sermon? (Cf. Mt. 28:18; Mk. 16:15; Act. 1:8).

The Apostles set aside deacons so that they could devote all their time to prayer and preaching the Word (Act. 6:2-4). Saint Paul was proud of his ministry of the Word: "Not to baptize has Christ sent me but to announce the Gospel" (1 Cor. 1:17).

The Kerygma is Announced Through Christ Himself.

Christ Himself speaks by the mouth of the Apostles. "Who despises you, despises Me, and who despises Me despises Him Who sent Me" (Lc. 10:16). "I am with you all days . . ." "The hand of the Lord" is with his herald (Act. 11:21; 15:12). Saint Paul reminds the Thessalonians that "you heard and received from us the word of

God. You welcomed it not as the word of men, but as it truly is, the word of God, who works in you who have believed" (1 Thess. 2:13).

Whatever the explanation (the sermon is not a sacrament in the strict sense) Christ the Lord Himself speaks to men through the sermon of His Apostles. Christ invites, sanctifies and saves men. If they refuse to listen, He judges and condemns them. In the mission sermon the events of salvation shine forth, God meets man in person, meets His audience by the power of the Holy Spirit. The Acts call the word of God "The Word of Life" (5:20), "Word of Salvation" (13:20), "Word of Grace" (14:3; 20:32). The sermon is one of the great works of God in every age and also today.

The living God who freed His people from Egypt, spoke through the prophets, raised Christ from the dead—this one God is the Author of the miracle of the resurrection and He continues to intervene by His wondrous deeds of salvation down the ages. Now He does this in the first place through the announcement of the Gospel. The Gospel, the Kerygma, "is the power of God unto salvation to everyone who believes" (Rom. 1:10, cf. 1 Cor. 1:18; 2:4).

What is the Status of the Missionary?

He is a herald. This is his weakness because he does not speak in his own name. He announces only what had been delivered to him—unheard of events and wonders: a new world, invisible, intangible, above nature, that

cannot be proven scientifically. "It is the foolishness of the Kerygma" (1 Cor. 1:21; cf. Act. 17:32 and 26:24).

The missionary is the herald of Christ. This is also his strength. Christ is not merely *in the sermon*. He is giving it Himself through His herald. The Christian sermon is at one and the same time the Word of God and the word of man. Another speaks through the preacher—the Lord and the Judge of hearts. He does not announce a set of doctrines, but an event. Christ steps before men for their salvation or their condemnation (Cf. 1 Cor. 1:21-25).

II. CONTENT OF THE MISSION SERMON

The Kerygma is announced to the people who are not yet Christian or not yet sufficiently Christian in order either to offer them the faith for the first time or to renew that faith. It is a conversion—directed sermon.

A Call to Return to God.

Sacred Scripture constantly calls upon men to turn to God. (Cf. Is. 9:12; Am. 4:6-12; Os. 7:10; Jer.3:17; 8:4-6; 7:30-31; Math. 3:1-12; Lc. 3:1-8; Mk. 1:15; 6; 12; Lc. 24:47 . . .).

But the heart and center from which conversion results is the Christ-event: the kingly sovereignty of God, the divine kingdom founded in the crucified and Risen Redeemer for the salvation of sinful men.

The Gospel of Christ.

"Evangelium" and "kerygma" have the same meaning in the New Testa-

ment. The word "evangelium" was a standard expression in the emperor-cult to announce his birthday, his crowning, his deeds of valor—good news. We announce only one evangelium, one good news, one kerygma—simply Good News.

The Gospel is not a collection of pious sayings and high moral teachings, abstract and general principles. It is not even the expressions and figures of speech of Jesus which gave us lessons for our faith and morals. It is the great good news, the joyous news that by His Easter victory Christ established the kingdom of God. It is the news that the new day of divine salvation is at hand until it becomes manifest in glory at the Lord's return.

This good news is the cause of joy and gratitude to all who believe (Cf. Act. 13:52; 2:11-46; 5:41; 7:8, 39; 13:48; 15:3-31).

The importance of the resurrection in the New Testament is not only historical and apologetic. It is important because Jesus is the fullness of Word and He comprises in Himself the entire order of salvation.

What About Sin?

The mystery of iniquity, sin, is not omitted by the Kerygma. However, sin must be seen in contrast to Christ's salvation. In the light of the cross the Apostles beheld the entire world "under the power of sin" (Rom. 3:9; cf. Gal. 3:22; Rom. 6:30; 1 Jo. 5:19; Eph. 2:3).

"Save yourself from this wicked generation" (Acts. 2:40). Sin is not the

theme of the kerygma but its dreadful off-beat (so is the world without Christ) and its reverse face (what men must await if they refuse to believe).

The kerygma simply announces that God has already intervened through Christ in mankind's plight, that He has already redeemed us and conquered the power of hell and that He has given salvation to all who believe. (Cf. Jo. 3:16; Lc. 19:10; Rom. 3:23 ff; 5:8 ff; 5:15-20; 1 Tim. 1:15 ff; 2:3-6).

In a world of sin and despair this is really Good News—the good news that God in Jesus Christ will save the sinner who believes.

Here we also see the difference between the kerygma of the Old Testament and the New Testament. In the Old Testament God's threats predominate, for instance even in John the Baptist's preaching. But in the New Testament God's promise of salvation is emphasized because now Christ has performed the act of redemption. "If God be for us who can be against us? . . ." (Rom. 8:31-39).

This is the uniqueness of Christianity that man cannot save himself from sin and damnation even by his own penance and his own human efforts. Only Christ's act of redemption can do this. Our Salvation is already realized in the resurrection of Christ. What must we do? Admit that we are sinners, open our hearts to an active and grateful faith in God's salvation. Mankind is no longer given up for lost. "He comes not to judge, but to seek and save that which was lost" (Jo. 3:17; cf. Lc.

19:10). He comes to refresh us, to make us happy.

The Kerygma of Renewal.

During the last century the parish mission has developed *somewhat off balance*. It has emphasized the dreadful facts of sin, judgment, hell and man's obligations ("dos" and "don'ts"). Whatever the historical reasons were for this development of the mission in the past, we know that the New Testament clearly shows that the kerygma which was announced to renew and deepen the faith of the baptized is practically the same as it was preached to those to whom the faith was given the first time—the pagans. This is evident especially from Saint Paul's epistles in which he admonishes the faithful to renew their faith. Even the call to moral reform always goes back to the Christ-event for its motivation (Cf. 2 Cor. 5:17 and 6; 2 Tit. 2:11 and 15). Read the Epistles and you will be convinced. Especially the Apocypse, the last conversion-sermon of the New Testament, proves this. It was written to Christian communities that had given up their first love (2:4), who had the name of being alive and were dead (3:1), who were lukewarm (3:16). To all Saint John says Convert! (2:5; 2:16, 21-23, 3:10).

When they preached to the faithful, the Apostles went deeper into the great mystery of Christ; but they did not try to defend the faith by apologetics. They were heralds. Their strength was from God who sent them, and they announced Christ. They called

upon the Holy Spirit to witness. "We are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey Him" (Acts. 5:32). The theological content of the message in the Acts and even in the Epistles is not great. This was left to the ordinary care of souls in the catechetical instructions, the "paraenese" and the "didaskalie." But the mission sermon announces in a comprehensive manner the mystery of Christ's redemption—a universal, simple passionate announcement of Jesus Christ, His death and resurrection, His sovereignty, His merciful love, His future return with an immediate application to the lives of the audience. The kerygma whether to convert pagans or renew Christians is equally the wonderful Gospel of our Lord and Savior Jesus Christ.

The Good News and Conversion— "Metanoia."

The purpose of the Good News is to cause Metanoia, penance, conversion—the complete response and return of sinful man to God, the Savior. The mission sermon is a conversion-directed sermon! With Christ the missionary can say: "To bring the good news to the poor He has sent me, etc" (Lc. 4:18 ff). He is not sent to orate against sin or to give out a teaching and proofs. He is to announce a fact, an event, the Christ-event which has ushered in the new era of salvation for each single man and the whole race. Everything else he may have to say is second to this. The New Testament conversion sermon does not threaten

man to make him do this or that in order to evade eternal damnation. It is a joyful announcement of what God has done in Christ our Lord and will continue to do for our salvation—and to this announcement man must respond.

III. DEVELOPMENT OF THE MISSION SERMON

The kerygma of the Apostles teaches us also how to announce the Good News of salvation and the kingdom of our Lord Jesus Christ.

Its *introduction* is taken from something known to the audience. For instance, the miracle of Pentecost, the messianic expectation of the Jews, the questions that perplexed the pagan mind—after-life, death, fear of judgement, the meaning of life, the enigma of suffering and especially the desire for happiness. The missionary now solves these questions by the characteristic kerygma. As a herald he announces the good news of Salvation, but he develops the message: 1) as an event of salvation, 2) that has Easter as its central core, 3) that is apocalyptic in direction, 4) that is a summoning to join the Church, 5) and that is "hic et nunc" personal (heilsexistentielle). He uses this development not for the sake of logic or psychology but in order to give emphasis to the mission announcement of the good news.

1. *The Mission Sermon is an Event of Salvation.*

The Apostles preached the living

God or the kingdom and salvation of God, not as a system of truths elucidated with arguments, but as living history, as fact . . . what God had done and will still do for our salvation. They preached the "magnalia Dei" from the creation to the Lord's return. Their purpose was to reveal God's love and will to save mankind. The theology of the Apostles is summed up by Saint Paul: "For us there is only one God, the Father from whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him" (1 Cor. 8:6). The Scriptures are not a book of philosophy but of sacred history, of God's saving work through His Christ for our salvation. On hearing this message men must take a stand. If they refuse belief, they will mock and sneer (Acts. 2:13; 17:32). Those who believe are filled with joy; for "we have heard them speaking in our own language of the wonderful works of God" (Acts. 2:11).

2. *The Easter Event is the Central Theme of the Kerygma.*

This is already evident from what has been said. All the events of sacred history refer to the event of Easter as the central and fundamental fact. Whatever event of history is announced is always referred to Christ and His resurrection. Even personal and social problems are solved by this reference (I Cor). Christ is the sun of the mission sermon, not primarily in the mystery of the Incarnation (Saint Paul only later gives instruction on

his mystery while in prison toward the end of his life). In the conversion sermon Christ is in the foreground as Redeemer and Lord:—Christ in the redeeming mystery of His life and suffering, resurrection and ascension and in His ultimate return; Christ as the revelation of God's love and the power of salvation; Christ exalted as Kyrios for the salvation of a lost world who rules over history and the universe in order to bring all to everlasting life through His death and resurrection (Act. 4:12).

3. *Apocolyptical Direction of the Kerygma.*

In what sense does the New Testament proclaim the coming of Christ on the Last Day? His return and "the wrath to come" (Thess. 1-4) are the same thing for the world and sinful man. "He will come to judge the living and the dead" strikes fear and terror in any one. But it is a *fear unto salvation*. The missionary like Saint Paul should not be deterred from striking holy fear unto salvation in the hearts of men who are immersed in things earthly (Act. 17 ff; 24, 25). The sermon on hell and judgment belongs to the Christian kerygma. Its purpose is to announce the terrible danger that threatens but also the consoling hope that saves what is offered in "Jesus who delivers us from the wrath to come" (1 Thess. 1:10). In Christ Savior and Judge are not incompatible. He comes not to kill the souls of men but to save them. All men will be judged: unto salvation, if

they have accepted His justification; unto damnation, if they have refused.

His return motivates and forms His Christians who awaits the Lord, (Lc. 12:36) not only as individuals but as the people of God on their pilgrimage through the desert, hoping for a future that is bright, a future that belongs to God who is to come.

His return is the great expectation of the Church, the star of hope showing the way in history. Christ's chosen live and labor, suffer and die "looking for the blessed hope and the glorious coming of our great God and Savior, Jesus Christ..." (Tit. 2:13; cf. 2 Cor. 4:13; 5:10; Phill. 3:11 and 3:20 ff; 1 Pet. 1:3-10).

We must apply the last things to the individual because death, judgment, heaven and hell are the particular coming of the Lord as is clearly stated in the New Testament (Cf. Lc. 23:42 ff; Act 7:59; Phill. 1:23; 2 Cor. 5:1-10; 2 Tim. 4:18).

Personal responsibility is stressed in the New Testament (Cf. Lc. 12:23-40; 19:17-27; Matth. 24:45-51 and 25:1-30).

The particular and general judgments should not be separated because they are the very same coming of the Lord. "Be prepared for the Son of man will come at an hour that you know not" (Lc. 12:40). The early Christians expected an immediate coming of the Lord. His coming again at the end of time is merely completing God's judgment on mankind that is now present in the world in the Risen

Christ. His return has already begun and is ever going on surprising men with judgment, heaven or hell until at once it becomes manifest in glory at the resurrection of the dead. Since Easter the Lord is present at every moment and God's judgment which decides man's eternal lot is always at work in the world (Cf. Act. 17:30 ff. St. Paul's speech in Athens).

Thus we can say that man's conversion, the resurrection of Christ and His return is the one theme and the synthesis of the Apostolic kerygma.

4. The Kerygma Summons Men to . . . the Church.

The kingdom of God is present among men in the Church because the span of time between Easter and His return is the era of the Church. Consequently, the kerygma announcing the resurrection and the return of Christ also announces the Church. The mission sermon through the Holy Spirit, who speaks to hearts and bears witness, establishes the Christian community. The Church is that community of believers "whom God has called unto his kingdom and glory" (1 Thess. 2: 12). Christians are the "chosen ones, especially called" (Rom. 1:17; 1 Cor. 1:2; 1 Thess. 1:1; 2:12; 2 Thess. 2: 13).

It is the mission sermon in the first place that builds up the Christian community: for instance, Saint Peter's sermon (Act. 2:41 and 6:7), St. Philip's (8:12), Saint Peter at Joppe (10: 44-48), at Antioch (11:20-24), at Corinth (18:10).

So the Church is the society established by the word of God which is then fully developed by the sacraments, especially by baptism and confirmation. The kerygma is distinct from the sacraments which in turn complement it. The mission sermon is the external ministry of the faith and *precedes* the sacraments. The purpose of the sacraments is to make the good news mature and attain its fulfillment. In union with the Holy Spirit, who gives testimony in their hearts, the kerygma is at work to gather together the community, to awaken a sense of the Church, to make the people of God advance. Then this Christian community, which is either newly created or renewed by the kerygma, must in turn become an instrument of the mission sermon by its own missionary activity (Cf. Mission activity by the faithful—laity—Act. 2:47; 8:4; 9:31; 11:19-21).

All the faithful must help to spread the good news of salvation (Act. 2:11; 8:41; 1 Cor. 12; Hebr. 8:10 ff.; James 5:19; 1 Jo. 2:20 ff.).

They spread the faith especially by Christian charity (Jo. 13:25; Act. 2: 42-47; 4:32-35).

"You are a chosen race . . ." (1 Pet. 2:9 ff.).

Against every blasphemous assumption by man to a self-salvation the missionary announces that the Risen Christ alone is the Lord, who alone makes history, which He does through His Church and her sacraments. "In no other name is there salvation" (Act. 4:12).

5. *The Hic Et Nunc Personal Salvation Announced by the Kerygma.*

The events of salvation concern each man personally, affect his life now in his milieu and these decide his eternal fate.

Res tua agitur! (Cf. Act. 2:37-40; 13:33-41; 17:30 ff.; Rom. 1,18; 4:25).

Christ is always a-coming into the world and to souls. He is ever meeting each individual—in his relation to God, to his neighbor and foremost now in this sermon. The kerygma is an event that seizes hold of a man's existence. It wills to become flesh, to adapt to the speech, nationality and mentality of the audience in order to meet men on their own ground in their concrete conditions. This does not however mean that the apostle thinks he can produce conversion by human means—by human oratory, advertisement, psychology (Cf. 1 Cor. 1:17; 2:1; 1:23).

The true human drama of life is played when man meets God and Christ in the announcement of his apostle: his lot is decided, he wins or loses the kingdom of God. In this sense the mission sermon is a conversion and decision sermon. It forces man to decide for or against Christ (Jo. 3:17 ff.). By the apostolic kerygma as by the incarnation of the Word "the Light comes into the world, yet men have loved darkness rather than light, for their works were evil" (Jo. 3:19)—the proud pharisee, (Act. 4:16)—the mocking Greek (Act. 17:18-32), the hardened Jews (Act. 24:

2), the pleasure drunk Agrippa (Act. 26:28-32). Those who freely refuse err from the way of salvation (Act 2:47), cut themselves from eternal life (Act 3:46). The sermon deals concretely with life. The kerygma, the Word of God, is laden with the power of conversion and salvation. This is not due to the preacher's own ideas or to psychology, which he also uses in his sermon. The preacher does also have a serious obligation to clothe the Word of God in powerful language adapted to the audience.

The New Testament clearly tells us that the Holy Spirit fulfills the work of Christ through the ministry of the apostles' preaching—now, today—for the kerygma has an existential power. Hence, how absolutely necessary is prayer for the missionary and for the audience: "Emitte Spiritum Tuum et creabuntur." An example of prayer before preaching is contained in Act. 4:29-31—"Lord, have regard to their hearts, and grant to thy servants to speak thy word with all boldness, while thou stretchest forth thy hand to cures and sign and wonders to be wrought by the name of thy holy servant Jesus.—And as they prayed, the place where they had assembled was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness."

Today we know how much the sermon of the New Testament is dressed in a Jewish and Greek mentality. We may not announce the word today in that original dress. But neither are the

New Testament forms second rate, primitive or mythical.

The scriptural story of the history of salvation whose heart and center is the event of the resurrection, its apocalyptic direction, its summons to the Church and its existential "hic et nunc" together comprise the essence of the Christian sermon because divine revelation, which it announces, has occurred in the biblical history of salvation, its climax is the event of Christ's resurrection, it is planted in this world through the Church and by her sacraments and it is offered to every man today for the sake of his eternal salvation.

The conclusion is evident. The Kerygma of the Apostles is the pattern an exemplar of the mission sermon according to which missionaries of every era must adjust and be renewed.

Are we today in the 20th century announcing the Kerygma of the Apostles in the modern language of our times?

PART III

THE MISSION SERMON SINCE THE 17TH CENTURY

Divine revelation and its announcement, tho independent and transcendental to the age in which it is preached, is nevertheless presented in the mentality and in the culture of the times and is influenced by the age which receives it. Men should always be able to say: "We have heard them speaking in our own language of the wonderful works of God" (Act. 2:11).

We shall examine the mission sermon from the 17th century to World

War II, compare it with the kerygma of the Apostles and then make our conclusions.

I. THE MISSION SERMON FROM THE 17TH CENTURY TO WORLD WAR II.

It is well known that the Spiritual Exercises of Saint Ignatius are the logical and psychological basis for the evening sermons which use the material chiefly from the first week of the exercises (end of men, salvation, sin, death, judgment, hell, conversion). Saint Alphonsus did not introduce a new mission in the 18th century. He adapted the 17th century mission to the peoples of Naples and its countryside. His main concern was to have the people make use of the means of grace, confession and Holy Communion, so they would persevere. He gave very strong emphasis to general confessions because bad confessions were prevalent due to a lack of "copia confessarii" in the isolated parishes. His contemporaries, Saints Vincent de Paul, John Eudes, Leonard of Port Maurice, did the same thing and for the very same reasons.

Thus the parish mission was fundamentally a go-to-confession-directed mission which has lasted up to our times—to World War II.

After the Time of Saint Alphonsus.

There was no essential change in the content and in the purpose of the mission up to World War II. New subjects were however introduced: *apologetic sermons* to defend the faith (existence of God, immortality of the

soul, necessity of religion, divinity of Christ, institution of penance); *sermons to combat liberalism* (man's Christian obligations, Sunday observance, Christian education, Catholic press). Sermons on sanctifying grace, the mystical body of Christ, baptism, fraternal charity and the Mass reflect spiritual movements in the Church.

Furthermore, the mission sermon of those years reflects the status of the parishes. The purpose of the mission was restricted to conversion in the narrow and individualistic sense of the term. Through the grace of a general confession, brought about by the sermon which vividly brought before the eyes of the believing Christian his sins and the threats of God's judgment, the sinner was to return to the full practice of his religious duties. The sermon revolved about man's religious duties, self-improvement and moral problems. "Save your soul! Keep the commandments! Avoid sin! Receive the sacraments! Otherwise, beware of eternal damnation!" The mission sermon presupposed strong faith and personal conviction in the people.

Such a mission can still renew the religious life in those parishes which are completely isolated, uninfluenced by our modern world, where the Christian way of life is deeply rooted, where the Church structure is well organized and religion is still the soul of social and public life. But where do we find such parishes today in our industrial age?

II. THE MISSION (17TH CENTURY TO WORLD WAR II) AND THE KERYGMA OF THE NEW TESTAMENT

The kerygma has lived on in this mission but with considerable loss in content.

The Kerygma is Continued in This Mission

Like the Apostles these missionaries announced the central mysteries of revelation from the view point of eternity in order to give life everlasting (man's supernatural purpose, save your soul, Christ's sufferings, sin, judgment, necessity of conversion). This mission certainly stressed the "hic et nunc" existential importance of salvation of the New Testament kerygma and applied it to the individual. Essentially this mission was developed according to the theological-psychological steps of conversion outlined by the Council of Trent against Protestantism. (Cf. Denz, 798). These steps to conversion for adults before baptism were likewise applied to the conversion from mortal sin. The mission's purpose was (a) to make a man admit that he is a sinner (sermons on penance, salvation of the soul, sin), (b) to arouse in his soul a wholesome fear of God's justice (death, judgment, hell), (c) to awaken hope and confidence (mercy of God and the sufferings of Christ), (d) to arouse the love of God and enthusiasm (love of God, state of life, means of perseverance). These sermons presuppose faith and the essential step of faith in God our Savior Jesus Christ. Consequently they either omit-

ted entirely or merely referred to faith and the renewal of faith.

Even though this is so, we must still bear in mind that these steps to conversion as outlined by the Council of Trent belong to every Christian conversion and should be forthcoming in all genuine mission preaching.

CAUSES of the Decline of the Kerygma.

The mission was not an event of salvation with Easter as its central theme, it was not directed to the end of time nor was it filled with the fullness of the mysterious which characterized the kerygma of the Apostles. Some of the causes for this decline were the following:

1. *The individualism of humanism* is the root of the trouble. The Renaissance was the "discovery of the subject"—man—his great potentialities, his tremendous role, his self-consciousness. In this atmosphere man's relationship with God also changed. The emphasis is on the value of his own soul, his own lot and his obligation as a Christian. All thought is concentrated on man's cooperation in working out his salvation but the preceding and prevenient gift of God in Christ, the role of the community of the Church and the comprehensive direction to the end of time are neglected, almost forgotten or taken for granted.

The humanism of the Renaissance went even further in this exaggerated emphasis on man's performance and on man's moral obligations. It reminds us of the military temperament of Saint

Ignatius and the title he gave to his spiritual exercises.

2. *The Counter-Reformation* is the second cause for the decline of the kerygma. The Church was forced to go on the defensive against the "Sola gratia, sola fides" principle of Protestantism. Hence the Council of Trent was forced to call special attention to the observance of the commandments, to the fruitfulness of good works. "Sine operibus, fides mortua." Following this lead Catholic education and preaching took for granted what God does, i.e. salvation from God's point of view, and emphasized man's role in order to hold the faith against the error of Protestantism which preached only what God does for us to the exclusion of what man has to do to cooperate. We can see this in the emphasis on venerating the saints' virtues and the stress on man's personal effort in acquiring virtue. Pastoral care placed man in the center: his own soul, his personal eternal salvation, his own personal efforts.

3. *The decline of contemporary theology* is the main cause of the impoverishment of the mission sermon. The great scholastics always kept an eye for the inner unity of revelation with the historical presentation of the order and plan of salvation. But the theologians of the late Middle Ages lost themselves in "le chosisme et l'atomisation theologique." Theology was not only divided into many disciplines and specialties but each specialty was separate and independent of the other. The

various mysteries were treated abstractly as "things." The theologians overlooked the whole and that most important relation to the Last Day, viz. to the Christian central mystery of Christ which contains in germ the mystery of the end of the world.

4. *Cartesianism and Humanism* is another cause of this decline. This spirit was broadcast by the Encyclopedists in the century of the Enlightenment (18th century). It exaggerated "*man-the-center-of-all*" still more. Its unwholesome effects are still felt in our pastoral care today. You can see it clearly in the late Great Deharbe Catechism which puts all the emphasis on man's moral obligations. Morals has leadership over dogma ("What must we believe? what do?—The means to the fulfillment of these obligations.") Logic and deduction are more important than the sacred events of history. The mystery of Easter and of the end of the world are practically omitted. Man's performance took precedence over God's action. (We still find this accent in our catechisms today in grade and high schools and colleges.)

To all these causes we must add the miserable ignorance of the clergy and the people in the country and the plan of the entire mission geared to making general confessions.

Man the Center and Moralizing

Man became the central theme of the mission. The necessity of religion, the supernatural end, relationship to God, to Christ and to the Church were

seen from the viewpoint of man. The last things were a man's lot and were used as tools to scare him into avoiding damnation. The action of salvation, or the role of God in Christ, is no longer in the foreground but man's obligations and his moral duties.

The proclamation really was this: what man must do or not do to meet a merciful judge and attain life everlasting. Christ's redemption was represented as an external motive to the performance of one's duty while grace and the sacraments were considered only as supernatural means to the fulfillment of these obligations. (Cf. the *Spiritual Exercises*.)

Christianity was a doctrine, a code of morals, almost a private thing which affected only a man's own soul and his own personal salvation. "What must we do to attain heaven. . . or. . . rather to avoid hell."

Thus the missionary's main purpose was to get people back immediately to their religious practices. They were not very concerned with the gradual building up of a conscious and basic faith. This faith was taken for granted. It was presupposed. They preached, supposing a Christian world and convinced believers. They looked for the practical—what would affect the people now, something human and visible—"as if man were the decisive norm of the Christian announcement of the Gospel."

Specifically in comparison with the Apostolic Kerygma the mission sermon lacked the following: —

1. *The mission was not an event of salvation.* They preached the divine revelation as if it were a sense of ideas, a compendium of super-natural truths, a teaching and not a great event, the wonderful story of the works of God through our Lord Jesus Christ. They seemed to have forgotten the living God of Abraham, Isaac and Jacob, the Father of our Lord Jesus Christ who reveals Himself in His great deeds to save sinful mankind. *The Gospel as the joyful Good News of God's great works is impoverished!*

2. *That direction to the world's finale on the Last Day is sadly neglected.* They preached the last things with great vigor but in a one-sided manner. The last things were only a man's individual and private lot, seen only from man's point of view and not as a great mystery of God operative in the Church even now. (Cf. Eph. 1 and 2.) Neither were the last things depicted as each man's personal anticipation of the coming of the Lord. They forgot that the life and expectation of the Christian affects not only his soul and his own ego. It also touches his body, the entire Church, the whole universe in the glory of the coming resurrection. *Christian hope has been impoverished!*

3. *The mystery of Easter above all is absent.* In the last two hundred years the sermon on Easter has been restricted to the proof of Christ's divinity and to a reference of our future resurrection or to a moral exhortation to the sinner to arise from sin. What signifi-

cance Easter has for salvation, how Christ's power of resurrection binds us to Him in the liturgy by baptism—the Easter message of salvation in the Risen Christ—this central theme of the kerigma of the Apostles is entirely absent.

To Sum Up Our Conclusion.

The mission from the 17th century until now has indeed announced the eternal truths of the Christian message but from a point of view somewhat at variance with the New Testament. Its central theme is man and his cooperation and not God's redeeming work of love through Jesus Christ. This mission and its every sermon is therefore less Christian and less Evangelical when compared with the New Testament and divine revelation. This mission even up to the present has furthered the false notion that Christianity consists chiefly in performing certain duties, practicing special devotions, keeping ecclesiastical precepts—*what a man must do*. Christianity is announced as the great obligation of keeping the commandments and as a burden to be borne under pain of eternal damnation. This is also the reason why this mission seems old fashioned to many of our moderns, for it makes them feel like asking: "Is this supposed to be the Gospel of the Good News of redemption in Jesus Christ?"

We do not intend to give the impression that this mission of the last centuries was not supernatural and Christian. Those missionaries, many of them great Saints, announced Christ Crucified, they labored for the conver-

sion of sinners, they strove for fruitful general confessions, they admonished the faithful to a life of prayer and perseverance. Still we cannot deny the fact that their sermons when compared with the kerygma of the Apostles show less supernatural content.

Our predecessors are not to be condemned or judged. They had to reckon with their times. They announced the Christian Message in their own world in a way that seemed best and perhaps their way was a necessity. They were children of their own times. We must live and preach as the children of the 20th century!

PART IV

THE RENEWAL OF THE MISSION SERMON

Times, the people and even the Church have changed. We must also search for a change, an adaptation in the mission sermon which will be a *genuine renewal*.

Such a renewal must take into consideration the actual pastoral situation and the spirit of the times and it must proceed from the original sources of divine revelation according to the mind of the Church today.

I. THE MISSION SERMON AND THE PRESENT PASTORAL SITUATION

To what degree are our forms of missionary endeavor effective in countries where the Church is solidly established? We are without doubt facing an age that presents missionary problems heretofore unknown!

The Fact of De-christianization

Even where the Church is solidly established, millions never hear the Gospel. Sociological research has proven this in Europe.

It is also indisputable that the greater number of the baptized, including Catholics, practice their religion rather because of the external pressures of family and social life than through personal conviction. They are conventional or automatic Christians. They lack an awareness of faith, a sense of God, of sin, of redemption, of the Church and of fraternal charity. Religion is not their real interest, in fact it almost bores them. Not only does the neglect of religious duties and immorality corrode the indifferent (as in the 18th and 19th centuries), what is worse, the cancer of a weak faith saps them.

For centuries the Church has been baptizing infants who naturally were not prepared to accept the faith and the Christian life with personal conviction. The Church depended upon the family and society to do this later on. The family and society formed, educated and protected the faith of the young. Pastoral care even today presupposes this form of the "Social Catechumenate." This form of pastoral care is effectual only when the people have a faith of strong personal conviction.

Today this "social catechumenate" is non-existent and hence ineffective. The modern family seldom is favorable ground for forming and protect-

ing the faith. Even devout Christian parents see in their religion chiefly an assurance for good order and peace. When the child now leaves the home to go into the maelstrom of modern life the danger to the faith is all the greater because he is unprepared. Furthermore the parish has not yet adapted to our new world. Instead of being a garden of faith and fraternal charity and of prayer, our parish life and our divine services are often a hindrance to conversion to God in Christ! Since our society breathes the air of materialism, man in this mass civilization finds it very difficult to keep the faith. The gift of faith will suffocate if it is not rooted in the soul by a conscious and personal conversion to the living Christ of the Church. Today a conventional and traditional Christianity is doomed to extinction because the faith required of the traditional Christian must be more conscious and personal and responsible than it was in the past. The Church is therefore obliged to lead the people to the faith and develop that faith in baptized souls who have received the sacrament of faith to have them consciously practice it with personal conviction.

This situation applies to every form of pastoral work—to teaching the catechism to the liturgy—and first of all it applies to the powerful announcement of the good news of the Gospel.

The Pre-eminence of Preaching.

Today preaching is not honored.

The people are bored with speeches because they have been disillusioned by propaganda. Many priests are not convinced that preaching does any good. Yet no one can deny that the first obligation and the most important aspect of the pastoral office is preaching the word of God. (Cf. 1 Cor. 1:21-25.)

Research in France, Germany and Italy have come to the conclusion that the greatest cause of the de-christianizing of society is the decline in preaching the Word of God. It is omitted or not announced with power and effectiveness.

Christ has commanded that the Gospel be preached. "Go forth..." (Mc. 16:15; Matth. 28:18). St. Paul tells us that Faith does come through hearing (Rom. 10:17).

It is high time that we adjust to the situation of modern life and preach and work so men of good will may recognize the Church and the Christian life. Masses of people are living under conditions that make their coming to the faith and to the Christian life extremely difficult in this age of great technical progress.

Now we cannot proclaim the Word of God by merely restricting ourselves to the conversion of individuals. We must also find ways of influencing entire groups and classes in their own natural milieu. Hence, people must *first be prepared* to listen to the Word of God. Sociological research is necessary.

The Church must adjust to social

conditions. Parishes and institutions must be reformed. And all the while we must be convinced that the faith does not come precisely from these natural and social endeavors themselves. Faith is the personal meeting of man with God in Jesus Christ when the Word of God touches his heart when faith is awakened by the grace of God. Neither may we wait until we have changed the milieu or Christianized social life before we begin preaching the Word of God to convert individuals and the masses. We have the example of Saint Paul to vouch for this. In Corinth he did not hesitate to preach the Word of God because the people were hindered by their milieu. The labor of preparing the people to receive the Word of God must not impair our preaching it (Act. 6:2).

All pastoral work proceeds from the altar and leads back to the altar where the mystery of salvation is made present in its fulness. The Holy Mass is "the first and the indispensable source of the true Christian spirit" (St. Pius X). But people must be rightly disposed to participate. The liturgy does not awaken or give faith and conversion. This it presupposes. It clothes the faith in words and ceremonies and deepens it.

"The sacrament of the word" is at the root of faith and proceeds the liturgy. From a missionary point of view announcing the Gospel precedes the liturgy: "Not to baptize has Christ sent me, but to preach the

Gospel" (1 Cor. 1:17). This is the reason for the forcefulness of the mission sermon. It serves the faith.

So many people have never really heard the Gospel of Christ. Today more than ever before it is necessary to bring men face to face with the real issue: "What think you of the Son of man" (Rom. 10:13-17).

Today the mission sermon cannot rest with making people perform religious exercises, go to confession and to Holy Communion. That aim was sufficient when you could presuppose a deep faith and it was not necessary to awaken it. But in the future we must re-awaken faith itself and renew it. We must emphasize that first step to faith according to the Council of Trent "Credentes . . . redemptionem quae est in Christo Jesu" (S 6, c 6). *We can no longer presuppose that this first step has been taken.* To this end new material in our sermon is not the answer. Every sermon must have a new approach. The entire mission must be radically changed! We shall only be imitating our predecessors who adapted themselves to the conditions of their own times in order to be true to the kerygma of the Apostles.

Preaching Serves the Faith

In the 19th century the missionaries introduced apologetic sermons (existence of God, divinity of Christ, institution of the Church) because they were conscious of the fact that the mission serves the faith.

Apologetics has its rightful position in Christian teaching. Occasionally in

a mission it may be necessary to give arguments for credibility when answering objections. However, the best apologetic is the positive presentation of the works of God in Jesus Christ. The desire to give rational proofs for everything has had barren results in the pulpit.

Today apologetics does not fit our needs. The motive of faith is God Himself. And if we are to give them faith God must speak to them Himself. And that is the kerygma!

Faith is a man's response to the living God in Jesus Christ through the Holy Spirit. God invites man to salvation and to faith by the *interior word* of the Holy Spirit who gives testimony of Christ in his heart. He also invites man through the *external word* of the sermon of the Church. This announcement of the Gospel of Christ—"Go forth"—is accompanied by signs which reveal its divine character (Mk. 16:15-20 and Vat. Council, Denez 1790). But these signs of credibility all boil down to the holiness of Christ's followers which is shown in divine fraternal charity (Vat. Council, Denez 1794).

The criterion of credibility (the signs) may help prepare or dispose a man for the faith, but they are not the formal motive for believing. When a man responds to God's word and believes he makes this step not because of any arguments that prove its credibility. He always makes this step and essentially for the reason that the living God spoke to him

through the preaching of the Church, by the *interior word* of the Holy Spirit who gives testimony of Christ in his heart. God also invites men through the *exterior word* of the sermon of the Church and He speaks to him the interior word and calls to salvation through Jesus Christ in the Holy Spirit. He believes in God (Cf. Rom. 3:16-21). *God's revelation itself* in Christ through the Holy Spirit in man's heart is the immediate cause of his faith. "I believe because the living God speaks to me unto salvation in Jesus Christ through the Holy Spirit." The sermon of the Church which places man in the presence of the Word of God is the preparatory—instrumental cause of man's meeting with God.

Now this is the work not of the apologetic sermon. Neither is it the function of the theological lecture which investigates the mysteries and presupposes faith. Neither a profound insight into the content of the faith nor the strength of the arguments for its credibility but the personal meeting, the revelation of the living God to sinful man, is the human—divine reason for belief. And this is exactly the function of the kerygma. It forces a man to make a decision—either to believe in the mystery of salvation in the Redeemer, Jesus Christ and find life everlasting or to refuse belief and be liable to judgment. According to the New Testament the content of the faith and the kerygma are identical (Cf. 1 Cor. 15:14). "Faith depends

upon hearing" (Rom. 10:17). "It pleased God by the foolishness of our preaching to save those who believe" (1 Cor. 1:21).

We should shed the apologetic attitude and the moralizing tone of the last centuries. It is necessary to awake the kerygmatic of the New Testament. First announce the Gospel. Proclaim the good news which forces a man to come to a decision and make up his mind about God who offers salvation in the crucified and risen Christ. Only after that may you analyze doctrine and apply morality. To awaken faith which demands this complete consent you need a wholehearted presentation of Christian revelation. You need a presentation that is rich, simple, impressive and attractive, divine and also human, that will put a man face to face with the Divine Savior Jesus Christ.

Today as in the first centuries the most effective means for awakening and strengthening the faith in the hearts of men is to proclaim "the light of the Gospel of the glory of Christ who is the image of God" (2 Cor. 4:4).

The Renewal of the Faith

Everyone has the obligation from time to time to be reconverted. This reconversion goes deeper than the improvement of behavior and the return to religious practices. It must be a conversion that is a renewal of the faith. The reason is evident. Even the best Catholics remain or become pagan to some extent, because they breathe a non-Christian atmosphere. And on the

other hand the faith must always be a living reality that should be maturing with a man's age. The mystery of Christ must be rediscovered in every period of one's life and the Christian pledge must always be taken anew. Those who are baptized from infancy are called upon to consent consciously in order to ratify the sacrament of faith with personal conviction. Mature Christians are called upon to consent again in order to deepen the faith. A personally convinced conversion to the faith is usually taken for granted in Catholic neighborhoods where conversion is taken to mean moral reform and a return to better religious practice which is often merely conventional and traditional—automatic! It is much more important to renew the faith than it is to reform morals and to have people simply go to the sacraments. The decisive factor in a genuine conversion to the faith is always that thankful *response of man to the prevenient love of God in Jesus Christ*. This conversion to faith should now be renewed and deepened, as it once was initiated, by an interior union of man with the essential core and the divine original basis of faith, namely, with the living God who enlivens in our Savior Jesus Christ.

The faithful may not be satisfied once in a life time to make this decision of faith. They must hear the comprehensive presentation of the kerygma again and again so to consent to it again and again!

Even devout congregations must

from time to time hear a repeat of the Good News of the Gospel. People need more than religious instruction in the doctrines of dogma and in the principles of morality which they receive in the ordinary Sunday sermon. How many educated Catholics suffer because they are confused with all the special material they have learned about the faith and morality. Often they do not really admit that the whole is true as a unit. To renew their faith these people need a realistic living panoramic view which the complete Word of God possesses in the chief mystery of Christ the Savior.

Of course the conventional and automatic Catholic must be shaken out of his routine and superficiality. We may never neglect the eternal truths. However, it is more important because it is more basic to Christian faith to announce the Good News of the Gospel.

Life is not an unsolved riddle. We live by Him who from our birth has taken us into His redeeming Easter triumph into everlasting life. The herald of the risen Lord must not cease to proclaim the joyful event of Easter. This Good News will renew parishes in the faith.

Faith and Charity

But "faith works through charity" (Gal. 5:6). In the New Testament there is only one charity. God's love for us in Jesus Christ and our love of God through Christ in Himself and in our neighbor. It is fraternal charity that unveils the mystery that makes up the Christian and the Church. God

has embraced us in Christ with a real unique love, with a merciful, creative and fruitful love which is revealed in the Cross of the Savior. We share in this divine love by fraternal charity and we diffuse it throughout the world (1 Jo. 4:8-21; cf. Eph. 4:31 and 5:1).

Since Christ died for all, charity includes all. The Christian sees the mystery of Christ especially in those who are in spiritual need (Matth. 25:31-36). "Charity is the fulfillment of the law" (Gal 5:14; Rom. 13:8-10; Col. 3:14).

The missionary role of fraternal charity cannot be over emphasized. It is the sign that Christ is among men and it is such a sign because by the grace of God fraternal charity prepares the way for faith in Christ. Our Lord has also made charity the milieu in which faith is aroused. (Cf. Matth. 5-7; 25:31-40 the last judgment.)

Fraternal charity is the sign of Christ especially through His Church which as the brotherhood of charity makes Christ known to the pagans. (Jo. 13:35; 17:21-23.)

It is by fraternal charity that the multitude of the believers was multiplied (Act. 2:44-47; cf. Eph. 4:15 ff; Rom. 12:15).

This Christian charity must shine forth in our practicing Catholics to testify to the truth of the announcement of the Good News. Hence everything has to be done to imbue our best people with fraternal charity, a true missionary spirit—in the neighborhood apostolate, in the societies, in Catholic action.

Charity and Preaching

The mission sermon must announce and awaken Christian charity. The power of the good news in the Holy Spirit will touch hearts through the preaching of the word of charity and its practice by deeds.

In order to awaken fraternal charity, the sermon must be *mystical, eucharistic* and *realistic*.

A mystical sermon. Essentially charity is the reflection among men of God's *Agape* in Jesus Christ which is being spread over the earth from its origin on Easter morning when the new humanity was founded and awaits the glorious finale on the last day. The kerygma announced the mystery of God's love to men and its diffusion throughout the world. "Beloved, if God so loved us we should love one another" (1 Jo. 4:11).

A eucharistic sermon. The divine *Agape* in Jesus Christ is present in the sacrament of the Eucharist. The sacrifice of Christ veiled in the Eucharist wills to overflow through the faithful to those who are lost and forsaken. It is the function of the kerygma without ceasing to preach that charity which characterizes the Blessed Sacrament; for without charity Mass and Holy Communion are empty words. "Walk in love as Christ also loved us and delivered Himself up for us as an offering and a sacrifice to God to ascend in fragrant odor."

A realistic sermon. "My dear children, let us not love in word neither with the tongue but in deed and in

truth" (1 Jo. 3:18). St. John surely means that charity must prevail in all our relations with one another. Especially in the bosom of the family and in daily living. To fulfill one's daily task is service to others. The works of mercy, social help, especially to the most needy. It means the relations between clergy and laity and religious. It means the labor of Catholic action and the work for the spiritualization of social life and whatever helps toward human progress and spiritual freedom. Charity embraces all but is selfless and regards each person's freedom (Cor. 13:4-7).

The parable of the good Samaritan sums up the mystery of Christian Charity (Cf. Lc. 10:30-34).

It is the duty of the mission sermon to awaken and renew this divine faith and charity in the parish by proclaiming in different forms the touching story of the good Samaritan. It is the mystery of God's redeeming love proven in Christ's resurrection and it should be heralded by fraternal charity to the ends of the earth!

II. THE MISSION SERMON AND THE SPIRIT OF THE TIMES

We should be influencing the times with our mission sermons but the "Zeitgeist" also affects our preaching for good or evil. The missionary cannot stand aloof of the age in which he lives. He must preach *close to life, fitting the times* and be *true to Sacred Scripture*.

A Sermon Close to Life

We know from psychology and sociology that the milieu has terrific power over people. Hence the effectiveness of the mission sermon will depend more than we have surmized on its adaptation to the mentality of the audience. This means that the missionaries become one with the audience, speak with them in a way that fits their mentality and their environment as city people, workers, farmers, etc.

Some things we must definitely avoid—the scare sermon, the revenge or scolding sermon, the fighting speech usually against enemies not present, the theological lecture—type sermon above the heads of the people and in the clouds, the moralizing sermon of dos and don'ts often all about sex matters with painful results, the bombastic sermon.

A Timely Sermon

People do discuss current problems. There is a mentality that stamps all modern life today the world over. A certain number of ideologies affect all people because of the interlocking influence of a world mass civilization. Some of these ideologies are the following: *Vitalism* fosters human life in all forms in order to make people happy. *Marxism* promises a future state of complete human happiness by radical changes in the social and economic structures of society. *Personalism* is a reaction against the encroachment of technique and majority rule over the person. Rugged individualism! *Spiritualism* is an escape religion from the

Far East. *Existentialism* is the ideology of despair and nihilism in a world without purpose which shows itself in rebellion against society.

Question of the Day

The Christian should, of course, see all modern problems with a Christian perspective. There are also questions that should be answered with great profit in special talks to special groups—students, working people. We cannot everyone of us do everything. These questions of the day do not belong to the essence of the mission sermon. The heart of the kerygma is always and solely the Good News of the Gospel of Jesus Christ applied to our times. Our Lord did not send forth his apostles to discuss the questions and the problems of the day.

Moralizing

“Reprove, entreat, rebuke with all patience and teaching” (2 Tim. 4:2). This does not however mean that we can conquer modern immorality by moralizing. God's heralds must of course uphold God's rights without fear of the consequences and condemn man's infidelity. But they must do it “with all patience and teaching.” A purely “dos and don'ts” sermon will get us nowhere today.

In fact modern immorality is not answered by another morality. The spirit of the times also is based on a concept of things which is a promethean conception of the universe that is a faith and a mystique. A morality, not even Christian morality, meets them on their own grounds. Men require

another faith, another mystique; the true faith and the true mystique, the true concept of what man is and history and the world. So announce the Christ-event, the kingdom of God, the work of salvation which affects every historical human and material value. This announcement with the help of God's grace will awaken Christian faith in hearts.

The mission sermon which puts the center of gravity upon man's moral obligations has the Christian view of things out of focus. We know that faith without good works is dead. But it is not man's obligations which comprise the core of the Christian religion. If Christianity be a religion of love it must be first of all the religion of God's love towards us in our Lord Jesus Christ. (Cf. 1 Jo. 4:10-16; Rom. 5:6-10; 8:28-39; 2 Cor. 5:14-19; Eph. 1:3-12; 2:4-10; Jo. 3:16-17).

The Christian religion rests completely upon the astounding revelation that God has first loved us in Jesus Christ. Essentially, sinful man must believe in this prevenient love of God which has burst forth on the risen Christ. Man participates in God's salvation precisely by this act of faith and not by his works, by the performance of moral obligation. A change of morals is the *effect* of this act of faith in Christ and faith shows *us Christian morality*. A moralizing sermon will have just the opposite effect upon unbelievers and traditional Catholics. It will debase our religion which is essentially a gift from Christ to a moral

teaching: as if Christianity were only the sum of divine obligations and Church precepts which are to be fulfilled in order to avoid eternal damnation and to win the happiness of heaven.

The spirit of moralizing may produce practicing Catholics who are self-satisfied and who stand on their own rights before God. Or it will produce Christians with disturbed consciences at all the things "the got to do to be saved" which they feel they cannot do anyway.

Instructions on morality presuppose the announcement of the Kerygma (Cf. Col. 3:1; "Si consurrexistis cum Christo...").

The Kerygma Today

We adapt the kerygma to the times when it remains what it is, the kerygma of Jesus Christ announced to our sinful world in its own language.

Each modern ideology attempts to solve the questions of life's purpose, man's final end and the finality of the historical process. And each ideology expects salvation or happiness and security from powers that are not the creative power of God. The new man thinks he is a god! He creates his own world with the new powers in his hands, thanks to science, and he imagines that he will become absolute master of his fate.

The modern idolatry is the religion of the salvation of man through man. He disregards God's sovereignty, laughs at the fact of sin, despises the hope of life hereafter. (Pie in the sky when you die.) This new idolatry

has reached its crisis. The very culture it has created is destroying itself. The justice of God in history is becoming more and more evident. The works of man's pride will crash to the ground—or go up in smoke!

We have to hammer home the idea of the sovereignty of God in our Redeemer Jesus Christ and show up the nothingness of their false gods, the Frankensteins of an arrogant world.

The kerygma has this power. It uncovers the despair of fallen man. It destroys the idolatrous audacity of a "human self salvation." It announces that the living God has already taken the first step. Mankind has already been redeemed in Christ's Easter victory.

This announcement is God's own answer to the two burning questions of the day—the question about the significance of history and of human existence. To answer these questions is to satisfy the longings of modern man. On the supernatural level this answer fulfills the expectations of Marxism and it gives hope to the despair of rebellious existentialism.

But how can we make modern man understand this great supernatural mystery? Do this the best way you know how by announcing the mystery of Easter, the mystery of the Church, of man, of history, in their own language but with Christian power. Do not be sidetracked by apologetics. Have confidence in the Holy Spirit who will bear witness to the message, the kerygma. "The Holy Spirit will convince the world of sin of justice, i.e., salva-

tion and judgment" (Jo. 16:7-11). This announcement of men's sin, divine salvation and judgment at the end of time has perhaps seldom fitted an age as it fits this modern world of godless humanism.

Once modern man begins to appreciate Christ through the mystery of the resurrection he will also discover the meaning of sin and redemption. He will rediscover man's original purpose and the meaning of the world and the significance of history. The serious Christian message of Easter and Christ's return at the end will shine forth as an attractive wonder that fulfills man's deepest yearning and as a thoroughly daring affirmation that will stir up the naturalistic spirit of our contemporaries.

The spirit of the times will work in our favor in many ways. Once the modern man understands that the future is bright—the end of history—because it is not in the hands of satan and the powers of evil he will also perceive that his modern ideologies do not have to be thrown aside with all the other "isms" but that they contain some truth. The modern trends of thought and of life will help us to understand the immeasurable riches of Christ in a new light. The fundamental concepts of contemporary thought on the processes of history and evolution, the progress of science, on the depths of the unconscious, on sociology and that vision for a glorious future are all different aspects of the Catholic Christian mystery and are original to the kerygma of the New Testament.

Every human being, no matter how

depraved, has been redeemed by Christ, created for Christ, destined for Christ and consequently is invited by Christ in the quintessence of his being (Rom. 5; Eph. 1; Col.1; Tim. 2:4-6).

Whether he be aware of this or not, in the depth of his being "shines that true light which enlightens every man who comes into this world" (Jo. 1:9; 12:46). His misery is a fearful cry to "the Savior whom he does not know and whom he cannot reach on his own."

The Kerygma of the Gospel is the Answer

The Christian sermon must catch the attention of the whole man by the living word with apt illustrations. Even more important is prayer to the Holy Ghost who lives in man's heart and speaks immediately to his soul, bears witness and touches man's depths (Rom. 8:26 ff.). And most important of all the missionary should always announce the Good News of Jesus Christ. All men need this message, but those who have never heard it before often yearn for it more than those who once have known it.

We have too often humiliated our people as if they were rebels, humbled them as if they were proud, scared them as if they were self-sufficient. They are all this to some extent. And though they are sinful they still are people that are redeemed by Jesus Christ and called a fallen people, weak, troubled, unhappy people, who perhaps without being aware of it still do never-

theless desire Christ, His Gospel, His Hope.

The mission reaches its climax when it fulfills this mysterious expectation of man which comes from the preaching of the Gospel of Jesus Christ.

The Good News Today

Today there is a very special need to announce this good news. Preaching on morality is not excluded. But preach especially what the people need most of all—faith, hope, charity.

Our congregation at the Sunday Mass is a small minority amid the great mass of pagans and the indifferent. They are so intimidated by all their many obligations and by the insidious power of the worldly ideologies and mystiques. No wonder the redeemed "look so unredeemed." Discouragement and weariness is the worst illness of our times. People need the Good News. "Do not fear, little flock . . ." (Lc. 12:32). "In the world you will have affliction. But take courage, I have overcome the world" (Jo. 16:33). You are God's people and like the Savior you are a scandal to the world. But with Him you already live His risen life. Even now it transfigures your daily tasks. One day at His glorious coming you will shine forth before the entire human race and illuminate the whole universe. With Christ you alone make history. You alone will always remain the world's only hope.

No matter what be the subject of our sermon the undertone must always be the good news of Christ. This is so fitted to our contemporaries and so

true to the tradition of the kerygma.

The announcement of the joyous good news is not that humanistic optimistic speech which is blind to the sins of men and their spiritual needs, which trusts in man's works or even in our Catholic people's virtues. The worst enemy of the kerygma is trust in self, an optimistic confidence in the power of man. We must bring sin and judgment vividly before the eyes of this naturalistic man of our day. Show up his false gods. God alone is God and whatever success man has without Him will perish.

But God is merciful and with His awful power He will keep to the promise He made to His Church and to His chosen—to conquer sin, death, hell as He has done in Christ's Resurrection. "If God be for us, who can be against us?" (Rom. 8:31-38).

III. RENEWAL FROM ORIGINAL SOURCES

Mission preaching needs renewal chiefly because this is the demand of divine revelation being rediscovered from its original sources. It is the mind of the Church today to return to those original sources. Now these sources tell us that Christ's resurrection is the central theme of divine revelation. It follows that the sermon delivered according to the mind of the Church must also return to those original sources whose theme must be an *Easter sermon* and it must be *missionary*.

1. *Preaching From the Sources*

We must return to the original sources of divine revelation—to Sacred

Scripture, the liturgy and the ancient tradition—in order to rediscover revelations profound meaning for Christianity today and for the institutions of the Church.

This return to the sources is in accordance with the mind of the Church. She has become more aware of the unique basis of Christianity and of certain aspects about the mystery of Christ and of the Church that had been less emphasized in preceding centuries. "Revertimini ad fontes" St. Pius X commanded. "Theologians must always go back to the sources of divine revelation" (Pius XII).

This movement of return to Sacred Scripture, the fathers and to the liturgy has fired a renewal in the Church that is Christ-centered, apocalyptic, missionary and pastoral.

The Holy See has recognized and encouraged this trend in *Mystici Corporis* (1943), *Divine Afflante* (1943), *Mediator Dei* (1947) the declaration of the Dogma of the Assumption (1950) and the introduction of the renewed Easter Vigil (1951).

The Church today preaches the Gospel of Christ from a point of view that is biblical and liturgical, which makes Easter and Christ's return its central theme and which encourages the complete missionary renewal of the Church's life and pastoral care. These aspects have largely been absent in the mission sermon before. To be true to the mind of the Church today we may not preach in a 19th century style and with a 19th century content as if the

Church had not spoken her word. Our sermons must also return to the original sources.

It is not enough to substitute new topics to our list of sermons. We need an entirely new spirit from the sources. A concept of God, of Christ, of the Church, of man and of the world which presents a completely new Christian direction to all the sermons no matter what the topic may be.

The theologians cannot renew dogmatic theology from the sources by merely adding a few chapters to old text books published at the beginning of the century. A completely new concept of the plan of salvation is needed, lined up with the basic mystery of Christ—His Resurrection and the finale on the Last Day.

The same principle applies to preaching. We require a real change in our point of view, a new approach that will characterize all our preaching and each sermon. Our sermons are not speeches with religious contents. A sermon is a mystery, an action of the Church. It causes the coming of Christ and His kingdom among men. It does not present a doctrine and morality to be proven. The sermon is the revelation of the living God in the Christ-event which we now announce for man's salvation!

Each mission topic must be preached in the light of the event of salvation, in the light of Christ's resurrection and His return on the last day. It is man's call by God to conversion now. The sermon's center of gravity may not be apologetic and moral as in the past. It

must be the mystery of Christ as it is in the original sources which the Church demands of us today.

Moral reform will not suffer. It will be the effect and the demand of God's prevenient gift in Jesus Christ which the faithful receive for their own salvation and for the salvation of their neighbor.

2. *A Resurrection Sermon*

Psychologically we all need a synthetic comprehensive view of things. For instance, in giving religious instructions we distinguish essentials from accidentals, the core from the peripheries. We emphasize basic and central truths. We see the particulars without losing sight of the whole.

This has always been the spirit of the parish mission. Its central theme was the salvation which a Christian must gain—work out. Then came the motives for working out one's salvation, the obstacles to overcome and the means to be used. This was put into one sentence. "Remember, O Christian soul, what this Cross signifies. Save your soul! The son of God calls you, the mission admonishes you. O, save your soul!"

Now I hope that it is clear from what has been said that due to the pastoral situation today and the spirit of the times and the Church's mind of a return to the original sources that this logical-psychological *center of gravity must be shifted from working out one's salvation to that salvation itself which God has already given and will continue to give us in Jesus Christ.*

But under what aspect shall we present salvation which is given in Christ? The plan of salvation is presented in Sacred Scripture under various aspects. We could well use any of them and still be true to the kerygma of the Apostles:—the kingdom of God, living in Christ, Christian grace, the divine *agape*, the mystical body, the incarnation, the return of creation to God. All of these could be used in the mission to present salvation as God's prevenient gift to man. However, we give the preference to the Easter Mystery as the central theme.

The Easter Event is the Christian Mystery

The Easter event, the resurrection from the dead of our Lord Jesus Christ, is the core and center and the decisive event in the entire history of salvation.

In His resurrection the prophecies are fulfilled, a new and heavenly world is inaugurated, the kingdom of God has arrived (Mtth. 26:64; Lc.24:26 ff.: 44:47; Rom. 4:24 ff.; 2 Cor. 4:17-21; Eph. 1:3-2, 10; Phil. 2:5-11).

In the resurrection Christ is seated in His power as the Son of God (Rom. 1:4). He is the eternal high priest (Hebr. 8:15). He is the one Mediator (Phil. 2:9-11). He is the Lord, the Redeemer of the world (Phil. 2:9-11; Eph. 1:20-23; Col. 1:14-18).

In the resurrection God the Father shines forth as the living God who enlivens all (Col. 2:12; 1 Cor. 15:2ff.; 2 Cor. 4:13 ff.; Eph. 1:19 ff.; Rom. 4:24).

In the resurrection the Holy Spirit

is poured out as the source of life, holiness and divine glory (Jo. 7:37-38; 20:22; Rom. 8:1).

The salvation which Jesus Christ merited by His death is made a reality in His resurrection. It is the exodus of lost mankind into the glorious life of God (Rom. 4:25; Eph. 2:4-7; Hebr. 5:7-9; 1 Pet. 1:3 ff.).

The Church, the Body and the Bride of Christ, rises with Him from the grave and lives even now the life of the resurrection in her earthly crucifixion (Eph. 1:22 f; 5:23-27). The sacraments are the instrumental causes because they are effective, efficient signs of His death and resurrection (Rom. 6: Col. 2:12 ff; Jo. 20:19-23; 1 Cor. 11:23-23).

The entire liturgy is simply celebrating Easter every Sunday coming to its zenith on The Sunday, Easter Sunday. At every Mass we say the "unde et memores. . . ." The Christian life of faith, charity and hope consists in participating in the Easter Mystery—to die to sin and to live unto God in the risen Christ (Col. 3:14; Phil. 3:8-21; 1 Cor. 4:9-13; 2 Cor. 4:7-12).

The doctrine on the consummation of the world and the judgment, the resurrection of the dead, the glory of the elect and life everlasting, the new heaven and the new earth—and all that all await at His glorious coming—is really the development of Christ's Easter Victory in the Church and in the universe (1 Cor. 15; Phil. 3:18 ff.; 1 Pet. 1:3-9).

All the Christian realities have their

source and their being in the mystery of the resurrection.

We are so accustomed to presenting Christianity as a religion, a doctrine, a morality, a concept of God of man of the world which is too kindered to the natural religions and the human philosophies. Christ's resurrection forces us to scrutinize our accustomed concepts and to become aware of the uniqueness and complete singularity of Christianity. (Cf. "The Lord" by Guardini.)

The Resurrection a Human Mystery

Is the mystery of the resurrection a theme which is too sublime and too difficult for the parish mission? By no means. It is also most human. It will help us to break away from the tendency, due to rationalism, by which we make the faith appear too sublime so that the ordinary man felt it was in the clouds.

The lives of men all appear to be about the same. But in the light of the resurrection His disciples know that their lives are signed with His victory: "If any man is in Christ, he is a new creation" (2 Cor. 5:17). They have only to await with a thankful faith and a sincere love the redemption of their bodies and the glorious freedom of the sons of God (Rom. 8:21-23). In His resurrection germinates the salvation of our lives, our bodies, our earth, our entire humanity. "In tua resurrectione, Christe, laetentur coeli et terra." We are not preaching a doctrine but announcing an event, a fact.

"Blessed be the Lord and Father of

our Lord Jesus Christ, who according to His great mercy has begotten us again through the resurrection of Jesus Christ from the dead into a living hope" (1 Pet. 1:3).

The Resurrection is the Mystery Which Fits our Time.

The Church is returning to the sources of revelation and these sources all refer to this chief theme, the resurrection of Christ. All reality goes back to this center of Christ's resurrection and in it the great future events of the end of the world slumber germinating.

Two extraordinary pronouncements of the Holy See confirm this re-discovery of Christ's Easter victory in the Church of today: the declaration of Mary's Assumption (1950) and the introduction of the new Easter Vigil service (1951). This proves that the Church is emphasizing the Easter character more today than in the past centuries. This great mystery must also become the soul and the light of all pastoral work and especially of preaching.

If we have the parishioners renew their baptismal vows in a mission we should prepare them for this act of faith by announcing the Easter event.

Furthermore, our contemporaries expect salvation through human effort or they despair in rebellion. Our people living in their modern world of technical triumphs and near catastrophe look to the Church for hope. In this great Easter victory our people and especially we priests and missionaries

will overcome our individualistic and defeatist attitude of man being the center of all things, and also re-discover the sense of God as the Supreme Sovereign in Christ's victory.

The mystery of Easter should be the central theme of the sermons. It is a theme that is Christ-centered and visual. It is the chief event in Christ's life. The mystery of Easter is biblical and liturgical, vigorous and apocalyptic, rich and mysterious, human and approachable.

3. *A Missionary-Minded Sermon . . .*

The mission sermon must have the missionary approach. The purpose of the mission sermon is not to teach special doctrine or to give special instruction in morals since this belongs to the ordinary care of souls. The mission sermon is more closely determined by its mystery and its task to be accomplished in a given parish or area.

The Mystery of the Parish Mission

"But when the fulness of time had come God sent out His Son . . . that we might receive the adoption of sons" (Gal. 4:4 ff.).

The parish mission is an extraordinary event, a divine intervention in a parish or area offering salvation in Christ Jesus in order to found or to renew the parish of that area.

The mission sermon is a conversion directed sermon. It places man face to face with God and salvation in Jesus Christ. It is a forceful announcement to awaken faith and to plant the Church in the hearts of the faithful

and in the congregation. This announcement is the kerygma of the New Testament. It is the comprehensive, straightforward, passionate announcement of the Good News of the Gospel, the mystery of Jesus Christ the Savior and Lord and Judge. And it is applied immediately to the lives of the audience.

Furthermore, in the light of the return to the original sources of revelation, the following constituents are added. Every sermon should show these points of view:

1. *The historical point of view.* Each sermon proclaims the great works of God in sacred history which take place now as a real event in this mission.

2. *The Easter point of view.* Every sermon is projected toward Christ the Savior in His death and resurrection.

3. *The Apocalyptic point of view.* The sermons must all be related to the Lord's return at the end of time. This coming of the Lord is anticipated mystically in the mission.

4. *The Church or missionary point of view.* The mission gathers the Christian community anew and converts it into a living Church conscious of her mission to be a genuine witness of the good news among men.

5. *The existential point of view.* The mission applies the decisive consequences of the Lord's visit in this mission to the men of our own time in their own language.

It is clear that here we have the kerygma of the Apostles of which we spoke in Part II.

The mission sermon of the preceding centuries also showed some of the characteristics of the kerygma, especially the *hic et nunc* existential application; but it had declined and become too moralizing. Conversion was restricted to moral change and to the reception of the sacraments. Conversion was not looked upon as primarily a conversion to the faith, which was presupposed. It did not do justice to the mystery of the mission as we understand it today.

The Renewal of Preaching—Summary

The mission sermons of the past no longer measure up to the mystery of the mission or to the needs of modern times. This is the conclusion of this study.

Theological reasons and the needs of the day demand a renewal, a completely new approach, founded upon the original sources of the Church in our day.

The chief reason for the need of this renewal is the loyalty that we owe to the word of God in order to preach it as the Church asks us to preach it today. "Ut fidelis quis inveniatur" (1 Cor. 4:2). This cannot be done by a sudden revolution. This change cannot be forced. It must develop gradually and organically. It is part of the gradual discovery of a view that is Christ-centered with Easter as the central theme and His return on the last day which the Church has always possessed for two thousand years.

The sermon can be renewed only

through the operation of the Holy Ghost with humble loyalty to this new consciousness of the mystery of Christ. The study of these sources is only a means to this end.

The Easter-event will throw a new light upon God, man and the world. "For God, who commanded light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining in the face of Jesus Christ" (2 Cor. 4:6).

But in the meantime we may not sit by and wait for the kerygma renewal to take place. The parish mission is a prophetic pastoral missionary intervention by the Holy Spirit to renew the Church from time to time.

This reform of mission preaching will run into difficulties. The missionaries must work out new sermons and that means a corresponding theological knowledge, personal study, patience, prayer and cooperation with the theologians. Theology in the seminaries must overcome the decline of the past centuries and rediscover a unity of all the disciplines in the Christ-mystery of His resurrection and the return at the end of the world.

We shall always have to carry the cross of preaching (1 Cor. 2:3). But Christ's command must be fulfilled—"Go. . ."

Let us pray to the Holy Spirit: "Veni Creator Spiritus . . . Sermone ditans guttura!"

The Doctrine of Contemplation according to St. Paul of the Cross

By Marcel Viller, S.J.

WE know this great mystic from twenty-two volumes of the processes of his beatification and especially from his letters, the first of which is a true account of conscience, which tells us the experiences of his soul during his retreat of 1720.

St. Paul had read St. Teresa and St. John of the Cross. He was well acquainted with St. Francis de Sales. He had so assimilated Tauler that often he uses his very words. His mystical experience is somewhat similar to that of Marie of the Incarnation. He attained to the spiritual marriage about 1724 or 1725. Afterwards he passed through a long crucifying period that did not terminate until 1770. There were two roads by which he reached the heights of contemplation: the "way of abandonment" and conformity to the Passion of Christ.

FOR Paul of the Cross abandonment is identified with perfection, because it is the most excellent means of becoming united to God. He distinguishes three degrees of it, corresponding to the three ways of passive conformity. "True love of God is exercised upon the cross of our well-beloved Jesus Christ. The true way of enriching ourselves with graces in the midst of sufferings, both interior and exterior, is to nourish ourselves in the divine will. This is important; it is great perfection to resign ourselves in everything to the divine will; it is greater perfection to live abandoned with full indifference to the divine good pleasure. The greatest, the highest perfection is to nourish oneself on the divine will in a pure spirit of faith and love" (*Lettere*, I, 491).

This article appears in *Dictionnaire de Spiritualité*, Vol. II, col. 2039-2042. Father Viller has treated the same subject at greater length in two articles: "The Will of God in the Letters of St. Paul of the Cross" (*The Passionist*, VIII, May 1955); "The Mysticism of the Passion in St. Paul of the Cross" (*Ibid.* VII, May, 1954).

Resignation, abandonment and union with the divine will are the three expressions designating the various aspects of one and the same virtue. With St. Paul we find an uncommon insistence on the passive aspect of conformity. It is in this sense that he comments on the word of Christ: "My food is to do the will of him who sent me" (III, 833). Abandonment is for him perfection, the means of perfection, and the short road to perfection (I, 256). Unlimited confidence in God is the "repose" which the soul tastes "in the loving bosom of the heavenly Father." When Paul of the Cross speaks to contemplative souls, the idea of letting God work in them takes on a particular accent: "Let yourself be led by God *passivo modo*" (III, 176). We see by these last words that abandonment leads to contemplation; it is the best preparation and the essential disposition for it. It is also the normal state of the contemplative soul: "You ought with God's grace to separate your soul from all created objects, holding your will dead in the loving arms of God. Thus nothing but the most holy will of the sovereign Good will live in you" (II, 446).

Note St. Paul's teaching on the possibility of reaching contemplation. "Infused prayer is a gratuitous gift of God. We cannot pretend to bring anyone to it by force. The whole care of a spiritual master ought to be to elevate his novices by a great habit of virtue and a true humility of heart, by a knowledge of their own nothingness, contempt of themselves, true

blind obedience together with a great love of this virtue, and above all, true and perfect abnegation of their own will in everything, mortification of their passions, inclinations, their own opinions, sympathies and antipathies" (to a master of novices, III, 439).

The goal of abandonment, as that of contemplation, is a union that transforms the soul "in the divine good pleasure" as St. Paul of the Cross says (I 292; II, 442). He once confided the really intimate aspiration of his own life: "I want you not to resist the most holy will of the Most High. I can tell you that I have no other hunger, I cannot desire anything else nor ask for any other grace for myself than this: to be wholly united and transformed by love into the ever adorable will of the heavenly Father; and I desire very vividly that my food be to do His most holy will in the midst of any sufferings and trials whatever" (II, 457).

WHAT is the secret resource of this heroic abandonment? St. Paul of the Cross finds it in the Passion of Christ and in suffering as a means of sharing an understanding of it. This is truly his most striking personal characteristic. A first and fundamental idea of the saint is that the Passion of Christ is the "door" of all that leads to contemplation; for solitude, recollection, prayer union are the elements of contemplation and are tributaries of the Passion (I, 582). Regarding infused prayer, he writes, "Know that this divine work must surely pass

through the door that is Jesus Christ our Lord and his most holy Passion, the work of love" (II, 489).

Such security, which is free from all illusion, finds its best guaranty in love exciting a remembrance of the Passion. "Betake yourself to prayer always laden and clothed with the most holy sufferings of Jesus, but without images and in pure faith. Confidentially, I do as I am telling you and I find it helps me much. Burdened with the ropes, the chains, the blows, the lashes, the wounds, the thorns, the cross and the death of my Savior, I am carried off with Him to the bosom of the Divine Father" (III, 831).

The contemplation of St. Paul of the Cross is original above all by the infused impression of the sufferings of Jesus. "This exalted grace that my dear God then gives me is something that I cannot explain, for the soul can say no more: it feels itself dissolved. It is so faint with very high sweetness mixed with tears, with the suffering of its Spouse infused in it, or even, to explain myself more clearly, it is plunged into the heart and the holy sorrow of its sweet Spouse Jesus. Often it has an understanding of everything and finds itself thus in God with this loving and sorrowful gaze" (I, 2; cf. 15-16).

There is no doubt that the saint is describing a supernatural gift of the sort spoken of by St. Teresa. "It is an entirely divine work. The soul is totally immersed in pure love, without images, in pure and naked faith (when it pleases the Sovereign Good). In a

moment it finds itself plunged into the sea of the sufferings of the Savior, and in a glance of faith it understands all without understanding, because the Passion of Jesus is a work wholly of love" (III, 149).

This metaphor of the sea is one of those which come frequently from the pen of our mystic. It applies both to divine charity and to the sufferings of Jesus. Contemplation is an immersion into the immense sea of the divinity, or more exactly, of divine charity. Likewise, contemplation of the Passion is an immersion into the sea of the sufferings of Jesus. There is a connection between these two contemplations: the one proceeds from the other and they are really one. Immersion into the sea of the sufferings of Jesus is identical with "the loving and sorrowful contemplation" dear to the founder of the Passionists. In his letters he translates this high experience simply as "making one's own the sufferings of Jesus." Does this formula have an attenuated sense corresponding to an exercise of a prayer that would not be properly mystical? No doubt, there is nothing opposed to this concept in a spirituality where every step of the soul is accompanied by love of the Passion. But the texts most often allude to a mystical experience properly so called. Appropriation of the sufferings of Christ and the fruitfulness of a life united in this manner to God is the special message of Paul of the Cross. He lived it himself as well as preached it to others, to the point of suffering in his body the pains of invisible stigmata.

Introductory Discourse for a Mission

By St. Paul of the Cross

"Come to Me, all you that labour and are burdened: and I will refresh you"
(Matt. 11:28).

COURAGE, brethren! Sinners, good tidings! Today the great God of majesty, the Lord who has shown Himself rich in mercy, who is so little known by those living in sin, has compassion on our misfortune, and comes to offer you all an easy and salutary means to escape from the miserable state of subjection and of slavery to the devil. For this purpose have we been invited, as the ministers and ambassadors of His Majesty to reconcile you with God and to bring you back to friendship with Him, as the Apostle says: "Pro Christo, legatione fungimur, tamquam Deo exhortante per nos; obsecramus pro Christo, reconciliamini Deo."

O prisoners, who voluntarily groan under the tyranny of the demon, be comforted! O miserable slaves who remain in the horrible dungeons of

guilt, subjects to the most intolerable habits of sin, be of good heart! You, O blinded sinners, who drag behind you the infamous bonds of vice, it is to you I speak! The chains will be burst asunder, and the horrible burden which crushes you will be lifted from your shoulders! Good God! is any one a greater slave than a sinner? "Qui facit peccatum, servus est peccati" (John, 8). O the greatness of love and of pity! Today Christ comes to deliver you from a sad state of slavery by bestowing freely and wholeheartedly on you in the sacraments the pledge of your redemption and the price of that redemption is His own precious blood. Think then of the motive you have for joy and gratitude towards such infinite mercy and pity. But there is more even than this!

"All those who live in mortal sin,"

says St. Basil, "are infected with a deadly disease and from moment to moment can expect nothing but eternal death." Now Christ comes to you offering to each one of you the salvation of your soul. Is anyone so indifferent that he would refuse to receive Him? To you, I speak, brethren, living but dead—living in sinful pleasures, asleep in sin but dead to grace. Tell me: if a great fire had burned down all the houses in your neighborhood and then began to burn your home while you were asleep and a friend came to awaken you from your slumbers to save you from being reduced to ashes, how grateful would you be to so dear a friend? Would you have the heart to offend and ill-treat him? No! it is not possible. Now realize that the fire of hell has burned and still burns in eternal flames many a sinner because sleeping in sin they were awakened by death still covered with the guilt of sin. And seeing you with sins greater in number and gravity than those burning in hell, Christ our Lord, comes today to awaken you. "Fugite de medio Babilonis et salvet unusquisque animam suam." It is as though He said: "Look, faithful soul! See, hell threatens to burn you to ashes. 'Surge qui dormis.' Rise up, O sinner, and awaken. The fire is nearing your house. Fly, fly from such a dread danger. Fly from such inevitable destruction." Good God! Is there any soul, deaf to this voice, who would live in sin and risk their own condemnation? Is there any man so ungrateful as to despise such a warning of compas-

sion and mercy? Has anyone the heart to refuse God who with infinite mercy and love today invites that soul to Himself, through the ministry of His priest? No! there cannot be such ingratitude.

Courage, then, my brethren! Consider the compassion our Lord today offers you. Are you a slave of hell? Behold the loving Jesus comes to redeem you. Are you ill?—a likeness unto death by mortal sin? The compassionate Physician is here to restore you to health as perfect as a faithful soul could desire. Are you living, asleep and slumbering, in the presence of a danger that is everlasting? One who is Love Itself hastens to awaken you. Do you stand as the unfortunate creature whose debt is punishment eternal? The infinite value of the blood of Christ is the price offered for you and you will be freed if only sorrowful and repentant you will kneel at the feet of the priest in confession. Is there anything more? If you are living in mortal sin you are at this very moment condemned to everlasting flames of hell but with infinite mercy Christ will come to save you from those eternal flames, to recall the sentence of condemnation which you have so justly deserved. "Confiteantur tibi, Domine, omnia opera tua. . . ."

O come then! Courage, O sinners, for God our Redeemer is calling you. "Venite ad me omnes. . . ." He does not call to condemn you as a just judge, but He calls you as a loving Father to pardon you. Though your sins be the worst, the gravest, the most enormous

that could possibly be committed yet He lovingly calls you: "Come unto me..." Whatever the number of your sins, whether they be as the stars in the heavens, or as the sands on the sea shore, "Come unto me..." Come to me to receive pardon! Come to Me and I will remit the punishment of your sins. "Come unto me..." these, brethren, are the gentle words with which Christ calls you. These are the good tidings that as His messenger I have come to announce to you. God wishes that the purpose and the fruit of this mission be enjoyed by all of you. So that I might not disappoint Him but might offer you, as I should, this loving invitation, assist me, O Divine Spirit; illumine our minds, soften the hardness of obdurate and rebellious hearts. Descend Holy Spirit of love into our hearts with the gifts of abundant inspiration that there may be given to this enthusiastic congregation a readiness, a facility to listen. Give power and efficacy to my words, the voice of your preacher; enflame our hearts with the greatest efficacy.

(Other affections and the "Veni Creator Spiritus.")

How many times and with what marvellous ways and means has God called you, O sinner, unto repentance! Just pause for a moment and reflect! He has given you length of days that you might be converted from the error of your ways; He has given you many heavenly and divine inspirations in your heart to break with sin; He has invited you by afflictions

and sufferings which are the voice of God to recall you from the love of worldly things and to lead you to seek the things eternal of heaven. "The voices of God," says St. Prosper, "are many: the example of the virtuous, the miserable death of the unrepentant sinner."

Does not God call then by these very means to the truth? How much longer will the divine mercy bear with you? Look back over the life you have led. Tell me: how many inspirations have you had to break with the past? How many times have you been called to lead a virtuous life? Have you not been warned that your life might soon come to an end? Perhaps you have not realized that death may overtake you and claim you at that very moment you expect not? Are you ignorant that in that dread moment you will pass through a searching examination, and a judgment will follow at which excuses are of no avail? Do you not know that there is a glory that is eternal, and a punishment that is eternal? And are not all these things the voice of God calling and calling you unto Himself.

Seek now in your heart how many good desires you have felt for an amendment of life; reflect on your infirmities; are not these so many loving invitations? Reflect, too, on the prosperity God has sent you...

Until now you have remained heedless to so many invitations. "Noluit intelligere ut bene ageret." How many times have you slammed the door of your heart in the face of Christ, re-

fusing Him entrance? And yet this Lord of mercy, this God of love, ever-loving and merciful, stands at the door and makes His pathetic plea, "I stand at the door and knock." Listen, O sinner, Christ calls you now: "sapientia foris praedicat." Have you not felt His presence in the innermost depths of your soul? And He who desires your eternal salvation and eternal happiness through us, His unworthy ministers, calls you again publicly; "in plateis dat vocem suam." Come, then, listen to His voice which proclaims to you the truth: "come to me, all ye who labour and are burdened." Come to Me, says Christ, all you sinners. Come to me, all you who are slaves to your infernal enemy. Come to Me, all you who are heavily burdened by guilty conscience. Come to me, all you . . . that I might give rest to your souls. "Ego reficiam vos."

Reflect upon the limitlessness of His Divine Compassion, that knowing your obligation towards it, you may correspond with it.

"Venite ad me." Whose words are these? Do you know? The Lord, the Creator, the Master of the universe; that Lord who is infinitely happy in Himself and has no need of you although He created you. The Lord, though He should have to condemn you was, and is, and shall ever remain eternally happy and blessed. This is the same Lord who, not content with giving His life in torment upon the Cross, who in spite of all your coldness and ingratitude, calls you back all-lovingly, when, He could in all

justice abandon you to the power of the devils. O prodigy of mercy! O excess of compassion! O miracle of love! Brethren, why do you resist His appeal? Why do you harden your heart? Why do you not see that God is so worthy of all your love, that He will forget the greatness of your sins, and will pardon you of all your sins, for so great is His desire to take you again unto Himself.

SOULS burdened with sin, Christ calls you, no matter how many times you have offended Him. He sees clearly the outrages committed against Him; He sees clearly the punishment you have deserved and the hell you have merited; yet He will forget these offences that His merciful kindness will move you to conversion. "Quid me caedis?" Why have you offended me? says Christ. Ah come! You have no cause to offend Me; you have no reason to despise the compassion which I call you to myself. "Ecce ipse quem despeximus, vocat: Venite ad me omnes." Come to me, come you all to Me: be not afraid for I will not cast you out. But come all you to Me for my love neither refuses nor excludes those who seek it. Boccadoro makes this reflection: "Non dixit venite ille et ille, sed omnes qui in sollicitudinibus, qui in tristitiis, qui in peccatis estis, sed ut solvem peccata."

Our Lord is a boundless sea of compassion, an ocean of mercy, a river never loth to receive into itself any stream no matter how sullied its waters, that He might purify it to the clearness of

crystal. "Venite ad me omnes." Come all of you; for each of you there is pardon, for each of you there is mercy. Though you are immersed in the lowest depths of human iniquity, of sacrilege, of obscenity, of impurity. Even if your sins are more numerous than those of all the damned burning in hell, yet there is still mercy, yet there is pardon. "Venite ad me omnes." The compassion of a God who is love neither abandons nor refuses any sinner. Let not the gravity, nor the enormity, nor the number of your detestable sins, your sins, hinder your repentance. God Himself calls you, the God of mercy, the God of love. Surrender yourself to His embrace and remain ever united to Him. Though for a lifetime you have slept in the sink of sin, He still calls you and offers you the salvation of your immortal soul: "vis sanus fieri?" If you are still blinded by the darkness of avarice, illegal contracts, injustice, God is calling you to open your eyes, not to the frail and fleeting things of earth, but to the everlasting things of eternity. "Quid tibi vis faciam?" If you are sleeping and slumbering in the lethargy of impurity, of dishonesty, God calls you to awaken to the danger that threatens you: "surge qui dormis." If you feel yourself too overcome by shame, too humiliated to confess the sins you have committed, have confidence, for God does not seek you, as He sought Adam, to accuse you and to say to you, "ubi es?" He does not wish you to stand dumb before Him, as the wicked servant of the parable before his master; "ille obmu-

tuit," because on your sincere confession depends your eternal salvation. He calls you all; He seeks you all; "Venite ad me omnes"; and towards all He is the God of Love. Fear not that He will abandon you; for He will never abandon you if you are rightly disposed to come to receive the fruit of His mercy in the sacrament of penance. "Venite ad me omnes."

O sinners, this is the invitation that the Divine Mercy offers you today. What are you going to do to show your appreciation of this loving appeal? You can manifest your appreciation by coming to Him. How sad it would be if we refused His loving invitation! But man is endowed with free will. God does not will then to draw him to Himself by force or violence, but He lovingly appeals to him, begs him, assists him by His grace, yet He ever leaves the soul absolutely free either to answer or to refuse His divine call. The soul cannot enter the state of grace to enjoy its treasures unless it first unites itself to the will of God which calls upon it to save itself. God will give His graces to the soul for He denies them to none who desires to possess them. If God is calling you why do you delay? "Venite!" Come, O sinner, to the Redeemer who calls you, but come with a heart disposed to accept the gift of pardon which is being offered to you. Perhaps you are saying to yourself: why should the creature have to listen to the voice of the Creator? the vassal to the command of his lord, the slave to the call of his master, the sick to the advice of the

physician, the prisoner to the bidding of his deliverer, the son to the appeal of his father? "Venite." Come and learn obedience from the beasts of the field who have neither understanding nor judgment.

Even at this moment the devil is seducing souls by the deception of worldly pleasures. O, so many sons of God flattered with this fire of delights, live in subjection to this ambitious thief! O, how puffed up and proud he becomes at seeing so dense a throng, so immense a following! Dear souls, sons of God, who is your true father? Who is your mother? The devil? Well, guard yourself against him who would ensnare you. Rather give ear to Him who is your true father and your true mother. "Venite ad me omnes." Perhaps it is not the voice of Him who gave you life and being. Is it not the voice of Him who has shed His precious blood for you? What will you do if you do not flee from that deceptive and proud thief who seeks nothing else but the eternal damnation of your immortal soul? "Venite ad me." Come with sorrow for your sins, come with a firm and determined purpose to sin no more: "Venite ad me omnes"—"passibilis mentis," as Porporato Ugone adds.

THERE are steps you have to make when He calls you: to avoid the occasions of sin and to flee from Satan; to accept the friendship of God that is offered you and to accept the complete pardon of all your sins. What is

your answer, brethren? What is your reply to this invitation? Do you desire the treasure of God's mercy that is offered you at such little cost to yourself? Where is he who would excuse himself from attending the nuptials of divine grace? Where is he who fears confession and is ashamed of the enormity and the malice of his sins? Know, O sinner, that even for the reprobate there is pardon, there is forgiveness; and from the priest who hears your confession there is the silence of the tomb in which your sins are buried. Be not afraid. Be not ashamed! for he who hears them cannot and will not reveal them. O God! you say it would fill you with shame. What would? to have to confess your sins? But do you know that you are confessing them to a minister of God sealed to silence, that you are confessing them to a priest who comes to you in the name of Christ Himself to invite you to pardon by means of favors and kindness? Know that even if you have to confess the greatest iniquities of weak human nature, the confessor, the minister of His offended Majesty cannot utter a word, or make a sign to anyone, once you have confessed your sin. Do not delay then to rid yourself of the poison of the sin that infects you, of this fear which is killing your soul. Remember, too, that we do not know, neither you nor I, whether this will be the last warning that God will give you. Such a boundless compassion and mercy is calling you, is inviting you today, "Venite ad me." Delay not then but rise quickly and embrace Him who

calls you. Let me conclude with an example.

Father Christopher da Vega S.J., refers in his book to strange happenings (n. 25) which occurred when he and another missionary were in a certain place working for the good of souls and speaking of the privileges that were theirs to heal sinners. A young man who heard him, more a friend to the devil than to God, spoke thus: "O what a wonderful banquet! O what a marvellous play these fathers perform! There is certainly not much danger of my sharing their banquet since these joys are for the dead and I am not thinking of dying just yet." Thus spoke the godless youth. Now listen to the stratagems of the divine mercy! It happened one evening the missionaries were inspired by Christ to invite sinners to repentance with these or similar words: "Sinners take care; death is at hand. Confess all those sins that you have concealed. God wishes that before sunset He may not see you condemned to the torments of hell." These were the arrows which pierced the heart of the young man; yet still refraining from confession he went home. He went to bed and fell asleep but he awakened very troubled in spirit. "I heard nothing," his wife replied drowsily. The youth answered, "Did you not hear the good Fathers, the missionaries saying: "Confess all the sins you have concealed. God wishes that before midnight He may not have to condemn thee"? It is not midnight and there is no sound in the street. The Divine Spirit by these words had

made such an impression on the heart of the young man that he seemed to keep hearing them even during his sleep. No longer could he resist. He at once arose from his bed, dressed and went to seek the missionaries. On arrival at their house his continued knocking aroused the master of the house. He asked to speak with the missionaries but was told that this was no time to be speaking with them for they were asleep. Then he noticed that the day was nearly ended. But again the compassion of the Redeemer! O the extravagance of divine Love! The Divine Spirit who had aroused the youth from his sleep would not allow the physician to sleep. The missionaries heard the sound of voices and quickly came to help that soul so that it might not be lost. They listened to him with charity and kindness and to one of them he confessed all that he had done in the eleven years since he had concealed through shame one sin. His sins absolved, he was filled with an indescribable consolation for the burden that had weighed him down for so long had been lifted from him, and he thanked God for His patient waiting. Only one mortal sin had he concealed. In the morning he was reconciled and received Holy Communion with fervour and devotion. Not 10 hours were to pass before he met with a fatal accident and his soul went forth to meet its Creator. He begged the priest who assisted him after the accident to publish everywhere the great proof of the divine mercy and the maternal protection of the Blessed Virgin

—to whom he attributed all his good fortune. For even in his coldness he had kept burning in his soul a spark of devotion to the Mother of God.

Now, brethren, what is your answer? Would it have helped the youth if he had neglected the opportunity offered to him? And can we be certain that we have as many hours of life awaiting us as he had? No! NO! No! Then, sinners, delay no longer. Your loving and merciful Father stands calling for you: "Venite ad me omnes." Come, soul, and recognize the voice of your true Father? Contemplate Him with His arms outstretched to press you to His heart, saying to you "My Son, my son, behold here is all my blood to wash you, to purify you, to cleanse you." O Lord, will you not pardon sinners of their hideous and enormous sins, if they will only repent? Who can doubt this? Bow your heads, tell yourself, convince yourself that it is true. Come, then, with a sorrow that is intense and sincere, with a burning love and a firm hope, throw yourself at the feet of this Jesus and say with

all your heart: "O my Lord, Jesus Christ, my God, my Father, my Redeemer, in Thee I trust, in Thee I hope; Thee I love more than life itself. . . . Have pity on me, have pity on me, O Lord, with all your heart for one who has so greatly offended Thee. O, that I had never sinned! O, if only I could have died a thousand deaths rather than offend so sovereign a Lord, so good a God, so holy a God so loveable a God! Life is burdensome after having offended Thee; I firmly purpose, O my God, never more to offend Thee. I protest that I would rather. . . . I detest the occasions of sin and I propose to avoid them. . . .

I trust in Thy compassion and I hope to obtain the pardon of all my sins. I have sinned, O Lord; have mercy on me. Have compassion on me! I love Thee, O my Jesus, above all things. Long live Jesus, long live His Love. Long live His glory. May there live in all of us His grace, the pledge of glory, which may the Lord in His infinite mercy grant to each one of us.

Missionaries Must Do Their Home Work

By Jerome Stowell, C.P.

SOME years ago, while working below the Rio Grande, I got to know one of our Spanish padres who had been brought over to Mexico to meet the desperate need for missionaries. He enjoyed quite a reputation for his eloquence on the platform, and soon he was booked up from one end of the year to the other for parish missions. However, it took him quite a while to learn why one of his "big" sermons just never seemed to hit home. It was his sermon on the blasphemous use of the Holy Name. After 45 minutes of thunderous eloquence, the only reaction he could elicit from his audience would be an incredulous "por qué?" (but why?). His sermon was an example of "bene cantat, sed extra chorum." For while blasphemy may be a rather common sin among Latin nations, Mexico stands out as a rather singular exception. The abuse of the Holy Name among Mexicans is about

as common as the abuse of TV by South Sea Islanders.

Two elemental rules of oratory, we were taught in sacred eloquence, were to "know your subject," and "know your audience." The zealous missionary from Spain was certainly master of his subject, and master too of his language; but it could not be said that he knew his audience.

The same thing can happen to any of us. Because we preach in Catholic churches we might be too naive in presuming on the faith of the audience before us. It may take some time before the missionary realizes that the people before him are by no means thoroughly Catholic. As Frank Sheed put it, many of them have a pagan mentality with "Catholic patches." This can be a real hazard for the young missionary especially. During his seminary days this missionary gave himself wholeheartedly to the study of our holy

faith as handed down by mother church. He received these revealed truths without question from their infallible source. But now, as a missionary, he, who has never questioned these truths of faith or the right of authority to command belief, will propose them to people who accept nothing on authority. Such people think it no blasphemy to prefer their own opinions to the revelations of God. For our age, as Bert Chocran labels it, is the "time of the shrug."

And it is often difficult for the preacher to make this transition—from the world of faith to the world of the "broad minded" Catholic of today. As Dom Aelred Graham writes "The clerical mind, let it be admitted, is all but incorrigibly 'a priori.' We are trained for deduction rather than induction; we work from principles down to particulars, rather than the other way about." This is well enough, say in philosophy or dogmatic theology. But it also serves to explain why it can happen that a young missionary finds it hard to establish a real encounter with his audience. He does not understand how the average Catholic thinks.

FOR a sermon to "hit the mark" the preacher must be able to see the target. No amount of theological erudition, no amount of logic and eloquence can compensate for the lack of understanding the audience. People may praise the good father's sincerity, may speak in glowing terms of his eloquence, his range of knowledge, but these same people cannot be convinced

that the father's sermon has the answer to their problems, if they sense that he does not know the problems. Theologians are not sociologists. So for an analysis of the complex factors that make the modern "weltanschauung" the young missionary can derive a great deal of help from books like *The Lonely Crowd*¹ or *The Organization Man*.² But if the principles of Theology, the inspiration of Sacred Scripture are to meet the needs of our people today, then the missionary must know what those needs are.

The occupational hazard facing any missionary after anything more than ten years in active missionary life is not that his voice or his health may give out. His danger rather can come from the fact that he does not know his audience. To put it crudely, while he may know what he is talking about, he may not know the audience he is talking to.

Strangely enough, this danger of losing contact with the audience can grow with the years. The tendency might be to presume that after some years dealing with the people, hearing confessions, holding parlor consultations, that the Missionary would grow in understanding and awareness of the complexities of modern life. That can be the case. But it is not always so. Actually, what can happen is that because "first impressions are often the most lasting" the preacher may tend to fall back on an analysis of a situation which was valid ten years ago. But because conditions have changed in that space of time, the analysis is no longer

valid. So the remedy he proposes today will be no longer appropriate—not because principles have changed, but simply because the factors in the case have changed radically.

For instance, pride is always a problem; it will ever remain an evil that turns man away from God. But today it may manifest itself differently from the way it did some years ago. Today pride shows itself—not in wanting to be extraordinary, or different from everybody else—but in wanting to be just like everybody else. The "Organization Man" today does not wish to excel; his pride consists in a more subtle thing—the drive to conform, to be one of the "Lonely Crowd."

Because many of our "standard works" of moral and ascetical theology were written by Europeans they have a European milieu in mind. Often they talk about problems that do not exist in this country, or at least, not in the context in which they are phrased. This is why it is necessary for the missionary to do his "home work." He must read at least some of the standard works that report the changes constantly occurring here at home, in suburbia, U.S.A.

IF the Missionary were a research scholar then he might well confine his reading to his particular field. But because he is, in the expression of Cardinal Suhard "a man of two worlds" his reading cannot be restricted to ecclesiastical subjects. While he must never neglect a studious reading in the theological disciplines lest his under-

standing of basic principles become fuzzy and vague with the passing years, at the same time he must strive to keep au courant with developments in sociology. Theology teaches us what the ideal Christian in the ideal world should be. Sociology helps us to understand what the society we are living in actually is today. Perhaps Romans were not conscious of the "fall of the Roman Empire." But social scientists have made the United States the most analyzed society every known. Our age has been called the "Ease Age," the "Aspirin Age," and most recently perhaps, "The Self-Conscious Society."³ There are a dozen or more books that offer illuminating insights into contemporary society; and many of them are published in paper-back editions, which make for easy packing when travelling for a mission.

Thus, for instance instead of a blanket condemnation in vague rhetoric of the greed that eats away modern society (in the manner of the "grand old style": "go out into the world tonight, and what do you find? Dishonesty, greed, corruption!") the missionary could make a much more forceful presentation of his point by getting more specific. In this connection he might find a great deal of helpful documentation in Frank Gibney's *The Operators*:⁴ The book cites specific examples, ranging from the "small time accountant barbering a friend's income tax report, to the salesman padding his expense account to meet payments on his car . . . to the prosperous store owner with a weakness for the faked

mark-down." The author shows that the supervisor or executive doesn't have to hide his loot under his shirt when he leaves for the day. He can manipulate, falsify and juggle figures to make it all look perfectly legitimate. The book gives examples of the retailers who short-change their customers, advertising men who misrepresent their products, expense accounts wizards, and stock market sharpers; then he shows how these types all go to the polls to vote against "graft and corruption" with the indignation of innocents betrayed.

To take another example. The sermon on salvation, many a missionary has learned, is one of the hardest to give because of its very general and abstract nature. Possibly, this sermon on the importance of seeking first the kingdom of heaven could be made more effective if it were presented against the background of a recent best-seller *The Status Seekers*.⁵ The book shows that the average American city is made up of tight little circles of people who have the same amount of money, the same community of interest, and act and dress the same way. Each circle is a different level, like a stairway. Almost anyone can see how the various circles and levels are picking and clawing at one another. Further chapters in the book show how the caste lines of society in America are drawn both horizontally and vertically. Horizontally, there are five major classes—two upper and three lower. The upper

classes contain two divisions: the "real upper," those with inherited wealth; then the "semi-upper," the professional people, the ambitious climbers, the "organization men." Beneath them are three groups of the supporting classes: the "limited success class," like the clerks, foremen, the non-commissioned officers in the service. Beneath them are the "working class"—good solid people who live right, but never seem to get any place. At the bottom of the ladder are the "real lower classes."

PATRIOTIC oratory for a long time proclaimed that the United States is unique in the world as a place where a poor boy can start at the bottom and work his way up to become a great captain of industry. That used to be true. But today there are factors working toward a more rigid society. Besides the horizontal divisions of society, there are rather rigid vertical lines. These are drawn largely by national background, religion and color. First of all, how recently a group arrived in any vicinity makes a difference; late comers are resented by the "old families." So national origin sets up one status. The British-American names generally come first; then German and Irish jostle for second place, with the Italians running close competition. The Slavic races come later. "Farthest out" are the Puerto-Ricans. Religion, too, classifies, and makes for another distinction. The Protestant majority has managed to maintain its ascendancy; within that there are rigid classifica-

tions. Highest in the social scale come the Episcopalians; then in order of "respectability" come the Presbyterians, Lutherans, Methodists, Baptists. The Pentecostal sects are the "farthest out." The third vertical line is drawn by color. Even among Colored people there is a tendency, as they put it, to "marry light."

In this mad scramble to "get ahead" there is very little thought of seeking first the kingdom of God. But if only some of the energy that is expended today in the frantic drive towards status seeking were devoted to seeking eternal values, what a difference that would make!

In an earlier age, our Catholic people had to be warned against the dangers of a militant Protestantism. But today the chief danger to the Catholic comes from himself—a great self esteem that has been fostered by pseudo-scientists and Sunday-supplement psychologists, who have made the "ego" the center of man's concern, and have severed any bonds of responsibility to a higher authority. In the *Odyssey of the Self-Centered Self*⁶ the author shows that many of our modern "molders of opinion" have made irresponsibility almost a virtue. "Blame it on God, the girls, the government, on heredity or on environment, on parents . . . on being unloved and unwanted. But don't blame it on me, the very center around which the whole universe revolves." The book shows how in this state of affairs compassion is extended to the criminal rather than his victims.

Thus Caryl Chessman was the "manly rapist made martyr by a savage ethical code;" Charles Van Doren was accepted as the self-proclaimed 'victim' of the TV quiz rigging.

So if the preacher, today, is to establish a real encounter with his audience, then he must show that he understands them and the world they live in. It is not a matter of using modern slang, to create the impression that he is "hep" or that he "reads them." But it is a question of serious background reading in social studies so that his presentation of eternal truths will not be delivered "in vacuo," but in the framework of the present decade. If the preacher understands his vocation to make himself "a man approved . . . rightly handling the word of truth" (II Tim. 2:15) then he must fulfill St. Paul's injunction to his disciple St. Timothy to be "diligent in reading"—not only in order to know his subject, but also to know his audience. Because the priest is a mediator between two worlds when he speaks of the things of God he must use an idiom the man of our day will understand. Because the task of the missionary is different from that of the scholar, his reading must be done not only to know, but to interpret for others the things he has learned. Thus, while his reading will be primarily in the fields of theology and Sacred Scripture, still he cannot afford to neglect the analysis of the contemporary scene as presented by recent studies in sociology.

FOOTNOTES

¹ "The Lonely Crowd," by David Riesman, Yale University Press.

² "The Organization Man" by William H. Whyte, Simon & Schuster, New York, 1956.

³ "The Self-Conscious Society" by Eric

Larrabee, Doubleday, 1961.

⁴ "The Operators" by Frank Gibney, Harper, 1961.

⁵ "The Status Seekers," by Vance Packard, New York, McKay, 1959.

⁶ "The Odyssey of the Self-Centered Self" by Robert F. Fitch, Harcourt Brace, 1961.

Some Unpublished Paulacrucian Documents

By Roger Mercurio, C.P.

PASSIONISTS throughout the world are indebted to our postulator general, Father Frederick, for an interesting and important article in the latest number of *Fonti Vive* (8, 1961, 401-415). Since many of the readers of *THE PASSIONIST* may not have access to the original article, we are taking the liberty of summarizing it here.

For some years a few scholars knew that important Paulacrucian documents were preserved in the Communal Library at Velletri, Italy. In 1937 copies of these papers were made for the files of our postulation offices at SS. John and Paul in Rome. Now the present general postulator gives detailed information about this valuable source of Paulacrucian material.

The Velletri Library possesses two large volumes pertaining to Bishop Fabrizio Borgia of Ferentino (1729-1754). The second volume consists of papers and records on the foundation of Santa Maria di Corniano (Ceccano), a Passionist Retreat since 1748.

There are reports of the Bishop about the Passionists, letters of Father Thomas Mary of the Side of Jesus (Bishop Struzzieri), as well as of other important personages of the area in regard

to the Congregation. There are also accounts of missionary work of St. Leonard of Port Maurice, of Father Ruschi, S.J. and others. Most important of all the library contains sixty unpublished letters of our Holy Founder.

In 1924 over two thousand letters of St. Paul were published in four volumes. Since that date one hundred and fifty other letters were found and published in the pages of the *Bollettino*. Now sixty new letters are available. The importance of this discovery can hardly be over-emphasized.

Father Frederick separates the Velletri letters into three groups. The first contains thirteen letters, dating from June 20, 1747 until the Ceccano foundation in February 1748. These letters treat of the problems St. Paul encountered in making this foundation. There is also an important letter in which St. Paul details the spirit and purpose of our Congregation for Bishop Borgia.

The second series includes twenty-six letters, written from February 17, 1748 until April 11, 1759. This group is concerned chiefly with the opposition of the Mendicant Orders to the Passionists.

The final group contains twenty letters from July 9, 1750 until April 22, 1753. In these St. Paul writes to the bishop about the activities and daily problems of the Congregation.

OBVIOUSLY such a collection of Paulacrucian letters are of the utmost importance. Scholars will be able to reconstruct a more detailed and accurate chronology of our Holy Founder's life during these years of 1747 - 1753. Additional light will be cast upon this stormy period in the Congregation's history when the "Fрати" tried to bring about the dissolution of the nascent Congregation. These letters will enable us to reconstruct this crisis more accurately. Lastly, we now possess further testimony from the Founder himself on his ideals and purposes for the Congregation.

Father Frederick refers to a long report of Bishop Borgia on the Ceccano foundation which is contained in the Velletri collection. This report gives us an "outsider's" view of the Passionist foundation at Ceccano—perhaps the only such "objective" report on one of St. Paul's foundations.

Lastly, the postulator has transcribed an account of the Passionists as presented to the Roman authorities by Bishop Borgia. Following is a translation of this important testimony: "They (the Passionists) not only help out the bishop and pastors in confessional work, but what is more, they assist souls with missions, sermons and catechetical instructions. They wonderfully help in the reform of the ecclesiastics

themselves, something which is so needed today. Moreover, they are pledged ever to receive those of the clergy and people who want to spend some time with them at their retreats. Would to God there was one such foundation in every diocese, for then we would witness a real spiritual renewal on the part of clergy and people alike. This is especially true in regard to the smaller dioceses wherein the poor Bishops find it so difficult to have ecclesiastics with real learning, zeal and the ability to guide souls to perfection. So often in our times one notes that even the strictest religious orders shy away from allowing externs to remain with them for some time. One has to go to great lengths to find a religious house where even the ordinands can make the spiritual exercises for just a few days."

This testimony of Bishop Borgia indicates his appreciation of the work of the Passionists in his diocese. We perceive the wide-spread spiritual influence our early Passionist houses had upon their locale. Above all, we see Passionists providing for retreatants at a time when other orders were unwilling to do this. Is not this another testimony of St. Paul's role as organizer of the closed retreat movement?

Certainly every Passionist is deeply indebted to Father Frederick for details on this discovery of Paulacrucian documents. I feel sure that readers of this article join me in hoping our general postulator will find time to publish these important documents in a full and accurate form.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Provincial Chapter

The religious of Holy Cross Province were informed by Very Rev. Walter Kaelin, C.P., provincial, that the provincial chapter would open with the solemn triduum on July 23, at Our Lady's Retreat House, Warrenton, Mo. Besides the superiors of the province and the two masters of novices the following elected delegates will take an active part in the chapter:

Fathers Alban Hickson, Boniface Fielding, Joseph M. O'Leary, Herman J. Stier, Roland Maher, Emmanuel Sprigler, James P. White, Elmer Sandman, Conleth Overman, Bartholomew Adler, Kyran O'Connor, Barnabas M. Ahern, Ignatius Bechtold, James Bush, Frederick Sucher, Kent Pieper, and Paul M. Boyle.

For the first time in accordance with the revised Holy Rule, delegates chosen by the religious equal in number those who will be present at the chapter "ex officio." Official ballots were distributed to the religious and returned to the provincial office by April 30 at the latest. The votes were counted on May 4, by the official scrutineers, Fathers Frederick Sucher and Luke Connolly. Each of the elected delegates was personally informed of his election.

Theology-Liturgy Institute

The faculty of Sacred Heart Retreat Louisville, Ky., cooperated with Belarmine College to conduct a three-day Theology-Liturgy Institute from March 2 to 4, in preparation for the season of Lent. The Institute which was opened to the public featured lectures by Fathers Roger Mercurio, Barnabas M. Ahern and Carroll Stuhlmüller.

During the three days several choirs sang selections of Sacred Music. Among them was the students' choir of Sacred Heart Retreat which led the audience in the singing of the Gelineau Psalms on the last day of the Institute.

Great Mud Slides

After fires had bared the mountain-side, heavy rains caused great mud slides around and over the Passionist monastery and retreat house at Sierra Madre, Calif. Mud moved into the kitchens of the retreat house. Several feet of mud was deposited on the parking lot outside the kitchen of the retreat house. The city of Sierra Madre without the permission of the Passionists constructed a berm alongside and across the west side of the property. This caused the mud from the hills

and mountains to flow down Sunnyside Avenue.

The daily newspaper of Pasadena, Calif., carried the following item in its March 19 issue: "The housewives fought mud while trying to keep the children indoors, each woman working along the curb in front of her own home. Then they saw, coming down the hill in the rain toward them, a strange apparition. A monk from the monastery up the canyon arrived at the wheel of a light skip-loader. This is a tractor-like machine, used for handling dirt. The monk on the machine used it to help the householders keep the mud moving on their street. He came like a delivering angel, from the monastery of the Passionist Fathers, where he is known quite simply as Brother Joe. 'He gave us more help



College Students, Mother of Good Counsel Seminary, Warrenton, Mo.

han the city gave us, at the height of the storm when we needed it most,' said Kevin Kirsch, a leader of the Sunnyside Avenue residents."

Vocation Exhibits

Passionists took an active part in the three vocation exhibits held in Kentucky and sponsored by the Serra Organization. The first vocation exhibit was at Owensboro on February 25, the second at Lexington on March 18, and the last at Louisville on March 30 and 31.

The one at Louisville had about 45 booths, displaying the life, work and apostolic fruits of the different religious orders. It was large enough to occupy a good part of one wing of the State Fair Grounds Building. An estimated 17,000 school children and adults attended the Louisville exhibit.

Father Sebastian MacDonald was in charge of the exhibit at Lexington and

Father Simon Herbers the ones at Owensboro and Louisville. Father Luke Connolly took the vocational display to New Ulm, Minn., and Father Martin Thommes took it to Lafayette, Ind.

Biblical Institute

The Fourth Annual Biblical Institute, established for the benefit of the sisters and brothers of the Louisville archdiocese, was again very successful. Over 700 brothers and sisters were in attendance on Sunday afternoon, March 25.

Father Eugene Maly, professor of Sacred Scripture at the Cincinnati Archdiocesan Major Seminary was the guest speaker and developed the theme "Meeting God in the Old Testament." Father Barnabas M. Ahern spoke about "The Living Christ of the New Testament." The theology students of Sacred Heart Retreat among other things gave a Concert Reading from



High School Graduates, 1962, Mother of Good Counsel Seminary, Warrenton, Mo.

the Book of Job during the intermission.

The program has been so successful that plans are being made to have it at Bellarmine College next year where even a larger number can be accommodated.

Church Dedicated

The new \$125,00 St. Mary's Church in Fairfield, Alabama was dedicated on April 29, by Bishop Joseph Durick, auxiliary bishop of Mobile-Birmingham. Assistants to Bishop Durick were Rev. Gilbert Kroger, C.P., and Rev. Aloysius Trifari.

Celebrant at the solemn high Mass of dedication was Rev. Edmund Drake, C.P., former pastor of St. Mary's. Deacon was Rev. Elbert Harris, S.S.J., and subdeacon was Rev. Jerome Brooks, C.P.

Bishop Durick paid tribute to the work and role of several Passionist priests who helped develop St. Mary's parish, including Father Boniface Fielding, C.P., Father Michael Caswell, now a diocesan priest and founder of Our Lady of Fatima Boys Town for Negro boys; Father Miles Bero, C.P., Father Edmund Drake, who labored for fourteen years as pastor and Father Nicholas Schneiders, C.P., present pastor.

Present for the joyous occasion were the provincials of both American provinces—Very Rev. Walter Kaelin, C.P., and Very Rev. Canisius Hazlett, C.P. Also present were Very Rev. Clarence Vowels, C.P., and Very Rev. Neil Parsons, C.P., consultants.

After the banquet following the Mass, Mayor Claude Smithson of Fairfield expressed the greetings of the people of Fairfield to Father Nicholas, pastor and Father Edmund, former pastor, for the beautiful new church and for the work they have done in Fairfield. The mayor attended the dedication ceremonies, solemn high Mass and the banquet.

The former pastor, Father Edmund, who was stationed at St. Mary's 14 years, told his former parishioners, "We did not know how much we meant to each other until we were separated." "My heart and soul have never left the South," he added.

Father Nicholas expressed his gratitude to Archbishop Toolen for inviting the Passionist Fathers to come to the diocese and for his encouragement since they came.

Very Rev. Walter Kaelin, C.P., provincial, during his banquet remarks announced that he believed the new St. Mary's Church was the first Catholic church in the United States to be designed by a Negro architect. Milton Love of Tuskegee Institute was architect for the church.

Preachers Institute

The Preachers Institute, founded in 1932 by Very Rev. Ignatius Smith, O.P., at The Catholic University of America, begins its thirtieth year at St. Francis College, Loretto, Pennsylvania from June 25 to July 20.

The aims of the Institute are to help priests to become outstanding preachers,

keep up with latest preaching trends, get new ideas for sermons, learn new techniques of teaching and correct faulty speech and bad preaching habits.

The following courses will be taught this summer: Sermon Ideas and Sermon Building by Rev. Sebastian Miklas, O.F.M.Cap., director of the Preachers Institute, and director of the Division of Adult Education at The Catholic University of America; Voice Dynamics by Rev. Fidelis Goodman, professor of homiletics, Maryknoll Seminary; Techniques of Sermon Composition by Rev. Sylvester MacNutt, O.P., professor of homiletics, St. Rose Priory.

Rev. Bernard Theall, O.S.B., assistant professor in the Department of Library Science, at the Catholic University will conduct a seminar June 25-29 on books, libraries, bibliographies and other reading materials as preaching sources. He will also discuss the liturgy in sermons. Rev. Thomas V. Liske, pastor of St. John Berchman's Church in Chicago and former president of the Homiletic Society, will hold a seminar on preaching dogma and share his preaching and writing experience with the students from July 9-13.

Father Goodman majored in speech at Hamline University, University of Minnesota and Catholic University's Speech and Drama Dept. Father Liske is the author of *Effective Preaching*, 11 stage plays, 15 TV plays, and 16 records dramatizing the Lives of the Saints. He is an authority on creative writing. Father MacNutt is a graduate

of Harvard and Catholic University's Speech and Drama Dept. He is the author of *Gauging Sermon Effectiveness*. Father Miklas has had extensive TV experience and radio experience on The Catholic Hour. He is the editor of 22 books and the author of a booklet of sermons, *Santify Your Emotions*. Father Theall is a nationally syndicated book-reviewer for the N.C.W. He is also the chairman of Religious Books Roundtable of A.L.A. and a well-known lecturer and writer with radio and TV background.

Further information about the Institute can be obtained from: The Preachers Institute, c/o The Director, Box 1305, The Catholic University of America, Washington, 17, D.C. The fees are: room and board, \$110.00; tuition, \$100.00.

News in Brief

Father Cyprian Towey, C.P., lector at Mother of Good Counsel seminary, Warrenton, Mo., was awarded a Fulbright Grant to attend the summer seminar for American Teachers of Classics at the American Academy in Rome. Father Cyprian developed the direct method of teaching Latin to the students at the Prep. . . .

A new life of St. Gabriel entitled *Son of the Passion* by Father Godfrey Poage, C.P., will be published in the near future by the Bruce Publishing Company. . . .

The sacred eloquence class received their appointments in May. Father Francis X. Keenan, vice master; Father Damian McHale, assistant retreat di-

rector, Sierra Madre, Calif.; Father Benedict Olson, on the mission band Louisville, Ky.; and Father Aloysius M. Hoolahan to teach at Mother of Good Counsel Seminary. . . .

Father Godfrey Poage, C.P. delivered a paper to the Vocation Section of the 59th Annual Convention of the National Catholic Education Association held in Detroit, Mich., during the week of April 22. The title of his paper was a "Report on the Proceedings of the International Congress on the State of Perfection." It was estimated that 14,000 priests, sisters and brothers attended the convention. . . .

Father Barnabas M. Ahern, C.P. delivered a paper on "Contemporary Scriptural Developments" before the Society of Catholic College Teachers of Sacred Doctrine which held its convention on April 23 and 24. . . .

The Catholic Homiletic Society met on April 24 for their Regional Meeting. Father John Devany, C.P. delivered an excellent paper on the "Theology of Preaching." . . .

On March 19, Father Allan, rector of Maryknoll Junior Seminary visited the high school department of Mother of Good Counsel Seminary, Warrenton, Mo., as an observer for Catholic University. The minor seminary previously had a one year probationary affiliation with the Catholic University of America. Father Allan sent in a very praiseworthy report concerning the high school department. The seminary was granted a five year certificate of affiliation with the Catholic University of America. . . .

During the first five months of 1962 the priests of Holy Cross Province conducted 211 weeks of missions, 161 retreats and 7 novenas. This does not include the retreats conducted in our own retreat house. 9 missions were conducted in January; 41 in February, 90 in March, 64 in April and 7 in May. There were 54 retreats conducted in January, 24 in February, 26 in March, 30 in April and 27 in May. . . .

In the 10 retreat houses in the St. Louis area a total of 16,456 priests, lay men and women and students made closed retreats during 1961. These are divided up into 10,130 men, 1,083 women, 3,697 students and 1,192 priests. Our Lady's Retreat House, Warrenton, Mo., had a total of 4,013, or 3,073 men, 382 students and 558 priests. . . .

More than 280 men attended the Kickoff Supper for the annual Summer Fiesta to be held at the retreat house, Sierra Madre, Calif. They hope to make enough this year to pay for a new air conditioner for the chapel and new heaters for all of the rooms in the retreat house. Father Faustinus Moran, C.P. gave the pep talk for the occasion. . . .

On May 26, four deacons of Sacred Heart Retreat, Louisville, Ky., will be ordained to the holy priesthood. They are: Fathers Augustine Wilhelmy, Mel Joseph Spehn, Andre Auw and Terence M. O'Toole. The following will be ordained subdeacons at the same time: Confraters Hugh Pates, Xavier Albert, Ambrose M. Devany and Patrick E. O'Malley. . . .



PASSIONISTS AROUND THE WORLD

ROME

New General Curia Wing

Permission was given by the Church and Civil authorities to Most Rev. Malcolm LaValle, C.P., general, to building a new wing at the mother-house of SS. John and Paul, Rome. This new wing will provide necessary offices and living accommodations for the general curia. The former quarters of the general curia will provide additional facilities for retreatants.

The ground breaking for the new wing took place on February 1. At this date the excavation for the wing is finished. It is a big irregular hole about 20 feet deep and stretches along the side of the monastery facing the Colosseum. For a month a steamshovel, bulldozer and three dump trucks were kept busy hauling away the dirt.

No great archeological treasure was discovered in the excavations. The digging brought forth some large beds

of broken pottery, some old brick tunnels, a few drainage ditches, some chunks of marble columns and decorations, some Roman money and a few trinkets.

Centenary of Death of St. Gabriel

On February 2, 1962, Most Rev. Malcolm LaValle, C.P., superior general, sent a circular letter to the entire congregation treating of the centenary of the death of St. Gabriel of the Sorrowful Mother.

Father General wrote that on February 27, the touching death scene of St. Gabriel that took place at dawn on a cold winter morning in the retreat of Isola would be commemorated and, as far as possible, recreated. And because the Church considered this to be an event of universal significance she would be represented by a cardinal of the Roman Curia. "The occasion will be further honored by the presence and



Cardinal Traglia, Most Rev. Malcolm LaVelle, Most Rev. Stanislaus Battistell and community of Isola del Gran Sasso who took part in centenary celebration in honor of St. Gabriel.

Procession in honor of St. Gabriel at Isola del Gran Sasso.



participation of the bishop of the diocese to which Isola del Gran Sasso pertains, himself a Passionist and noted biographer of the Saint. And finally, in the name of all the Passionists of the world, it will be our privilege to represent officially our beloved congregation."

Most Rev. Stanislaus Battistelli, C.P., bishop of Teramo, celebrated holy Mass in the little cell in which St. Gabriel lived and died. The Mass coincided with the precise hour of the Saint's death 100 years ago. At the same time in the basilica, at the altar under which his precious remains are exposed, surrounded by the major superiors of the Italian provinces and a large gathering of Passionists, clergy and people, the General celebrated a solemn Mass in thanksgiving to God for the graces that have come to our Congregation and to the whole Catholic world through St. Gabriel.

Later in the day His Eminence, Cardinal Traglia, vicar of His Holiness for the diocese of Rome, celebrated a pontifical Solemn Mass, preached the sermon for the occasion and led the procession that escorted the body of St. Gabriel through the surrounding countryside.

In Italy the celebration of the centenary began in August 1961, and will continue until the last Sunday of August 1962.

Most Rev. Father General closed his circular letter by stating: "We hope that in our retreats and mission fields throughout the world, especially in the houses of formation, the observance of

the centenary will not be confined to the anniversary day, nor limited to eulogies of the Saint, but that a serious study of his life will be made, followed by efforts to imbue our young religious of today with the principles and practices that were the foundation upon which grace worked so surely and swiftly in his soul."

The *Osservatore Romano*, *Il Quotidiano*, and *Il Messaggero* devoted an entire page to the centenary celebration. Pope John contributed an article to *Osservatore Romano* to commemorate the event.

Letter from Pope

Pope John proposed St. Gabriel of Our Lady of Sorrows as a saint for rebellious young men in a recent letter written on the occasion of the centenary of that holy seminarian's death.

Writing to Most Rev. Malcolm LaVelle, C.P., superior general, the Pope said: "We admonish young men to consider this great saint. During his short time on earth he experienced and overcame the same difficulties that they encounter. We exhort them the more because the minds of youth are by nature inclined to rebel against discipline to seek pleasure, to neglect the matters of heaven and to wish too much for material things.

"St. Gabriel was familiar with refinements and pleasures in his life in the world," the Pope continued, "but they never detached him from God. May our beloved youth therefore learn from his example to serve the Lord

with joy while controlling the affections of the heart and the actions of their lives in keeping with modesty and temperance.”

Pope John recommended that seminarians as well as young laymen imitate the example of St. Gabriel. He said they could learn from the saint's life that “the greatest importance is not to be given to exterior activities but to the interior.”

The Pope called specific attention in his letter to Gabriel's chastity and his devotion to the Blessed Virgin.

Cause of Venerable Dominic

A letter was sent to the entire Congregation by Most Rev. Malcolm LaValle, C.P., superior general, requesting prayers for the happy outcome of an investigation into two miracles attributed to the intercession of Venerable Dominic of the Mother of God and proposed to obtain his beatification.

On February 27, a group of medical doctors assembled in the offices of the Sacred Congregation of Rites to discuss the two miracles attributed to the intercession of Venerable Dominic and proposed in view of his beatification.

These two miracles passed the examination of the nine doctors who were appointed by the Sacred Congregation. But other examinations and discussions yet remain.

FRANCE

New Provincial

Very Rev. Charles Bovee, C.P., was appointed by Most Rev. Malcolm

LaValle, C.P., superior general, as provincial of St. Michael's Province. The present provincial of the French province was a former consultor general and for the past year provincial of Mother of Holy Hope Province, Holland.



Very Rev. Charles Bovee,
C.P.

HOLLAND

Departure for Brazil

Early in March two more Passionist Missionary Sisters of St. Gemma sailed for Brazil. There they will join four other missionary sisters who arrived earlier. One of the sisters is a teacher and the other has a diploma as an obstetrician. A solemn departure ceremony was held for them in Mook.

The Missionary Sisters of St. Gemma were founded some years ago by Most Rev. Gabriel Sillekens, bishop of Keta-pang, Borneo.

New Parish and Foundation

At the request of the bishop of Limburg, West Germany, Mother of Holy Hope Province has accepted a new parish in Frankfurt am Main. The church was built by the diocese and will be consecrated June 9. The diocesan authorities hope to have a small monastery with rooms for ten religious and the parish kindergarten school and parish hall ready by 1964.

There are no Catholic schools in the parish. Besides their pastoral duties in the parish, the Passionist Fathers are expected to take care of the spiritual needs of a nearby prison and hospital.

Out of the 800,000 people in Frankfurt am Main, only one third are Catholic and less than half of these are practicing Catholics. Mixed marriages are as high as 60 to 70 percent.

The official transfer of the parish to the Passionists will take place on October 1, 1962. The first superior of the foundation will be Father Richard Kouters, C.P., who has spent many years touring the diaspora of West Germany in his chapel-car.

Ordinations

On Saturday, May 5, Most Rev. Moors, bishop of Roermond, ordained in the Passionist Monastery Church of Mook, 17 of the theologians of Mother of Holy Hope Province—6 to the priesthood; 4 to the subdiaconate; and 7 to minor orders.

The newly ordained priests are: Fathers Walfried van der Werf, Vitalis Frumau, Bartholomeus Cremers, Huber-

tus Paquacy, Wenceslaus Spruit and Giesbrecht van Dam.

AUSTRALIA

Departure Ceremony

Father Clement Spencer, C.P. received his mission cross at a departure ceremony held in St. Brigid's Marrickville. The provincial of Holy Spirit Province, Very Rev. Charles Corbett, C.P., assisted by Very Rev. Gerard Mahoney, C.P., rector of St. Brigid's Retreat and Very Rev. Stephen Sleeth, C.P., rector of the juniorate, officiated.

The sermon for the occasion was preached by the mission procurator, Father Brendan Patterson, C.P. Father Clement left for the mission of Holy Spirit Province in New Guinea.

Father Ignatius Willey, C.P. returned to the province from the New Guinea mission for a well-earned vacation. From his report the field is wide open for the harvest, but unfortunately the laborers are so very few.

News in Brief

The First Missionary Congress of Holy Spirit Province was held at the Juniorate, St. Ives, during January. It was a pronounced success. About 30 of the fathers took part in the congress. . . .

Vocations to the province continue to increase. At the present time the Juniorate has 26 young men with more coming. In early February nine novices were professed and eight young men received the habit. There is also a goodly increase in the number of lay brother postulants. . . .

The parishioners of St. Brigid's parish helped Father Stanislaus Cross, C.P. celebrate his silver jubilee as a pastor. They wanted to show their appreciation for the great work that father has done in the parish during his 25 years as a curate. . . .

SWEDEN

New Chapel Blessed

Low Sunday saw the solemn blessing of a new chapel in Tranas, a town lying to the north east of the territory confided to the Passionists in Sweden. The blessing was performed by the Rt. Rev. Abbot Eaves, O.S.B., vicar general, assisted by Very Rev. Father Harold, C.P., superior of the mission.

Abbot Eaves also celebrated Mass and preached. Father Killian, C.P., who has charge of the local Catholics, read a telegram from Rome conveying the Holy Father's special blessing on all present. Over 80 people attended the ceremony and among these were a number of non-Catholics.

Five children made their first Holy Communion at the Mass and in the afternoon received the sacrament of confirmation.

Up to the present Mass had been said in Tranas twice a month. It is not possible at present to have a priest resident in Tranas but there is accommodations for the priest whenever he is able to stop for the night. The Catholics there are for the most part Poles, with a number of Hungarians. They have shown themselves very gen-

erous in contributing to the cost of the chapel and are, needless to say, delighted to have a chapel of their own. Great credit is due to Father Killian for building up the parish.

News in Brief

A large number of refugees from Yugoslavia, the greater part Croats and Slovenes and Catholics, have come to transit camps in the mission. It is certain that a number will find work in one or other of the towns in the mission and so increase the Catholic population. They were overjoyed to have a visit from a priest and all attended a Mass celebrated in one of the camps by Father Victor, C.P. . . .

A Protestant theological student attended the Easter vigil service in the chapel at Vaxjo. He came complete with a Catholic missal in French. He was very impressed with the ceremony. . . .

There are strong hopes that the mission may be able to acquire a site for a church in Jonkoping. The town authorities have made an offer of a site in a locality that is well suited. . . .

NEW ZEALAND

Progress

In the two years that have passed since the Passionists arrived in New Zealand, the community has been kept very busy. Although statistics are lifeless in themselves, yet the following figures may give some indication of the activity that has taken place there.

In that time 29 parochial missions, 35 community retreats have been conducted, as well as school retreats and many weekend engagements in the Cenacle Retreat Houses and elsewhere. When it is remembered that there are only three priests available for this work, it will be realized that it represents a fairly busy apostolate.

In addition at the Passionist Retreat House, since November 1960, 554 men have made weekend retreats, 474 men and women have made days of recollection and some 20 priests of the district come each month for a day's retreat. Almost every weekend is booked to the end of the year and it is expected that 1963 will be fully booked by the end of June.

One of the initial difficulties was to get men retreat-minded in an area where for the most part, such a thing had not been heard of. Difficulties are very real for the farmers especially who go to great trouble to organize their work while they are away from home. One thing that has made a great impression on the fathers is the fact that many of the men are prepared to travel a great distance in order to

make these weekend retreats. Some travel from as far as 130 to 160 miles.

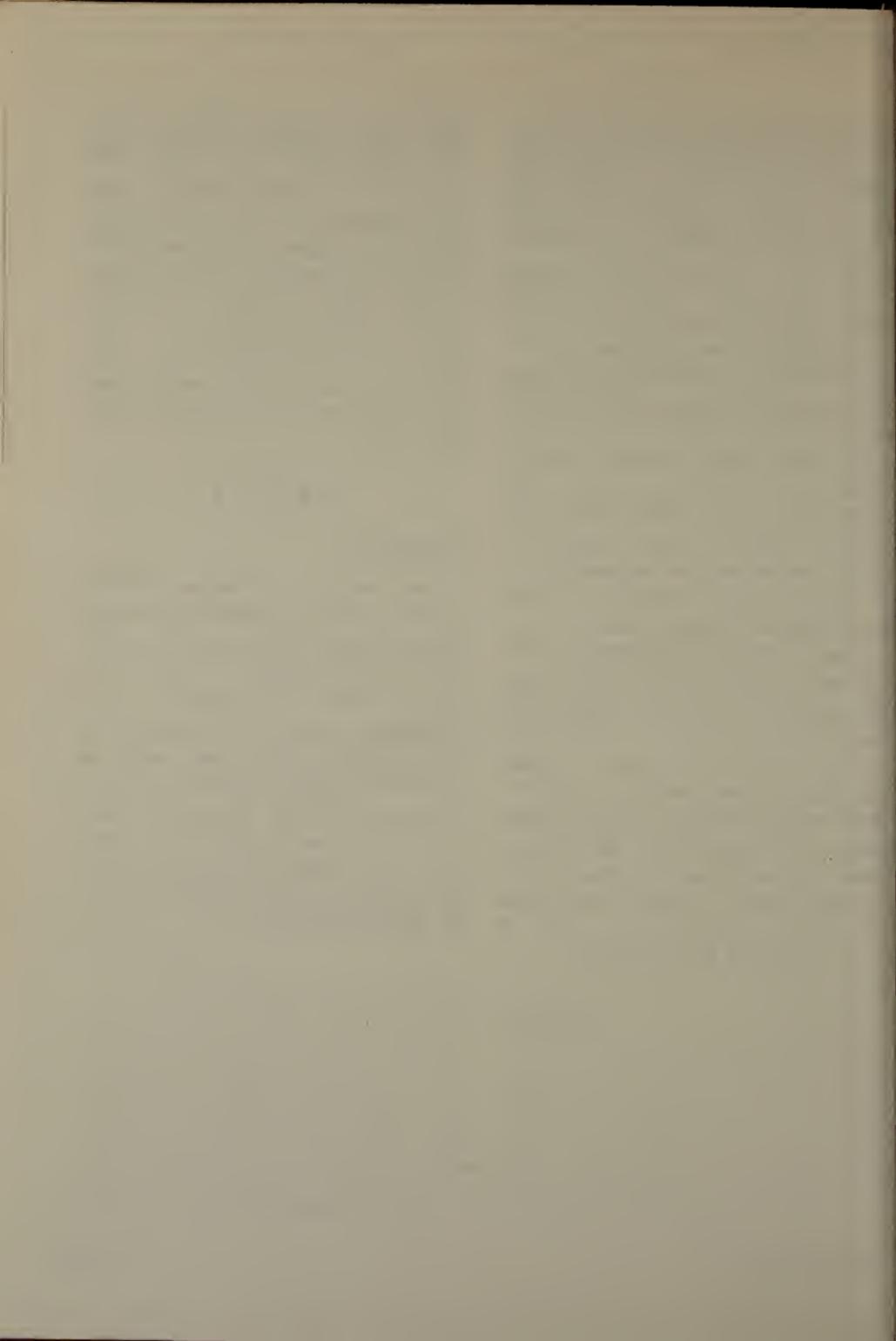
One of the greatest blessings of the new foundation is that they are already receiving vocations. And through the kindness and courtesy of the provincial of Holy Spirit Province, Very Rev. Charles Corbett, C.P., they already have one clerical novice from New Zealand in the Australian novitiate and five young men in the Junior College at St. Ives.

AFRICA

Summary

Ten years ago on Tuesday, February 5, 1952, the first eight Passionist missionaries, four fathers and four sisters, arrived in Bechuanaland. Seven of the original group still remain.

In the ten years of missionary activity since then the fathers and sisters, up to forty in round figures, have come and gone to Africa through the gateway of Capetown. Then after a thousand mile journey by train the missionaries alight at the railway siding of St. Joseph's, Khale.







The
PASSIONIST

SEPTEMBER 1962

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LAW OF CHRIST AND DEVOTION

TO THE PRECIOUS BLOOD

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VENERABLE DOMINIC OF THE MOTHER OF GOD

• POPE JOHN PRAISES WORK OF PASSIONISTS
See News Section



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Editor

Bruce Henry, C.P.

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Contributions by members of the Congregation are welcomed. Anything that will be of interest or help to us as Passionists will be accepted. Articles should not exceed 3,000 words in length.

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NEWS

Mental Prayer

according to St. Paul

By Oswald Lauwerier, C.P.

A CURSORY investigation of the character and the sources of the method of meditation found in the *Novices' Regulations* has led me to attempt to determine exactly what St. Paul of the Cross meant by meditation. A complete understanding cannot be found in the sources. Nor is there any indication of a method of his own. However, these sources contain much more information than Father Gaetan, C.P. mentions in his book: *Doctrine de Saint Paul de la Croix sur l'Oraison et la Mystique*.¹

Paul never wrote his purposed treatise on an easy method of prayer.² Our sources, therefore, are limited to Paul's letters and a few statements in the processes for his canonization. Among the latter, those of Father John Mary of St. Ignatius, C.P.³ are excellent, even though on closer examination they seem to be based largely on the letters of St. Paul of the Cross. In a letter of July 25, 1760,⁴ Paul mentions a text for novices in the

practice of mental prayer. However, it is not clear if he is speaking of something composed by himself or by someone else. It treats of the prayer of faith.⁵

St. Vincent Strambi states emphatically that Paul always spoke about prayer like a great master.⁶ No matter how afflicted he might have been by spiritual desolation, when he spoke about heavenly things, Father John Mary said that his words were clear and fervent.⁷ Another witness said that he talked with such experience and love that very often he was enraptured and seemed entirely absorbed in God.⁸ Paul recognizes mental prayer as the foundation of fervor and perseverance⁹ and a school of all virtues.¹⁰ He praises vocal prayer as very holy and highly valued by the Church but teaches that it should be discontinued as soon as God draws the soul to mental prayer.^{10a} Since mental prayer is the most excellent means of conquering sin and striving

after perfection, Paul instructs his religious in his Rule of 1736 to teach mental prayer to the people either by making a meditation before the audience on the life Passion and death of Jesus Christ,¹¹ or else by explaining to them the method they should follow when making their own meditation. For this type of prayer is not only for priests and religious but for all kinds of people.¹² This instruction is explained at greater length beginning with the Rules of 1746 up until those of 1759. Our missionaries are to "briefly and clearly give rules for meditation upon these great mysteries with piety and fruit and spare no pains to render this meditation a very frequent and lasting practice."

Paul realizes that some people simply cannot meditate. He therefore goes on to say: "To uneducated men who are not able to meditate, let them suggest brief reflections which may enable them to gain the same end by pious extemporaneous aspirations or what are called ejaculatory prayers." Although Paul is of the opinion that children can be taught to meditate, he insists that this must be done with the greatest prudence. One must adjust to their age and not turn them aside from "ordinary" prayer. In regard to the amount of time given to this form of prayer, one must distinguish between boys and girls.¹³

We find an example of Paul's simple way of teaching people how to meditate in one of his letters to a married woman: "Put yourself at the feet of

Jesus like a poor beggar full of sores¹⁴ and humbly and reverently ask Him: 'Dear Jesus, teach me how to pray.' Then, draw nearer to His wounds in faith and love, while you reflect on His most sacred Passion in all simplicity, quietly and without forcing your mind. Jesus will teach you."¹⁵

In the passage of our holy Rules quoted above, mention is made of certain rules for meditation. As far as I know they have not been handed down to us. But I believe that I can almost reconstruct them from Paul's letters. These rules seem to be taken in great part from an *Introduction to the Devout Life* by St. Francis de Sales, as will be shown more in detail further on. Paul also has many expressions which were used by St. Peter of Alcantara in his booklet *Tratado de la Oracion y Meditacion* which was very much in vogue even in Italy in Paul's time. Finally, I believe it very likely that Paul was influenced by St. Theresa of Jesus who places greater stress on love in prayer rather than on reflections,¹⁶ and in her autobiography when giving an explanation of prayer states that familiar conversation and affections are of great value.¹⁷

As a preparation for the consideration of Paul's thoughts on meditation, I want to set forth here some basic principles on mental prayer in general that are scattered through Paul's writings. He considers prayer primarily as a work of grace. It is a

gift, or, according to an expression he is fond of, it is a charity from the infinite Goodness to worthless man. Therefore, "the prayerful soul must act like the angels on the ladder of Jacob: mount and descend. She must ascend to God by a Godward direction of intellect and will. Then she must descend again to herself by considering her own nothingness and worthlessness."¹⁷ The only true Master of prayer is the Holy Spirit.¹⁸ It is necessary therefore, for us to pray under his internal guidance:¹⁹ our personal preference must make room for the kind of prayer willed by the Holy Spirit.²⁰ Obedience to the Holy Spirit consists in following the loving interior impulse He gives the soul during prayer; especially by never losing sight of our nothingness and rising in spirit where the Divine Spouse draws us by His sweet attractions.²¹ One has to cooperate with grace by practicing the virtues, especially true humility of heart.²² One must go to prayer not so much for the purpose of talking to God, but in order to listen to Him; to practice acts of the will rather than of the intellect.²³ One should never forcibly impose devotional sentiments on the mind or heart, for this would be using violence which is distasteful to God.²⁴ Paul requires of the soul great distrust of self and absolute trust in God, "living like a baby on the bosom of God's mercy."²⁵ The soul must not be keen on picking leaves and flowers of consolation from prayer, but the fruit of the imitation of the virtues

of Jesus, such as humility, knowledge of her own nothingness, interior and exterior mortification and real and solid conformity with the will of God in every circumstance.²⁶

ACCORDING to Paul the characteristic feature of meditation is that one "passes from one point to another in a discursive manner by reasoning."²⁷ He calls this "our own way," as distinct from "God's way," by which he usually means the prayer of faith.²⁸

The subjects of meditation are the life, Passion and death of Jesus Christ.²⁹ It is the school of saints³⁰ the safe road that leads to recollection where one learns to live in the presence of God in interior solitude. For this reason one should never lose sight of the divine example given by the suffering Jesus. "I am the way, the truth and the life. No one comes to the Father except through me," says the Divine Master.³¹ From 1746 Paul also lists the attributes of God as the subject matter for meditation: in the Passionist Rules of 1746, chapter 23³² and in the Rules for the Passionist Nuns chapter 30. Of course, Paul's favorite subject of meditation is the Passion of Christ.³³ For this is the school in which the Sovereign Master teaches divine wisdom.³⁴ It is an excellent help in the purgative, illuminative and the unitive ways.³⁵ Paul sometimes advised the use of a suitable book to be read word for word meditating as a help to hold the attention during mental prayer.³⁶

In regard to the position one should take during meditation, Paul is in favor of common sense and prudence: one must not impose on the body greater burdens than it can bear.³⁷ St. Mary Magdalen sat at the feet of Jesus and the Apostles were sitting when the Holy Ghost descended upon them.³⁸

As to the length of meditation, Paul prescribed 15 minutes as a minimum for laypeople;³⁹ and for more devout persons a half an hour or a full hour in the morning and at night.⁴⁰

IN his writings Paul treats only casually of the so-called remote preparation for prayer because his entire spirituality is based on recollection and uninterrupted prayer in God. Silence, internal and external mortification, custody of the senses, detachment from everything created which produces hatred and a holy contempt of self are powerful means to ascend to God on "wings of fire."⁴¹

As to the immediate preparation for meditation Paul follows in the footsteps of St. Francis de Sales.⁴² Paul emphasizes two exercises—a deepening of ones faith in the presence of God and profound humbling of self before God. These produce an understanding of ones own nothingness in comparison with the greatness of God.⁴³ There are several ways of quickening ones faith in the presence of God.⁴⁴ Paul recommends the acquiring of the habit of meditating in the "interior church of the soul." It is an article of faith

that God dwells in us. The great God who suffered so much for us is nearer to us than we are to ourselves.⁴⁵

Sometimes Paul chooses baroque terms to express himself. Writing to Agnes Grazi he says: "As a preparation for prayer after an act of faith in the presence of God I wish you would take it for certain that you are a stinking heap of manure, an entirely rotten creature, crawling with vermin; and that you would then say: 'O my soul, how repugnant you must be to God.'"⁴⁶

The immediate preparation is concluded by imploring the aid of the most holy Virgin Mary, of ones patron saints, especially St. Joseph and St. Theresa.⁴⁷

Although one should be attentive during meditation, one should never force the mind,⁴⁸ nor force oneself to remain with the point prepared.⁴⁹ Neither should one pass in a hurry from one point to another but remain leisurely on the mystery or point which gives greater devotion.⁵⁰ Paul wants the person meditating to imagine herself present at the mystery or subject of her meditation.⁵¹ "When you meditate on the agony of Jesus in the garden of olives imagine that you are alone with Him there; contemplate Him with compassion and collect all the drops of His precious blood in living faith and love. Then ask Him: 'Dear Jesus, for whom are you suffering?' Then, pay close attention to the answer Jesus gives you in your heart: 'My Daughter,' He says, 'I

suffer for your sins because I love you.' Immediately you must throw yourself at His holy feet the way St. Mary Magdalen did. Remain quiet for a moment before kissing those feet in spirit and then tell Jesus all that holy love will inspire you to say. Oh, the loving affections that will come to you! Let Jesus teach you. Ask Him: 'My divine Master and Spouse, teach me how to love and serve you, etc.:' and implore of Him the grace of holy virtues. This should also be your line of conduct when meditating on the other mysteries."⁵² Since one is close to God, one must talk to Him heart to heart about the mystery one is meditating on. As an example Paul gives a meditation on what happened at the scourging of Jesus. "Ah, my sweet Jesus, you were condemned to be scourged and now those perfidious Jews lead you to the place reserved for that purpose. There they strip you naked for everyone to see. Your delicate and precious body shivers and becomes numb from cold."⁵³ (Here you pause awhile and make loving affections.) O my Jesus! O my love! O my life! How can I bear to see you exposed in this way before this abject crowd? It has come to this: that He who clothes the naked is now disgracefully deprived of His garments? He who with his sweet raptures sets on fire the heart of those who love him, must now grow stiff with cold, and tremble? The Glory of heaven held in contempt? Ah, my Love, since you the King of kings

and the Glory of heaven have let yourself be stripped of your clothes, it is certainly fitting that I cast off all affection for the world and creatures. Ah, Life of my life when shall I love you and you alone? Ah, when shall I give you my heart without reserve? Ah, when shall my union with you be intuitive? You can follow the same method in meditating on the scourging of Jesus, on his wounds, on the tortures he had to endure, and also on the other mysteries. But, as mentioned above, you must interrupt your meditation for a short while every now and then in order to make the proper affections. This must be done in living faith in the mystery you are contemplating in order that love may be able to burn with a brighter flame in your soul."⁵⁴

Anna Cecilia Anguillara told Paul that she always forgets the points of her meditation as soon as she has read them. Paul consoled her with the following advice: "Humble yourself before God and out of respect for his divine majesty to not dare to even lift up your eyes to him. However, you must increase your confidence in his mercy with an act of living love. You should do this mentally and in peace of soul. And then, by way of example, you should start your meditation by saying: 'O sweet Jesus, what sorrow must have filled your heart during that agony in the garden of Olives! My soul, God sweats blood for you! God is in agony for you! O love! O charity! O magnificent

Father how great is your love for my soul!' These and similar affections must not be made in a hurry but at leisure, deep in the spirit, in the silence of faith and love before the divine presence. Even if it would take you a quarter of an hour to fully ponder one single affection, oh, how fruitful your meditation will be."⁵⁵

If one's soul is affected by holy love more than usual during meditation, then "one must learn to repose in spirit on the bosom of the beloved Good. In the silence of faith and love one must allow the spirit to be permeated with those sacred affections. Only when one is no longer aware of them does one continue one's meditation in peace of soul without doing violence to head or chest."⁵⁶

IT is evident from what has been said that Paul wanted mental prayer to be an "oraison cordiale" (St. Francis de Sales).⁵⁷ In the last quotation Paul seems to make a distinction between the common form of mental prayer and a sort of prayer that consists of a few protracted loving affections. In the sixteenth century this was explained as a particular form of prayer—*affective prayer*—and was known in Italy under this name. Although the phrase "affective prayer" was known to Paul, he did not seem to recognize it as a separate form of prayer, but rather as a synonym for the phrase "prayer of pure faith."⁵⁸

It is possible that Paul did not feel any need to distinguish affective prayer

from meditation since in both forms the method is the same. Only the reflections, whether they are long or short, are substituted by simply recalling the presence of God and making an act of faith.

Like St. Francis de Sales,⁵⁹ Paul is greatly concerned that meditation bear fruit in one's life by proper resolutions. It is true that he mentions this only in passing,⁶⁰ but he always emphasizes the need to strive and "imitate above all the virtues, taught and practised by Jesus Christ."⁶¹ This should be the result of loving affections in prayer. In meditation one must refrain from just picking the leaves of consolation. Instead one should gather the fruits which are the virtues of Jesus Christ. Therefore, the criterion for good and true prayer is the practice of virtue.⁶²

Following the example of St. Bernard and especially of St. Francis de Sales⁶³ Paul recommends that in order to make the meditation fruitful one should not conclude without making a spiritual nosegay. "Above all one should gather into a nosegay the principal truths one has meditated upon. One should then place this on the bosom of the soul in order to remember them during the day and spiritually smell their odor."⁶⁴ One sees here the close relation between the remembrance of the passion and meditating on the mysteries of the life, Passion and death of Jesus as Paul mentioned in the Rules of 1746 as stated above. It is preferable that this

nosegay be made in the morning after the meditation,⁶⁵ in order that the mystery one has meditated upon can be kept all day in the interior oratory of one's heart. There one contemplates with the mind's eye Jesus in that same mystery. Such glances of faith and understanding will produce loving affections for God...enriching the soul with treasures of life and grace.⁶⁶

At the end of the meditation one should offer God the lights received and the resolutions made. They should thank him for the graces he has given them and pray to obtain the virtues, especially humility, obedience, love of God and of our fellowmen.⁶⁷

Schematic outline of mental prayer as taught by St. Paul of the Cross.

Before Meditation:

Remote preparation by recollection and practice of virtue.

During Meditation:

- I. Immediate preparation:
 - a) The presence of God.
 - b) Act of humility and invocations.
- II. One imagines oneself to be present at the actual mystery.
- III. Exercise of the intellect by recalling to mind the mystery.
- IV. Exercise of the will by means of spiritual sentiments; colloquies, resolutions, spiritual nosegay.

After Meditation:

One offers to God the lights, etc., received; thanks him and asks him for virtues.

ONE may omit meditation for any good reason without scruple or much philosophizing. But St. Paul of the Cross and St. Francis de Sales⁶⁸ recommend that it be made up at another time.⁶⁹ Aversion for meditation must be conquered or, rather, one must conquer "the greatest enemy of all—oneself."⁷⁰ Arid and frigid meditation may never be omitted for this reason "even if you were cold as a stone," Paul wrote to his mother.⁷¹ As a help to persevere in this sort of prayer Paul recommends the use of aspirations, especially acts of resignation, and faith, and to imagine oneself as standing on Calvary, centering one's thoughts and loving glances on the Crucified.⁷² Arid prayer is more meritorious than prayer full of consolation because it requires greater acts of faith, hope and charity. Moreover, it is more pleasing to God because it is devoid of personal satisfaction and directed to God who is the supreme satisfaction.⁷³ Our reading and meditation may seem to be arid, cold and of no spiritual advantage. But, as a matter of fact, they always enrich and renew by giving strength to resist the three powerful enemies (apparently meaning the world, the devil and the flesh). They help us to persevere in the practice of virtue; to perform all kinds of good works and, what is more, to receive in good time the gift of prayer and recollection.⁷⁴ The important thing is that one remain faithful to his prayer at all costs "doing the little that is in your power"⁷⁵ and

leaving to "God the concern for greater fervor. Everything in due time."⁷⁶

The psychological structure of mental prayer if systematically practiced will eventually become simplified. Most of the time allotted to meditation will be taken up by affections, especially of love, by the mere remembrance or mental picture of one of the mysteries of the life Passion and death of Jesus. And if the soul faithfully follows this method and does not return to meditation, then little by little the number of affections will be reduced. Mental prayer becomes more an act of faith and love. With a loving glance the soul sees God revealing himself in one of the mysteries of faith. The prayer of faith takes the place of meditation. Our ideas of faith are now felt to limit the soul and must be passed over in order to come into closer contact with God. For the soul feels an impelling need to approach in and through faith to God who dwells in her. Prayer for a soul directed to God by faith, hope and charity becomes, up to a certain degree, an experience of silence and repose in the lap of God. Of course this kind of prayer admits of several degrees in duration and intensity. It can be the result of personal effort assisted by the grace of God, or the acquired prayer of faith. It can also be an immediate gift of God where personal cooperation manifests itself in the form of abandonment and consent, or the infused prayer of faith.

PAUL pays no attention to the acquired active prayer of faith, but rather to the method leading up to it—recollection in God. To Paul the prayer of faith is a pure gift of God and repose in God is seen by him as part of infused prayer.⁷⁷ Like St. Theresa and St. Francis de Sales Paul finds an image of infused prayer in the baby who resting peacefully on the bosom of its mother is either asleep or feeding itself at her breast.⁷⁸ Using a comparison borrowed from St. Theresa, Paul points out the difference existing between this sort of prayer and meditation. In the latter one acts like a gardener who carries water in buckets to the plants. In the prayer of faith one is like the gardener who channels a flow of water directly to the plants or idly stands by to look at the rain doing his work for him.⁷⁹ This repose in God is superior to mental prayer because "it embraces in an incomparable manner all the discursive acts one could ever make."⁸⁰

While the prayer of faith takes place in the higher part of the soul, meditation takes place in the lower part, that is by means of our reasoning intellect and our imagination. That is why meditation tires the mind, the opposite of the prayer of faith, and requires some effort on our part.⁸¹ The prayer of faith is of greater advantage to the soul because of the nobler and more spiritual manner in which God communicates himself to the soul by means of it.⁸² It is impossible to teach this form of prayer to

anyone else and one should not attempt to do so. At most one can just dispose oneself for this prayer by growing in the virtues such as humility of heart, the knowledge of one's nothingness, self-contempt, blind obedience and especially self-denial, external and internal mortification.⁸³ Although stated in different ways, many times Paul assures the soul that "God will teach you if you are humble and obedient."⁸⁴

Besides this negative, moral preparation there is also a positive, psychological one—to recollect oneself in God; to live in the presence of God. Paul greatly recommended this practice. But he directed that one should not be sluggish but in perfect repose and full of love in order to remain entirely imbued with the spirit of God.⁸⁵ In fact, the practical exercise of love is the best known preparation for prayer. It was for this reason that Paul insisted that one express their love by ardent aspirations and loving talks with God. This is also the reason why he constantly insists on the necessity of meditating on the Passion of Christ—a sea of love which has its source in God, the ocean of love.⁸⁶ But one must be "drawn" by God to pass over from meditation to the prayer of faith.⁸⁷ When Paul feels that a person is called to this kind of prayer he promptly urges him to "reduce" (this is a salesian term) his prayer of meditation to the prayer of faith.⁸⁸ He must apply himself to this kind of prayer until it becomes a habit.

Paul gives some signs, which are probably borrowed from St. John of the Cross,⁸⁹ by which a person can tell whether or not he "has ceased to meditate in the way he did at the beginning."⁹⁰ They are: One is no longer able to meditate; aridity and mental darkness make a person incapable of catching the meaning of the points of the meditation he has read;⁹¹ a certain aversion for meditation fills the soul, but at the same time one feels an affectionate desire to turn to God in loving attention. This latter is the most important sign of all⁹² and is already prayer of faith.

A soul that has been given the gift of prayer, or rather the habitual prayer of faith, has no right to force meditation upon herself.⁹³ However, in case of aridity she may try meditating.⁹⁴

Some of the advice given by Paul can be applied in similar circumstances in the ordinary prayer of meditation. One should arouse oneself by means of conversations with God and loving affections and rejoice in the knowledge of standing poor and destitute before the face of God.⁹⁶ One must surrender oneself to the good pleasure of God, glad to be deprived of all satisfaction out of love for him who is the supreme satisfaction.⁹⁷ In practicing the virtue of religion one should adopt a devout attitude which is very agreeable to God although one must be careful not to become slothful. Therefore, from time to time one must make acts of living faith, of loving attention to the presence of

God and of holy resignation while remembering at the same time the Passion of Jesus.⁹⁸ One must, therefore, be like a statue standing in its place, but alive with faith and occasionally making acts of faith.⁹⁹

As far back as 1746 in the rule of that year, Paul of the Cross shows that he saw a close relation between the remembrance of the mysteries of the Passion and death of Jesus and meditation on these mysteries. This remembrance keeps us in permanent contact with the mystery of the Cross in its entirety, as the apostle Paul sees it. There God reveals in Christ not only his immeasurable love, but also the road to be followed by the entire Church in order to reach the glorious end of its Head, Christ.

Meditation is a means of learning to know Jesus and imitate his virtues, not of course by a vision of his holy humanity, although God can give this too if he pleases, but by making his Passion and death our own through faith and love,¹⁰⁰ in order that through him and with him and in him we can live a crucified life.

FOOTNOTES

¹ Louvain, Museum Lessianum, 1932, pag. 30, seq.

² Proc. ordin. Rome., 1055R.

³ Proc. ordin. Vetralla, 423V-427V.

⁴ Lt. III, 599.

⁵ Lt. III, 598.

⁶ Life, 289, 299, seq.

⁷ Proc. ordin. Vetralla 422V.

⁸ Proc. ordin. Rom. 1058V.

⁹ Unedited letter of Jan. 27, 1748, municipal library, Vetralla.

¹⁰ Lt. II, 625.

¹¹ Lt. I, 104, 118; III, 374, 383, 386. Cfr. St. Francis de Sales, *Introduction*, P. II, ch. I, n.8.

¹² Chapter 23.

¹³ Lt. I, 560, 578, 584.

¹⁴ The "beggar" motive was already known to the fathers in the Desert. It was, however, Gerson's treatise on the "mendicitas spiritualis" which made it a favorite theme in the Italian spirituality of the 17th century.

¹⁵ Lt. II, 577.

¹⁶ Fundaciones c. 5; Moradas IV, c 1.

¹⁷ Life, cc. 11-13.

¹⁸ Proc. ordin. Vetralla 423R.

¹⁹ Lt. I, 245, 397, 419; II. 808.

²⁰ Lt. I, 532; II, 808, 818, passim.

²¹ Lt. II, 730.

²² Lt. II, 6 seq.; I, 140.

²³ Proc. ordin. Rom. 1059R.

²⁴ "a forza di braccia"; cfr. the same expressions by St. Peter of Alcantara.

²⁵ Lt. I, 710.

²⁶ Lt. IV, 59, 187; I, 674. Cfr. *Introduction to the Devout Life*, P. IV, ch. 13.

²⁷ Lt. III, 480 and passim.

²⁸ Lt. I, 532, 108 seq. and passim.

²⁹ Rules 1736, c. 23; Lt. I, 488 sq.; 791. *Introduction*, P. II, ch. 1, n. 2.

³⁰ Lt. I, 67.

³¹ Lt. I, 615, 488 pass.

³² Cfr. 1930, nr. 170

³³ Lt. I, 528; II, 364; III, 422, 477, 525 and passim.

³⁴ Lt. I, 655; III, 133.

³⁵ Rules for the Passionist Nuns, c. 10 n. 67.

³⁶ Lt. II, 52; I, 581.

³⁷ Lt. I, 174.

³⁸ Lt. I, 173, 543.

³⁹ Lt. I, 54; II, 53; IV, 135.

⁴⁰ Lt. I, 95, 397; III, 371.

⁴¹ Lt. II, 366; I, 94, 245.

⁴² *Introduction*, P. II, ch. 2 and 3.

⁴³ Lt. I, 397; II, 51-52.

⁴⁴ *Introduction*, P. II, ch. 2.

⁴⁵ Lt. III, 359.

⁴⁶ Lt. I, 198.

⁴⁷ Lt. II, 52.

⁴⁸ Lt. III, 439.

⁴⁹ Lt. I, 139.

⁵⁰ Lt. III, 359, 355, 439; II, 52. *Introduction*, P. II, ch. 5.

⁵¹ Cfr. St. Theresa, *Vida*, c. 13.

⁵² Lt. II, 625-626.

⁵³ One can occasionally come across this devout thought by spiritual writers of the 17th century and by others. (Cfr. Florilegio Spirituale, ovvero ammaestramenti ascetico-mistici di San Paulo della Croce. 1913. I, 110.)

⁵⁴ Lt. III, 359-360.

⁵⁵ Lt. III, 214-215.

⁵⁶ Lt. III, 413. *Introduction*, P. II, ch. 6: "dans ces affections notre esprit se doit epancher et etendre le plus qu'il lui sera possible." Cfr. also ch. 8.

⁵⁷ *Introduction*, P. II, ch. 8.

⁵⁸ Lt. III, 439.

⁵⁹ *Introduction*, P. II, ch. 6 and 8.

⁶⁰ Lt. II, 19, 52.

⁶¹ Lt. III, 360; II, 626.

⁶² Lt. I, 155, 537, 235; II, 823; III, 513.

⁶³ *Introduction* P. II, ch. 7 and P. I, ch. 9.

⁶⁴ Lt. II, 19.

⁶⁵ Lt. I, 564.; proc. ordin. Rom. 2284R; Proc. ordin. Vetralla 578V.

⁶⁶ Lt. IV, 135 seq; II, 626.

⁶⁷ Lt. II, 52. This close of the meditation is obviously borrowed from St. Francis de Sales. See *Introduction* P. II, ch. 7.

⁶⁸ *Introduction* P. II, ch. 4 in fin.

⁶⁹ Lt. I, 41.

⁷⁰ Lt. III, 382; cfr. III, 133: "St. Ignatius often said: 'Ignatius vince te ipsum.'"

⁷¹ Lt. I, 94; IV, 142.

⁷² Lt. II, 20; I, 397.

⁷³ *Bollettino* 9 (1928) 143; Lt. I, 107.

⁷⁴ Lt. III, 67 sq.

⁷⁵ Lt. IV, 142.

⁷⁶ Lt. I, 124.

⁷⁷ Lt. III, 439; I, 578.

⁷⁸ For ex. Lt. III, 752; IV, 55.

⁷⁹ Cfr. *Life*, cc. 11, 16 and 18. Chapter 11 treats of meditative prayer; ch. 16 and 18 of infused prayer, which lies at a higher spiritual level than infused recollection and repose. These latter are dealt with in ch. 14.

⁸⁰ Lt. I, 104.

⁸¹ Lt. III, 376.

⁸² Lt. IV, 188.

⁸³ Lt. III, 439.

⁸⁴ Lt. II, 368.

⁸⁵ Strambi, *Life*, 281; Proc. ordin. Rom. 1740V-1741R and passim in the processes.

⁸⁶ Lt. I, 280, 349 and passim.

⁸⁷ Lt. I, 199, 791; II, 494; II, 376, 541. Cfr. *Introduction* P. II, ch. 4 in fin.

⁸⁸ Lt. I, 165, 185, 199.

⁸⁹ John of the Cross gives three characteristics which indicate that meditation has to be abandoned in favor of prayer of faith (Subida II, c. 13); and three, nearly identical signs to indicate that one has reached the initial stage of infused contemplation (Noche, I, c. 9).

⁹⁰ Lt. I, 489.

⁹¹ Lt. I, 43, 103, 401, 443; III, 150, 480, 607; *Bollettino* 9 (1928), 44-45.

⁹² Lt. I, 419 seq.; II, 818; III, 361.

⁹³ Lt. III, 150.

⁹⁴ Lt. IV, 188; *Bollettino* 9 (1928), 44-45.

⁹⁵ Lt. I, 44; III, 150.

⁹⁶ Lt. I, 41.

⁹⁷ Lt. I, 420.

⁹⁸ *Bollettino* 8 (1927), 363. *Intro-*

duction P. II, ch. 9.

⁹⁹ Lt. I, 104, 401; *Bollettino* 9 (1928), 45. Cfr. *Traite de l'amour de Dieu*, book VI, ch. 11 .

¹⁰⁰ Lt. II, 458; III, 398, 457.

The Law of Christ and Devotion to the Precious Blood

By George J. Lubeley, C.P.P.S.

From the Precious Blood Study Week

ALTHOUGH the expression, "the law of Christ," occurs only twice in the Bible, (I Cor 9: 21; Gal 6:2) it forcefully calls attention to the distinctive moral values of the Gospel. The morality of the New Law is immeasurably more noble than the positivist, secularist and atheistic moralities of our contemporaries. It is filled with an authority and a power which set it above every form of natural ethics, so that practical solutions to ethical problems on a purely natural level, though true, will always be inadequate. Indeed, the moral teachings of the New Testament surpass, in a way, even moral theology itself, for they are one of the sources in which theology must constantly nourish and renew itself. For all these reasons there is a deep contemporary interest in distinctively Christian morality.¹

In the presence of this current in-

terest, we may ask ourselves to what extent a modern, special devotion can be harmonized with the moral of the Gospel. Does the special practice compromise the integrity of the Christian life? The question may be raised, provided it be raised respectfully, with confidence in the authorization accorded to special devotions by the Church in past and present.

But it is not enough to ask what devotion to the Precious Blood does to biblical morality. We must also ask what biblical morality does to devotion to the Precious Blood. Although fully authorized by the living teaching authority of the Church, a special devotion, by the very law of its life, must constantly refresh itself with deep drafts from the Word of God. "Theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teach-

ing Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition."²

In the interest of moral integrity, then, and as a loving contemplation of Catholic truth, we take up the question of the harmony of the Law of Christ and devotion to the Precious Blood. Our reflections will center around the moral themes of biblical theology, which is nothing less than "the doctrine of God contained in Scripture, analyzed and systematized in biblical categories."³

THE LAW OF CHRIST: MORALITY OF REDEMPTION

ANYONE who tries to express the master ideas, the general lines, of biblical morality is embarrassed by the abundance of themes. Which should be chosen as central, the focal point about which all the others are gathered? Biblical theology is, perhaps, too young a science to speak definitively, but we cannot be far from the truth in maintaining that the moral of the Gospel is a morality of redemption in Christ. We subscribe wholeheartedly to the judgment of Father Grail:

Two ideas, better two realities, appear to us as governing the whole: man is sinner, man is saved. The transition in giving assent to the faith, in the reception of baptism, brought about this conversion. From the preaching of the Baptist up to the last Johannine

writings, this sense of "before" and "after" dominates the New Testament. The words "of old" and "now" are a constant Pauline thought. There is a break with the past at the basis of this moral: "Wherefore, bear in mind that once you, the Gentiles in the flesh, who are called 'uncircumcision' . . . Bear in mind that you were at that time without Christ, excluded as aliens from the community of Israel, and strangers to the covenants of promise; having no hope, and without God in the world. But now in Christ Jesus, you who were once afar off, have been brought near through the blood of Christ" (Eph. 2:11-13). This break with the past goes to the very roots of one's being; one who is the object of this change becomes a *new creation*. He has access to the knowledge of God, he has access to salvation.⁴

Sinner and saved, Gentile and member of the community of the true Israel, stranger and member of Christ, these are the points of contrast and opposition. The passage from one to the other, the re-creation of man, is effected by the Blood of Christ. The theme deserves to be considered at length.

We must begin with the condition of man the sinner, without Christ, deceived and overthrown, contaminated to the roots of his being, and multiplying his transgressions. Among the Jews the sense of sin, present from

the beginning, became after the exile a veritable spirituality intensely lived.⁵ The Gentiles were no less sinful, although less conscious of their guilt because they lacked the Law. In their hearts they had a law, which they transgressed (Rom 2:14). But the universal sinful condition of man, according to St. Paul, is more than a fact verified by experience. It is the result of the fall of Adam. This doctrinal precision is introduced by St. Paul's comparison of the "two Adams," (Rom 5:12-21; Cf. 1 Cor 15:45-49) by the doctrine of the solidarity of the human race in the first man and in Christ. The fault of the First Adam is not merely personal; it is essentially collective. "Through one man sin entered into the world and through sin death, and thus death has passed into all men because all have sinned."⁶ Thus all men belong to a doubly sinful race, stained in Adam its head, disfigured by the personal transgressions of all its members. "For we have argued," says St. Paul, "that Jews and Greeks are all under sin, as it is written. . . 'There is none who does good, no, not even one'" (Rom 3:10-12).

WHAT adds immeasurably to the misery of man, and to the religious character of biblical morality, is man's powerlessness to remove his sin. God must take the initiative in salvation through a work of love and power. The Old Testament is a record of God's preparation of mankind for

the reception of his rule. At the summit of prophecy, He promised to send his Servant, who would suffer vicariously for our sins (Is 53:1-11). God would make a new covenant with his people, putting his law in the depths of their being, writing it in their hearts (Jer 31:31-34).

Jesus fulfilled the promises of the past in ways that pitch morality into an incomparably new and mysterious world. His morality begins with conversion, interior renewal. "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel" (Mk 1:15). He preaches a message of God's pardon, which must be laid hold of by faith and baptism. One is thus freed from the servitude of sin and Satan, and introduced into a state of liberty and familiarity with God. In its most simple form this new state consists in an attachment to Jesus. But the service of Christ is not insisted upon for its own sake; it is the way to the Father, who is to be worshiped in the spirit of adoption. Such intimacy with God is made possible through the gift of the Spirit, who is poured out upon the believer. This is the decisive and specifying event of Christian morality. From the Spirit proceed all good deeds. "The fruit of the Spirit is: charity, joy, peace, patience, kindness, goodness, faith, modesty, continency" (Gal 5:22-23). Truly New Testament morality, is a morality of redemption, of a passage from sin to the Kingdom of God, from death to life in the

Spirit, from darkness to the light of eternal life.⁷

We begin to understand the place of the Precious Blood in biblical morality when we appreciate the mystery of the redemption. To be sure, it is this mystery—the central mystery of the Bible—which must first be fathomed. No other study or meditation, no other interest or love, can be more meaningful or rewarding to the devotee of Christ's Blood. In his penetration of the doctrine he will find acquaintance with the Bible especially helpful. To savor the uniqueness of each step in God's unfolding of the mystery, from the hints of Old Testament prophecy, to the simple message of the Synoptic gospels, on to the grandeur of the development in St. Paul and St. John, is an indispensable pre-requisite to an appreciation of the place of the Precious Blood in the divine economy.⁸ The vastness of the mystery will begin to appear: we are redeemed by the whole life of Christ, by his blessed Passion and Death, and by his resurrection from the dead—all this, because of our solidarity with Him, so that He becomes our ransom and our expiation, having substituted Himself for us and paid our debts.⁹ And in the obscurity of the mystery the supremely luminous point is the Cross of Jesus. "As the Old Testament and the Gospels look forward to Christ's redeeming sacrifice, so St. Paul and St. John look outwards from it to the vast horizons of salvation, God's New Covenant, the Kingdom

which the glorified Christ offers to the Father, the whole world consummated through him."¹⁰

In the light of the total history of redemption, which centers in the Cross and Resurrection, we will begin to appreciate the significance of the Blood of Jesus. The Blood is not purely and simply the symbol of the death of Christ.¹¹ It has a value of its own, though not independent of the interior dispositions of Christ nor distinct from his Person. Jesus' Blood has value in his sacrifice because It is his life or the seat of his life.¹² As such It is intimately connected with the themes of Sacrificial Expiation, the New Paschal Lamb, the New Covenant, and the Mission of the Holy Spirit. Being the *Blood of Expiation*, it propitiates the Father, (Rom 3:25) purifies us from sin, (1 Jn 1:7; Heb 9:14) and sanctifies us (Heb 13:12; 10:29). As the *Blood of the New Paschal Lamb*, (1 Pt 1:17-19) it not only frees us from the slavery of sin, but also makes us for God a kingdom and priests (Ap 5:9-10; 1:5-6). As the *Blood of the Covenant*, it is the effective means and definitive sign of the elect's union with God (Mt 26; Mk 14:24; Lk 22:20; 1 Cor 11:25). We become God's exclusive possession, because He purchased us (Acts 20:28) at a great price (1 Pt 1:17-19). In the same perspective of the New Covenant, the Blood of Christ makes peace with God, (Eph 2:13-16) reconciling all things in heaven and on earth to him, (Col 1:19-20) and

makes us fit for every good work (Heb 13:20-21). As the *Blood, mingled with water, flowing from the side of Christ*, it is the "river of living water," springing up to eternal life,¹³ symbol and sacrament of the outpouring of the Holy Spirit into the Church and the soul of the believer.

It will be difficult to see how these themes of the Precious Blood belong to Christian morality only if we fail to appreciate that biblical morality is, in the first place, neither a natural ethic nor a code of laws, but an interior renewal through grace, a justification, begun in faith and baptism and brought to perfection through the Holy Eucharist. "Christ did not leave his morality in an abstract system. He enacted it himself on Calvary, and he set it in a concrete rite. . . . While the commandments are the necessary substratum, we now see that Christian morality comes from Christ and the sharing of the Christian Mysteries. These will be primarily baptism, the Mass, and their fruit, the Mystical Body."¹⁴ As the Israelites were freed from the slavery of the Egyptians through the blood of the paschal lamb, so in baptism the Christian is freed from sin and the Old Law "with the precious blood of Christ, as of a lamb without blemish and without spot."¹⁵ As the Israelites were united to God through the sprinkling of the blood of the Covenant, the Christian, in an immeasurably higher way, is united to God through the physical and mystical shedding of Christ's Blood

in his sacrifice and through the disciple's reception of it sacramentally in Holy Communion.¹⁶ Through the Blood shed on Calvary, which destroyed the distinction between Jew and Gentile, reconciling all things,¹⁷ the Mystical Body is formed, and through the reception of the same Blood sacramentally in Holy Communion, the unity of the Body is perfected.¹⁸ Through the Blood and water pouring from the side of Christ, the Holy Spirit is sent into the Church to renew all men with the life of God.¹⁹

Thus sacramentally and interiorly renewed through Christ's Blood, the Christian must translate his new life into the exercises of daily Christian living. At this point the question of the harmony of the Law of Christ and devotion to the Precious Blood presents itself in a new manner. Is the Blood of Christ in some way the motive of all the Christian virtues? The answer can only be in the affirmative. The proof lies in the basic moral value of the New Law, Christian charity, in biblical language, *agape*.

MORALITY OF AGAPE THE LAW OF CHRIST:

WHEN our Lord explained the morality proper to the Kingdom of God, He defined it in reference to the morality of the Old Law. The Sermon on the Mount insists upon radical generosity and deep interiority as characteristic of the Christian spirit, in contrast to the legalism of the past.

AGAPE, RELIGIOUS LOVE
OF GRATITUDE

The ancient formulae are not in the least destroyed, but they are filled to overflowing with love (Mt 5:17-48). In answer to the question of the doctor of the Law, "Which is the great commandment?," Our Lord uses the language of the past.

"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." This is the greatest and the first commandment. And the second is like it, "Thou shalt love thy neighbor as thyself." On these two commandments depend the whole Law and the Prophets (Mt 22:37-39).

But in deepening man's appreciation of God, in extending the notion of "neighbor" to include everyone, and by insisting on his own example, finally, in making all other moral regulations depend on love, Jesus gave his ethic its originality and fundamental unity.²⁰

It is not, however, a mere analysis of the two commandments of Christ, which will reveal the nature of this unique love and the manner of its influence throughout the Christian life. In fact, if we are to follow the approach of biblical theology, we must even lay aside, for the moment, our philosophical and theological discoveries, such as the nature of friendship and our notion of charity, the "form" of the virtues, in favor of the Bible's own modes of thought.²¹

THE announcement of the Kingdom of God does not begin with man the intimate and friend of God, but with man the sinner. If the sinner, who "hungers and thirsts for justice," (Mt 5:6) enters the Kingdom by receiving it as a little child, (Mt 18:3) the reason is that he recognizes that God is a Father (Mt 5:48; 6, 1, 4, 6, 9) and that he is to "trust" his Father's advances of love. The first truth of the Gospel is the revelation of a Father who sends his Beloved Son to "seek and save what was lost" (Lk 19:10). Before all else, we are asked to believe that "God is love," and that "in this has the love of God been shown in our case, that God has sent his only-begotten Son into the world that we may live through him" (1 Jn 4:8-9). From this faith of the saved sinner, and in proportion to his sinfulness, (Lk 7:41-42) springs a love of gratitude, the basic quality of created charity, of *agape* in the heart of man.²² "Let us therefore love," writes St. John, "because God has first loved us" (1 Jn 4:19).

St. Paul's approach is no different. His teaching comes out clearly in the Epistle to the Romans, together with an insight into the way charity expresses itself in all the virtues of the Christian life. According to the Apostle of the Gentles, the converts have believed "in the power of God unto salvation," (Rom 1:16) a power

that, of itself, assures their salvation.

If God is for us, who is against us? He who has not spared his own Son but has delivered him for us all, how can he fail to grant us also all things with him? . . . Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? . . . But in all these things we overcome because of him who loves us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom 8: 32-39).

Such assurance of the Father's love can only flow over into a love of gratitude. And so, after having explained the merciful plan of salvation in the first eleven chapters of the letter, St. Paul begins his moral exhortation by presenting the Christian life as a sort of consecration and thanksgiving. "I exhort you *therefore*, brothers, in view of the mercies of God, to offer your bodies as a sacrifice, living, holy, pleasing to God—such is the worship reason requires of you."²³ Such religious service is the logical conclusion of God's saving plan. "For the axiom of philosophy, *operatio sequitur esse*, revealed mor-

ality substitutes, *operatio sequitur caritatem divinam*."²⁴

In effect, Christian charity spreads throughout life because it has both the dynamism of the love of gratitude and the force of a religious motive. It is not only affection. It is fidelity, adoration and service. In his preaching Christ insists that, "No man can serve two masters, for either he will hate the one and love the other, or else he will stand by the one and despise the other" (Mt 6:24). The disciple of Christ is God's property, "redeemed," "bought back," "set free," but indebted in a new way to his Redeemer. The slave is liberated, only to enter the service of a new Master, where he bears the sweet yoke of Christ (Mt 11:30). He must translate gratitude into action. "There is question here of the most authentic Christian spirituality, where love is the synonym of obedience, because it is total and religious consecration."²⁵

As it approaches its summit, love of God takes on a mystical quality and morality becomes intimate, personal fellowship with God. But the mysticism never becomes sterile. It never loses its realism, its gratitude or its spirit of service—these, too, continue to grow.²⁶

CHRIST'S CHARITY AND MAN'S RESPONSE

THE characterization of *agape* as a "religious love of gratitude" holds true for both the Old and the New Testaments. This continuity is

merely another instance of the general truth, increasingly emphasized today, that the Bible is one story, and that a story of God's love. Christ certainly gave this love new dimensions by his own example and by his new commandment, so that tradition has always spoken with predilection of *Christian* charity, "the law of Christ." The Father's affection for us is expressed in Christ, and our response to him is through Christ, Head and members. But love in Christ remains religious and sacrificial. For this reason the Precious Blood enters the concept of *agape* and becomes a motive in the Christian life.

It should be apparent from what has already been said, that the Father's love for us is most clearly expressed in the sacrifice of his Only-begotten Son. "He who has not spared his own Son but has delivered him for us all, how can he fail to grant us all things with him?" (Rom 8:32). The death of Christ is the most conclusive proof of the Father's love; from it one argues to confident expectation regarding the lesser manifestation of the Father's love. The Precious Blood is the most eloquent cry of the Father's heart for our unreserved, religious response.

But it is more the Son's love and its expression that concern us here. For if created charity is grateful adherence to God and spontaneous realization of his will, its perfect form is found in the heart of Christ and from the first moment of his existence. The most superficial acquaintance with his

life shows his love was not only affection but service. On coming into the world, He cried, "Behold, I come to do thy will, O God" (Heb. 10:5-7). Throughout his life his food was to do the will of him who sent him, to accomplish his work (Jn 4:34). Especially his bitter Passion and death were undertaken, "that the world may know that I love the Father and that I do as the Father has commanded me" (Jn 14:31). The sacrificial shedding of the Precious Blood is the clearest and highest expression of Jesus' love for his Father and the model of the quality of our own affection for God.

At the same time the Son's love reaches out to mankind. Throughout his life his fellows were the object of the tenderest affections of his heart. He wept over Jerusalem, (Mt 23:37) had compassion on the multitudes when he beheld them tired and hungry; (Mk 8:2) He greeted the traitor as his "friend" (Mt 26:50); amid the crushing weight of his own sorrows on the way to Calvary, he thought of the impending sorrows of his comforters (Lk 23:28). With longing he had longed to eat the final Pasch with the twelve before he suffered, (Lk 22:15) and so give his Church the precious gift of the Holy Eucharist and share with men his priesthood. With thoughtfulness and generosity he gave his Mother to be men's own (Jn 19:27). But greater than all these gifts, according to his own testimony, was the surrender of his own life.

"Greater love than this no one has, that one lay down his life for his friends" (Jn 15:13). It is, no doubt, in this context of love that we must understand our Lord when, at the Last Supper, he speaks of "my blood of the new covenant" (Mk 14:24). The Blood of the New Covenant has more than a juridical value, as part of the expiatory sacrifice in which Jesus suffered as head of the human race and in place of his sinful brothers. In Jesus' mind, filled with the consciousness of Old Testament figures and prophecies, the Blood of the Covenant has a moral value, as the overpowering proof of his love.²⁷

This insistence on the ultimate manifestation of Christ's love for his Father and for us is neither a question of rhetoric nor an appreciation of the dramatic in his life. In reality the most formal aspect of Christian charity is at stake: Christ's love is a sacrificial love, and it is precisely as sacrificial that He holds it up for our imitation and inspiration.

CHRISTIAN charity, then, takes the form of grateful response to the love of the Crucified. "I live in the faith of the Son of God, who loved me and gave himself up for me" (Gal 2:20). This faith, penetrated with admiration approaching bewilderment that he should have died for us when we were still sinners, (Rom 5:8) generates a grateful loving in return and ends in a life entirely consecrated to Christ. "For none of us lives to him-

self, and none dies to himself; for if we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. For to this end Christ died and rose again, that he might be Lord both of the dead and of the living" (Rom 14:7-9). No doubt the Christian life will be an assimilation to Christ in all his states, a putting on his mind in all things (Phil 2:5; 2 Cor 4:10); and love will always be at the origin of the conformity. But by its inner logic Christian charity will always find its highest inspiration and aim in union, identification, with Christ crucified. "The love of Christ impels us, because we have come to the conclusion that since one died for all, therefore, all died; and that Christ died for all, in order that they who are alive may no longer live for themselves, but for him who died for them and rose again" (2 Cor 5:14).

Imitation of the Crucified becomes the ideal of the Christian life to such an extent that St. Paul uses the sacrifice of Jesus as his supreme moral rule in his practical exhortations. "Walk in love, as Christ also loved us and delivered himself up for us an offering and a sacrifice to God to ascend in fragrant odor" (Eph 5:2). Husbands are to love their wives, "as Christ also loved the Church and delivered himself up for her" (Eph 5:25).

Although he did not refer explicitly to the example of his death at the beginning of his public life, this is quite likely in his mind when Christ insists

upon the disciple's practice of renouncement of the most radical kind. "He who loves father and mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. And he who does not take up his cross and follow me is not worthy of me. He who finds his life will lose it, and he who loses his life for my sake, will find it" (Mt 10:37; Lk 14:26). Commenting on this passage of the Gospel, Father Spicq writes,

There are not only human affections to be sacrificed and natural bonds to be broken, but even more, sufferings to be accepted, a matter the Master calls carrying one's cross (Lk 9:23). Just as Jesus came out of love to give his life as a ransom for many, so the *agape* of his disciples goes all the way to a daily crucifixion. To hold back a part of love and of life as capital to be jealously hoarded, like the Pharisees who are quite virtuous in some ways, is to withdraw oneself from the totality of the gift required by charity and to risk one's eternal life (Lk. 9:24-26). The disciple of Jesus consequently cannot be pictured as well-poised, as practicing virtues controlled and directed by right reason; he is rather a person who has renounced all, because he has given all his love to Jesus.²⁸

Agape is more than choice and preference; basically it is a sacrifice. Al-

though assimilation to Christ is consummated in conformity to the risen and glorious Savior, it can be attained only through a participation in the sufferings of the Crucified, as Jesus himself could not attain his glory until he had passed through death (Lk 24:26). It is not difficult to see how the Precious Blood becomes the inspiration and the measure of our practice of renouncement.

FRATERNAL CHARITY

WHETHER *agape* is held to be religious consecration, service, worship or sacrifice, the proof that it is such is found in its extension to one's neighbor, an extension which is perhaps the most characteristic feature of New Testament morality.

This is true already of the Synoptics' teaching on charity, when they record the answer of the Master to the query as to which of the 613 commandments of the Law is the greatest.²⁹ Love of God, of course. But to this commandment another is immediately attached, love of neighbor, with the additional insistence that all morality depends upon these two precepts. The commands are connected because the motive for both is the same and because God and man have been singularly united in Christ. On the Last Day it will be clearly seen that all our works of mercy toward our neighbor have been so many acts of religious homage to Christ (Mt 25:31-46). Indeed, it is not necessary to wait for the Last Day; already the Sermon on the Mount

speaks of Christian charity in sacrificial terms.

Love your enemies, do good to those who hate you. Bless those who curse you, pray for those who calumniate you. And to him who strikes thee on the one cheek, offer the other also; and from him who takes away thy cloak, do not withhold thy tunic also. Give to everyone who asks of thee, and from him who takes away thy goods, ask no return. And even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies; and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. Be merciful, therefore, even as your Father is merciful (Lk 6:27-36).

The motive for the sacrifices required is—in this passage—the example of the Most High, the mercy of the Father, not yet the example of the Son. But this example is indicated later in

the public ministry with the prediction of the Passion, (Mt 16:21-26) and is emphasized by Sts. Paul and John, who can be called the theologians of fraternal charity.

The Apostle to the Gentiles sees fraternal love in connection with his favorite doctrine, the Mystical Body of Christ. Because there are many members of the one Body, not all have the same function. Hence there is need to work together (Rom 12:3-8). The unity of the Body is specifically the motive of truthfulness, (Eph 4:25) of common sorrow and common joy (1 Cor 12:26). Indeed, so strongly are the members bound to one another in Christ through charity, that the life of liberty—certainly one of the characteristics of life in Christ—is compatible with a new servitude, the care of one's neighbor. "By charity, *serve* one another" (Gal 5:13). "It is not sufficient to interpret this in the sense that the Christian should be devoted to his brother, aid him as much as he can, and foster his good. The accent is placed on a total belonging and a strict obligation. The disciple of Christ is, as it were, chained to his neighbor. It is not a question of the orientation of one or the other act, but of a fundamental attitude, of an entrance into the service (I Cor. 9:19) of charity, as of a master and lord who commands his slave."³⁰ In this love the members of Christ imitate the example of the Father and of their Head. "Be you, therefore, imitators of God as very dear children and

walk in love, as Christ also loved us and delivered himself up for us" (Eph 5:1-2). "Husbands, love your wives, just as Christ also loved the Church, and delivered himself up to her" (Eph 5:25). Here again, although only implicitly referred to, the Precious Blood is associated with *agape* and becomes the motive of the Christian life. In proportion as the Christian responds to this motive, he will fulfill the Law (Gal 5:14; Rom 13:10; Col 3:14).

Whereas St. Paul attaches fraternal charity to the Mystical Body, St. John sees it as flowing from the "new commandment" and from the very nature of God. At the Last Supper, after the institution of the Holy Eucharist and the warning of his approaching departure, Jesus expressed his last will and spiritual testament. "A new commandment I give you, that you love one another: that as I have loved you, you also love one another. By this will all men know that you are my disciples, if you have love for one another" (Jn 13:33-35). His own example, absolutely speaking incapable of imitation, is the law. "This is my commandment, that you love one another as I have loved you. Greater love than this no one has, that one lay down his life for his friends" (Jn 15:12-14). The texts are so clear they dispense with any commentary and the application to the discussion at hand is self-evident.

In the first Epistle of St. John the motivation of fraternal charity, founded on the nature of God, is more com-

plicated and perhaps not as well known. God is Light, (Jn 1:5—2, 17) Father, (2:18—3:24) and Love (4:1—5:13). To have fellowship with the Light and with the brethren who walk in the light, the darkness of sin must be dispelled through the Blood of Christ. "If we walk in the light as he also is in the light, we have fellowship with one another, and the blood of Jesus Christ, his Son, cleanses us from all sin" (1 Jn 1:7; 2:1-2). As children of the same heavenly Father, we have Jesus Christ for our brother, who sets the most demanding example of fraternal love. "In this we have come to know his love, that he laid down his life for us; and we ought likewise to lay down our life for the brethren" (1 Jn 3:16). Finally, above all figures of speech and other analogies, God is love, self-sacrificing love, sparing not even His only-begotten Son, whose death is the propitiation for our sins. "If God has so loved us, we also ought to love one another" (1 Jn 4:11). Thus, whether God is regarded as Light, as Father or as Love, he is the motive of sacrificial love: we must give up our sins, our life and our heart, and in the giving we shall find communion with God and with our neighbor, in short, eternal life.

THE LAW OF CHRIST: LAW OF LIBERTY

THE preceding sections of this paper have contemplated the Precious Blood against the background of the

basic realities of New Testament morality. The harmony of the special devotion and biblical moral is assured. And yet there remains, perhaps, a lurking suspicion that in practice the special devotion compromises the integrity of the Christian life. This inquietude will be set at rest, if we recall that Christian morality is a law of liberty.³¹

The initial preoccupation of Jesus at the beginning of his public life was to situate his religious movement in relation to the morality of the past. While retaining and demanding respect and observance of the Mosaic Law, He strove to free the Law from the formalism that had come to surround it in the course of the centuries, and to fill it with a new spirit (Mt. 5:1-7:29).³²

The perfection Christ brought to the Law was not merely through the addition of new objective precepts; He also transformed its manner of acting. St. Paul and St. John understood this perfectly. What is more, their reflection and teachings on the Law hold also to some extent for all law. They teach on the one hand the inefficacy of the exterior law, which kills rather than vivifies, and on the other hand, insist upon the efficacy of the interior law, the law of the Holy Spirit.³³ Under the New Law, and in proportion as he lives it, man no longer feels the weight and constraint of obligation. He possesses the liberty of the Spirit. Yet here on earth, an exterior law always remains necessary.

There must ever be a balance between the letter and the spirit.³⁴

At bottom there is question here of the most basic problem of any ethic, the relation of the interior and exterior, the objective and the subjective, objective devotion and personal piety. Every devotion must face the problem of what might be called the "law of integrity" and the "liberty of the spirit."

Let us begin by stating that devotion to the Precious Blood is not the whole Christian life. It is a specialization. It is a certain style given to the Christian life, a style that comes from attachment to the person of Christ in the mystery of the redemption. We have, it is true, the liberty of the Spirit in singling out this aspect of the Christian religion as our special love. But the law of integrity must be respected. Interests in other mysteries and efforts in other practices must be retained. It is a mistake, one made sometimes by beginners, to think that one can immediately view all of life from the exclusive position of devotion to the Precious Blood. Not all our prayers can be nourished exclusively on the object of this devotion. Not all our sermons can center on this one theme. Even a retreat on this one subject would be a delicate matter to handle and would require a very special type of audience. We must stress, for instance, certain ontological characteristics of asceticism, namely, the need for ascetical practices based on the nature of man as creature.³⁵ These

motives for mortification and self-mastery are distinct from the motives of the Passion and the Precious Blood and deserve a response for their own value. The liturgy, likewise, must not be approached—at least in the beginning—with too personal an interest. It is necessary to accept the piety of the Church as it stands and to drink deeply from it.

But these cautions do not become hesitations. As the soul grows in the devotion its visions broaden. The most exacting efforts to stay within the letter of the Word of God, for instance, have their reward in a wide liberty of spirit. According to the Bible, the Blood of Jesus belongs to only one mystery, the redemption, but this is the central mystery of the preaching of the apostles.³⁶ Even in regard to this mystery, the affirmations of the Scriptures regarding the Blood are limited in number, yet they touch on every one of the central themes of salvation: expiation, redemption, reconciliation, sanctification, solidarity in Christ, the New Paschal Lamb, the New Covenant, Baptism and the Eucharist, the outpouring of the Holy Spirit, *agape* and every good work of the Christian life, finally, the fruit of all this explicit references to the Blood of Jesus in Holy Writ, the soul will not fail to discover implicit references there.³⁷ The Christian most sensitive to the integrity of God's message can follow his attraction for the Blood of the Savior and he will never stray from the demands of the divine

economy. He is permitted the liberty of the sons of God. He may create his own spirituality. It will respect all the demands of the Christian order.

THE Blood of Jesus is so much at the center of the Christian faith that it will be possible for a saint to organize the Christian life, found a spirituality, soar to the heights of mysticism, on the strength of the Price of Salvation. St. Catherine of Siena is the supreme example. It has been said that the animating idea in her doctrine is faith,³⁸ which leads to the knowledge of God and of self. But despite its intellectualism, Catherine's doctrine is not socratic. Original sin and self-love stand in the way of truth. Only a miracle can alert human ignorance: the miracle of Jesus and his Blood. Once the miraculous cycle has begun, it continues in the logic of charity. "Man is so made that he wants to be loved and immediately loves in return one who has loved him first. Thus it is that the love of God is born in the heart of man."³⁹

It is in the blood of the Redeemer that we know the truth in the light of the most holy faith, which enlightens the eye of the intelligence. Thereupon the soul is inflamed and nourishes itself in the love of this truth. And for love of the truth it would prefer death to the forgetfulness of the truth. . . .⁴⁰

Certainly one could not desire a more

perfect corroboration of the second part of this paper on the Precious Blood and *agape* than this passage of the saint. Commenting on these passages of Catherine, Maxime Gorce writes:

In her *Letters* the saint often repeats that the resume of the doctrine whence love springs, the resume of the origin of love, is the *blood* of Jesus. It is also the *mercy* of Christ. In one way or another it is this which is symbolized in the *Agnus Dei*. As to the development of this doctrine, is it not the same as that of the celebrated *Dialogue*? The other title of this work appears to be very suggestive in this regard: *The Book of Mercy*. Catherine makes no pretention of reducing all dogmas (which all have their own mystery and irreducible wonder) to one sole dogma, which would be for example that of the redemption by Jesus Christ. But it is especially around this dogma that her piety is organized, loving in Jesus the Sacred Heart bent over human misery and bleeding for mankind. The dogmas of the Eucharist, those of the Holy Spirit and the Trinity, come to take their place in their turn in meditation and in life, in proportion as the loving contemplation of the *blood* of Jesus discerns other wonders, and progresses on each of these subjects.⁴¹

There is, then, in Saint Catherine—

and precisely on the subject of the Precious Blood—an admirable balance between the law of integrity and the liberty of the spirit.

THE same balance might be detected in the soul which cultivates the devotion to the Precious Blood in the objective piety of the liturgy. One will approach the sacred mysteries with disinterestedness and with no forcing of the texts; yet he will find the theme of the Blood of Jesus explicitly recurring in every season and in each day's liturgy. The discovery of the theme is, for him, not a game or a curiosity; it is the quiet awareness of the loving mind and the enlightened heart, detecting even the hidden allusions to his love. Certain words, certain figures, certain prayers take on a special interest from one end of the year to the other. To take but an example or two from Advent, there is the longing for a Redeemer in sacrificial terms, mixed with thoughts of power and peace: "*Emitte Agnum, Domine, Dominatorem terrae.*"⁴² Or again, "*Virgo Israel, revertere ad civitates tuas: Usque dolens averteris? Generabis Dominum Salvatorem, OBLATIONEM NOVAM in terra: Ambulabunt homines in SALVATIONEM. In CARITATE PERPETUA dilexi te: ideo attraxi te MISERANS tui.*"⁴³ Almost every word here is colored by devotion to the Person who shed his Blood in the new oblation, so that we might walk more and more in salvation. He assures us that this love of the Cross is perpetual, and

so—despite our failings—he draws us to himself in mercy. To say that devotion to the Precious Blood is not engaged here is to miss the point horribly. It is the Blood, the memory of It, lying at the bottom of one's consciousness that infuses this text with fire. It gives the text a glow and an affective overtone that only one devoted to the Blood can catch. But such a person does not argue or prove. The experience in the liberty of the spirit, based on the theological virtues, begets its own conviction, before which other proofs fade into insignificance.

It is one of the afflictions of modern man that he carries his critical spirit even to his prayers. If these prayers are humble and are founded on the texts of God's Word there is not any doubt that he will find his hesitations removed and replaced by the conviction that devotion to the Precious Blood is in perfect accord with the nature and practice of Christian morality.

FOOTNOTES

¹ For the history of this movement consult B. Häring, C.S.S.R., *La Loi du Christ*, Tournai, 1955, Vol. I, 79-92. Outstanding theological works of the movement are: F. Tillman, *Handbuch der katholischen Sittenlehre*, 4 vols., 4th ed., Düsseldorf, 1950; E. Mersch, S.J., *Morale et Corps Mystique*, 2 vols., 3rd ed., Brussels, 1949; G. Gillemann, S.J., *Le Primat de la charité en théologie morale*, Brussels, 1952; *Initiation Théo-*

logique, Vol. 3, Paris, 1952; B. Häring, C.S.S.R., *Das Gesetz Christi*, Freiburg-im-Breisgau, 1954; *Morale chrétienne et requêtes contemporaines*, Tournai, 1954; T. Deman, O.P., commentary on *Summa Theologiae (Die Deutsche Thomas-Ausgabe)*, Bd. 14, II-II, 106-114, Heidelberg, 1955; R. Guindon, O.M.I., "Le caractère évangélique de la morale de saint Thomas d'Aquin," *Revue de l'Université d'Ottawa*, (1955), 145*-167*; *Supplément de la Vie Spirituelle*, no. 17, 1951. For some of the more important Scriptural studies see footnote 3. For an introduction to the subject in English see the brief summary in J. Ford, S.J.—G. Kelly, S.J., *Contemporary Moral Theology*, Vol. I, 60-79; S. Pinckaers, O.P., "The Revival of Moral Theology," *Cross Currents*, 7 (1957), 56-67; G. Sloyan, "The Springs of Morality," *Worship*, 31 (1957), 188-199.

² Pius XII, "Humani Generis," par. 21; N.C.W.C. trans., p. 10.

³ R. A. F. MacKenzie, S.J., "The Concept of Biblical Theology," *Proceedings of Catholic Theological Society of America*, 10 (1955), 49. Among the general studies of biblical theology dealing with New Testament moral are the following: F. Prat, S.J., *The Theology of St. Paul*, 2 vols., London, 1933-34; J. Bonsirven, S.J., *Théologie du nouveau testament*, Paris, 1951; L. Cerfaux, *Le Christ dans la théologie de saint Paul*, 2nd ed., Paris, 1954; R. Schnackenburg, *Die sittliche Botschaft des Neuen Testaments, (Handbuch der Moraltheologie, Bd. 6)*, Munich 1954; M. Bévenot, S.J.—Dom R. Russell, "Christianity in Apostolic Times," *A Catholic Commentary on Holy Scripture*, par. 629a-662e, London, 1953; A. Descamps, "La morale des Synoptiques," *Morale chrétienne et requêtes con-*

temporaires Tournai, 1954, 27-46; Ceslas Spicq, O.P., "Morale et mystique à l'école de saint Jean," *ibid.*, 71-84; *Lumière et Vie*, no. 21, mai 1955, "Grandes Lignes de la morale du Nouveau Testament;" C. Spicq, O.P., "New Testament Morality," *Theology Library*, Vol. III, Chicago, 1956, 2-23 (with excellent bibliography); C. Spicq, O.P., *Les Epîtres Pastorales*, Paris, 1947, Excursus, 2, 6, 7, 9-11, 13, 14, 17; Dom R. Russell, "The Bible," *Springs of Morality*, New York, 1956, 25-43.

⁴ A. Grail, O.P., "De la morale du Nouveau Testament," *Lumière et Vie*, No. 21 (mai, 1955), 10-11.

⁵ J. Schmitt, "La révélation de l'homme pécheur dans le piétisme juif et le Nouveau Testament," *ibid.*, 13-34.

⁶ Rom 5, 12. Cf. S. Lyonnet, S.J., "Le sens de EPH HO en Rom. 5:12 et l'exégèse des Pères grecs," *Biblica*, 36 (1955), 436-457; summary in *Theology Digest*, 5 (1957), 54-7.

⁷ For a more adequate development of the ideas of this paragraph consult J. Giblet, "Condition et vocation du chrétien selon le Nouveau Testament: l'homme sauvé," *Lumière et Vie*, *ibid.*, 35-64; Dom R. Russell, "The Bible," *op.cit.*, 28-43.

⁸ For a good summary of the doctrine see Dom R. Russell, "Christianity in Apostolic Times," *op.cit.*, pars. 642a-649g. For a more complete treatment see F. Prat, S.J., *op.cit.*, II, 180-213 and J. Bonsirven, S.J., *op.cit.*, 72-79; 110-125; 292-308; 407-411; L. Cerfaux, *op.cit.*, 17-148.

⁹ The biblical concept of the redemption is considerably broader than any single theological system devised to penetrate the mystery. It would appear that in the past devotion to the Precious Blood

has not been sufficiently aware of this point; more attention must be given to the Resurrection.

¹⁰ Dom R. Russell, *ibid.*, par. 642a.

¹¹ Gianfranco Nolli, "Il Sangue nel Nuovo Testamento," *Fonti Vive*, 1958, (219)-(222). "Jesus now gives his own blood as sacrifice of the New Covenant, not merely as sign but as real mediatorial cause," Dom R. Russell, *ibid.*, par. 644h.

¹² "One may object that many effects of Redemption through Christ in the N.T. are attributed to the "death" and not to the "blood." In fact it is inexact to say that in the principal texts (Mt. 27:24; Acts. 5:28; Heb. 12:4; Apoc. 19:2) the term "blood" refers to death; on the contrary it means "life." The greater number of the redemptive effects are connected with the "blood," and if at times the sacrifice of the Redeemer is expressed solely with the word "death," it appears that this is done in concert with the resurrection or because the positive aspect of the blood is presumed. If the death and the resurrection of Christ are never separated from one another, this dual aspect of death and of life is found in Paul in the term "blood," as already in the levitical sacrificial system (where the blood is life), with the major emphasis on the positive aspect of life." Gianfranco Nolli, *op.cit.*, (221). We are greatly indebted to this article, especially for its exceptional arrangement of biblical texts on the Precious Blood according to various themes, pp. (216)-(220). See also Nolli's article, "Il Sangue nel Vecchio Testamento," *ibid.*, (185)-(209).—Only recently Father S. Lyonnet, S.J., published an excellent study of St. Paul's concept of redemption in which extensive attention is given to the role of the Precious Blood. Father

Lyonnet's arrangement of the themes with which the Blood is associated closely parallels Nolli's; but whereas Nolli sees the value of Christ's sacrifice as coming from both the bloody immolation and the interior dispositions of the Victim, Lyonnet seems to see the value as rooted only in the latter. The difference should not be overemphasized; but it points to the need of a full study of St. Paul's concept of the Precious Blood in the Redemption. Cf. S. Lyonnet, S.J., "Conception paulinienne de la rédemption," *Lumière et Vie*, 7 (no. 36, 1958), 35-66.

¹³ Jn. 7, 37-41 with 19, 34. Cf. footnote 19.

¹⁴ Dom R. Russell, "The Bible," *op. cit.*, 33-34. The entire passage should be read. Above all in St. Paul we have a moral doctrine founded on grace, the sacraments and the Mystical Body. Consult on this point C. Spicq, O.P., "La morale paulinienne," *op. cit.*, 47-70.

¹⁵ 1 Pt. 1, 17-19. On the baptismal significance of this text on the Blood of Christ consult M. E. Boismard, O.P., "Une liturgie baptismale dans la Prima Petri," *Revue Biblique*, 63 (1956) 182-208, notably page 193. Cf. also the same author's article, "Le Christ-Agneau, Rédempteur des hommes," *Lumière et Vie*, 7 (no. 36, 1958), 91-104.

¹⁶ For the meaning of the words of the institution of the Holy Eucharist consult E. Siegman, C.P.P.S., "The Blood of the Covenant," *American Ecclesiastical Review*, 136 (1957), 167-174; P. Benoit, O.P., "The Holy Eucharist," *Scripture*, 8 (1956), 97-108; 9 (1957), 1-14. On sacrifice of Christ see C. Spicq, O.P., *L'Épître aux Hébreux*, Paris, 1953, Vol. II, 271-285, excursus on "The Theology and the liturgy of the Precious Blood." "The Blood of Jesus Christ is the decisive

factor of the *teleiosis* (the consummation) of the new religion. This divine mystery is also the summit, the crowning achievement of the entire religious history of humanity. If beginnings and preparations are divined and clarified by the end attained, the blood of all the victims immolated in ages past has no meaning, has no value, except in the measure that it is in some way connected with the blood of the Cross. . . . It is a pure, royal, sacerdotal blood, of a victim entirely free and perfect. It was poured out with *eulabeia* (reverent fear, Heb. 5, 7) most pleasing to God. The worship of the Church cannot be anything but the sacramental offering of this cup of the Precious Blood. Whoever drinks of it will share this life and will have the pledge of his entrance into heaven" (pp. 283-284).

¹⁷ Col. 1, 19-20. Dom Jacques Dupont, *La réconciliation dans la théologie de saint Paul*, (Analecta Lovaniensia Biblica et Orientalia, Ser. II, Fasc. 32), Bruges, 1953. Part four, "Reconciliation by the Blood," (pp. 39-50), develops the thought that by the destruction of sin and the restoration of peace between God and man, men themselves are drawn into unity, all this being the work of love.

¹⁸ The unifying effect of the reception of the Body of Christ is expressly affirmed by St. Paul, 1 Cor. 10, 17. It is only implied in the reception of the Precious Blood.

¹⁹ Jn. 7, 37-41 with 19, 34. The exegesis of these texts and their interpretation by the Fathers of the Church has been brilliantly handled by Father Hugué Rahner, S.J., in J. Sterli (ed.), *Heart of the Saviour*, New York, 1958, 25-57.

²⁰ F. Prat, S.J., "La charité dans la

bible," in the article "Charité," *Dictionnaire de Spiritualité*, II, première partie, cols. 510-512.

²¹ In this section we are especially indebted to the excellent studies of Father C. Spicq, O.P., *Prolégomènes à une théologie néotestamentaire de l'Agape*, Louvain, 1955; "La morale de l'agape selon le nouveau testament," *Lumière et Vie*, 21 (mai, 1955), (383)-(402); "L'agape de 1 Cor. 13, un exemple de contribution de la sémantique à l'exégèse néo-testamentaire," *Ephemerides Theologicae Lovanienses*: 31 (1955), 357-370; "New Testament Morality," *Theology Library*, III, 1-23. The article of Father Prat, S.J., (Cf. footnote 20), cols. 508-523, was also very helpful, and the Scriptural portion of B. Olivier's study, "Charity," in *Theology Library*, IV, 130-154.

²² "Founded on the goodness of the Heavenly Father toward his children, it (charity) takes the form in their case of a manifestation of gratitude. God and man are not on the same level. Man is always the debtor in relation to God. If God alone properly speaking is able to have charity toward man, because—by definition—charity is "first," has all the initiatives of preferential love and of giving (Cf. 1 Jn. 4, 10), the nuance in men's love toward God is reciprocity, thanksgiving. The Christian life, in the total unfolding of its virtues, is nothing less than a way of saying thanks to God." C. Spicq, O.P., "La morale de l'Agape selon le nouveau testament," *op. cit.*, (384)-(385).

²³ Rom. 12, 1. Translation by Kleist-Lilly, *The New Testament*, Milwaukee, 1952.

²⁴ C. Spicq, O.P., *ibid.*, note 10, p. (399).

²⁵ *Ibid.*, p. (388).

²⁶ St. John's writings present a doctrine where mysticism and morality are perfectly balanced. F.-M. Braum, O.P., "Morale et mystique à l'école de saint Jean," *op. cit.*, 71-84.

²⁷ We are thinking especially of Jer. 31:31-34. "See, the days are coming—oracle of Yahweh—when I shall make a new covenant with the house of Israel. Not like the covenant I made with their fathers on the day I took them by the hand and led them from the land of Egypt. That covenant—My covenant! it is they who have broken it. . . . Here is the covenant I will make with the house of Israel. . . . I shall put my law in the depths of their being, and write it upon their heart. Then I shall be their God and they will be my people. . . . For I am going to forgive their crime and remember no more their sin." Commenting on this passage in relation to Our Lord's words at the consecration of the cup, Father Benoit writes: "The return to the true knowledge and love of God thus promised is nothing other than the kingdom of God, that kingdom whose imminent coming Jesus preached, and which he even said had arrived in his own person, and which he is now going to establish definitively. Since a covenant needs blood, he will give his own; not, indeed, to appease a stern and angry God, but to give that proof of love whereby the God of love desires the rehabilitation of his fallen creatures. For this it was that God sent him, to be the 'Servant' who sacrifices himself in place of his brethren. This, too, Our Lord's words suggest." "The Holy Eucharist," *Scripture*, 8 (1956), 104.

²⁸ "La morale de l'Agape selon le nouveau testament," *op. cit.*, (392).

²⁹ Mt. 22:36. Cf. A. Jones, "St. Matthew," *A Catholic Commentary on Holy Scripture*, par. 713c.

³⁰ C. Spicq, O.P., *ibid.*, p.(396).

³¹ See M. E. Boismard, O.P., "La loi et l'esprit," *Vie et Lumière*, no. 21 (1955), (345)-(361); S. Lyonnet, S.J., "Liberté du chrétien et loi de l'Esprit selon saint Paul," *Christus*, 4 (1954), 6-27.

³² M. E. Boismard, O.P., *ibid.*, (345)-(351).

³³ *Ibid.*, (351)-(357).

³⁴ S. Lyonnet, S.J., *op. cit.*, 7.

³⁵ B. Geiger, "Outlining a Theology of Asceticism," *Christian Asceticism and Modern Man*, London, 1955, 121-148.

³⁶ "The kerygme, according to the Twelve Apostles and their disciples, characterizes Christian missionary preaching as a *public proclamation of the salvation offered by God in Christ to every man who believes in it.*" P. Hitz, C.S.S.R., *L'Announce missionnaire de l'Evangile*,

Paris, 1954, 77. See the entire chapter: "La predication missionnaire type: le Kérygma des Apôtres," 67-136.

³⁷ Gianfranco Nolli, "Il Sangue nel Nuovo Testamento," *op. cit.*, (218), note 6.

³⁸ R. Garrigou-Lagrange, O.P., "La foi selon sainte Catherine de Sienne," *Vie Spirituelle*, (1935), 237.

³⁹ Th. Deman, O.P., "La vie théologique chez Catherine de Sienne," *Vie Spirituelle, supplément*, (1934), 8.

⁴⁰ Saint Catherine to Cardinal Peter de Luna, quoted in Maxime Gorce, "Catherine de Sienne," *Dictionnaire de Spiritualité*, II, cols. 343-344.

⁴¹ Maxime Gorce, *ibid.*, col. 344.

⁴² *Breviarium Romanum*, Second antiphon of Lauds, second schema, feria IIIa ante Vigiliam Nativ. Domini.

⁴³ *ibid.*, Responsory for the third lesson feria IIIa infra hebdomadam IVam Adventus.

Theo-Christo-Centric Approach in Preaching Missions

By Fulgence Gross, O.F.M.

THE intention of this discussion is not an *immediate* change of mission sermons, either as to topics or presentation. It is the laying of the groundwork for a re-arrangement in the presentation of our mission and retreat material, so as to be more in line with the recent trend in the Church according to the pronouncements of the popes. I would like to present for your consideration some thoughts for future reading and meditation towards the preparation of your mission sermons, that they be more in accordance with the fundamental doctrine of our holy religion, as given by Christ, continued by St. Paul and preached by our Holy Father St. Francis. It is rather to have us bring our own way of Christian and Franciscan living more along the mind of Christ and thus bring this approach into our preaching.

We must admit that we have gone a long way from the teachings of

Christ and have inserted into our ascetical life, and consequently into our preaching, an over-emphasis on the peripheral matters and put too little stress on the essentials of our holy religion. This undoubtedly came from a change in outlook that has crept into our asceticism: the Christ of the Gospel and of St. Paul, i.e. the Mediator between man and God, receded and we made man the point of reference. Our religion has become subjective rather than objective, and, failing to recognize that Christ is the Vital Principle of all life and salvation, we stress over-much the individual efforts of man.

Hence, in this discussion, we want to examine how far our sermons have deviated from Christ's original teachings and endeavor to bring Christ back into our preaching. This will be a *gradual process*: as we study up the Gospel again and its spirit and the doctrine of the Mystical Body, we

will begin to change our material and presentation. And perhaps eventually, —maybe after we are asleep in the Lord—there will have emerged a different program in sermon topics and presentation, more in line with the fundamental truths of Christ's teachings. We will be making our work the preaching of the GOOD TIDINGS, the Evangelium.

I would ask you not to be too hasty in condemning these efforts for a change. It is rather a correction of a faulty asceticism. At least, give it thought and I am sure that, as you begin to meditate on the essential doctrine of our religion, you will notice that something is missing in our present method of conducting missions and retreats. A change must come, but in the meantime let us do our part in preparing for it.

I know, we are loathe to give up the old. So too were the Jews of old; even the Apostles after Pentecost. The Jews, to whom Christ preached, were so entrenched in their interpretation of the Law, which had suffered because of their legalistic minds, that Christ prepared them gradually. He knew, were he to announce abruptly that the ancient Covenant had already passed away, He would arouse all Judea against Him; hence He must *prepare* men's minds, as usual, with gentle condescension. He took a parable from the sparkling wines at the feast in the house of Simon the Pharisee. "No one puts a patch of raw cloth on an old garment, for the

patch tears away from the garment, and a worse rent is made. Nor do people pour *new wine* into old skins else the skins burst; the wine is spilt and the skins are ruined. But they put new wine into fresh skins and both are saved." Jesus realized how *strong the attachment* to time-honored observances can be, e.g., the bloody sacrifices, symbolical ceremonies, circumcision, etc., and so he added: "And no man after drinking old wine *immediately* desires new: for he says: 'The old is better.'"

Isn't that perhaps our attitude regarding the movement to give up old practices and adopt new ones? But really they are not new; they are actually the old ones that have been replaced by a more subjective piety. Didn't we give up our old practices regarding the celebration of the Holy Week liturgy and the Eucharistic fast? Did we find that too difficult, much as we were brought up in the old ways? The Pope has spoken.

The Holy Spirit is still operative in the Church. The Church is an organism, not merely an organization, with one Vital Principle, the Spirit of Christ, who is the Soul and Animator of the WHOLE Christ. This Spirit of Love still works through His charismata. Could it be, that, in various and distinct parts of the world, he is leading us back to the true meaning of the Gospel, as a way of life? The second element, however, must also come in, viz., the confirmation and proclamation by the Visible Head

of the Church, the Vicar of Christ, to give authoritative directives. The popes, however, have spoken.

Unfortunately, some of our "old-timers" find it difficult to "sentire cum Ecclesia." They would prefer to cling to their own individualistic piety. Now, Pope Pius XII has given us the Encyclical, *Mystici Corporis Christi*, and as dutiful sons of the Church, we should study this and other teachings of Christ's own Vicars, and endeavor to learn more clearly the doctrine, as it was handed down to us by the Apostles, notably St. Paul. As we delve into this doctrine that was lost sight of as the years went by, we will instinctively notice a lack somewhere in our piety and our preaching.

I might add, that in this matter, we go back to the true spirit of St. Francis, who went back to the Gospel of His Lord and Master. He broke consciously from the older rules and stated that no one but God revealed he should model his life according to the pattern of the Gospel. Preaching is a part of our life. As our life, so too our preaching must be evangelical.

I repeat: I do not expect you to become disturbed and imagine I am advocating an abrupt changing of the old ways and methods. Keep on preaching as you have been, but in the meantime study up on what is proposed and gradually re-arrange the presentation of your material, so that Christ will be more and more woven into your doctrine.

I. NEED OF A CENTRAL THEME

WHAT I am advocating is that we study prayerfully the true nature of our mission. It is to present our religion as Christ presented it to us and to give Christ his proper place in the matter of our salvation and sanctification.

Let's admit that Christ comes too little into our sermons. Is it perhaps that he comes too little into our own ascetical lives? Without Christ, who says: "without me you can do nothing," (John 15:5), our lives and our preaching are barren. There should be no sermon but that has reference to Jesus Christ, our Savior and Mediator; all doctrines must bear relationship to him. Christ is the WAY, THE TRUTH, AND THE LIFE. And what do we do? We speak of man in reference to God, the Father; man cannot go directly to God the Father. It is only through, in, and with Christ, as we will point out shortly. This thought must be brought out in our sermons and our appeals to the people to live the Gospel.

I do not mean that we should teach a new theology; there is only one set of doctrines, but do we understand them correctly? Are we presenting the true Message of Christ, the true Evangelium? Here is what we are doing: we are handing out separate doctrines—salvation, mortal sin, death, judgment, the Eucharist, etc., etc.—all in separate compartments with little, if any connection with Christ as the Central Theme.

This is not what St. Paul did: he felt the need of a central theme, and so he writes: "We proclaim Christ" (2 Cor. 4:5, i.e., "the mystery of Christ, the mystery of God the Father, which is Christ" (Col. 2:2). Whether he was speaking on justification, on faith, hope, charity, or the sins that keep us out of the kingdom of God, etc., his constant theme was: "Christ in you and you in Christ," and the motives he gave were centered in this life in Christ.

We want a central theme in our lives, so too in our proclaiming the doctrines of salvation, and that theme is CHRIST. It is not a mass of stones, planks, girders, cement, window-panes, and the like that we want to give to ourselves and the people—all taken out of place. We need to give them the whole structure. All the loose doctrines must be viewed in a luminous central theme.

SAUL of Tarsus had been the purest observer of the Law, but he remained in his blindness, till God *revealed His Son* to him, and then he became St. Paul, the Apostle of the Gentiles, proclaiming this mystery of the Father, which is Christ. He clearly gives us the method of his preaching in I Cor. 2: "and I, brethren, when I came to you, did not come with pretentious speech or wisdom, announcing unto you the witness to Christ. For I determined not to know anything among you, *except Jesus Christ* and him crucified. . . . For 'who has known

the mind of the Lord, that he might instruct him?' But we have the mind of Christ."

I dare say that we too have been blind—shall I say, are *still blind*? Our theology and asceticism failed to point out Christ as the central theme. Is it any wonder, then, that, not understanding Christ, we do not live Him properly and preach Him, yes in sermons on death, or indulgences, or chastity and the like? I do think that we need to reconstruct our views on religion and go back to the Gospels and St. Paul.

This will take study, but prayerful study. Let no one say; "I know my religion. I understand Christ." Do we? We may have been faithful in our observances as was Saul, but can we say that God's Holy Spirit has revealed Christ to us perfectly? St. Paul in the above-quoted text says: "But to us God has revealed them through His Spirit. . . . These things we also speak, not in words taught by human wisdom, but in the learning of the Spirit, combining spiritual with spiritual" (1 Cor. 2:10 & 13). No, we need to "more and more abound in knowledge and in all understanding" (Phil. 1:9), and all knowledge is contained in one term: "CHRIST IN YOU" (Col. 3:27). Study the Gospels, St. Paul, and the encyclicals of the popes and gradually we will make this the basic doctrine on which everything rests.

Our aim is to produce good practicing Catholics. To ACHIEVE this aim we should above all give them a beau-

tiful vision of the whole Christian reality, of the "whole Christ," of the kingdom of God. We know a lot of things, the Blessed Trinity, about Christ, about Mary, the sacraments, the sacramentals, etc. But it seems we have not learned to see our *faith in its organic unity*. Consequently, our aim is first of all to grasp the various dogmas in their inter-relation. As yourself: what is the essential purpose of our religion, and how do the various dogmas help towards the achievement of this purpose?

Our religion centers around *Jesus Christ*, and the teaching of this religion means leading the people to Christ. "I am the way, the truth, and the life; nobody can come to the Father except through Me" (John 14:6). Jesus meant just that: we come to the Father by becoming one with Jesus. We become one with Jesus through the Holy Spirit, whom Christ gives us at baptism.

Therefore, the essential purpose of our religion and so of our preaching is: to lead men to union with God in Christ through the Holy Spirit. Once we have grasped this central fact, all the single truths of our religion become meaningful in their relation with it. Thus, we will understand why God became man, how it is that the merits of Christ are applied to us in baptism. In baptism we become one mystical person with Christ, with the result that his good deed becomes our good deed.

Where, now, is the central theme

unfolded? First, in the liturgy, especially in the Holy Sacrifice of the Mass: "The sacrifice of the altar signifies the universal sacrifice by which the whole Mystical Body of Christ, i.e. the whole city of the redeemed, is offered to God through the High Priest" (Mediator Die, n. 109). Secondly, in Bible History, which tells the story of the coming of the Kingdom of God, and explains the part we have to play in establishing it. Thirdly, in the catechism, which gives a more systematic exposition of the central theme.

Wherefore, we missionaries must meditate on these three sources and learn for ourselves, as Christ said: "You will *learn for yourselves* that I am in my Father and you are in me and I am in you" (John 14:20). Then we will be able to give this central theme to the people.

WE will note that our lives and preaching must be christocentric. The goal of our lives is God the Father. However, we come to the Father only through and in Christ and in his Spirit. Christ is not the goal of our salvation. Our goal is to return to the Father, as He did; and we can return only through Christ. All our efforts are directed to this one aim: to be conformable to Christ, who must carry out the plan of the Father to restore all things in Christ.

The center of all understanding is Christ himself, the "Sun" of our salvation, from whence all and every

being receives light and understanding. In him is our salvation; therefore St. Paul could simply say; "We proclaim Jesus Christ" (2 Cor. 4:5). Read the Epistles of St. Paul and notice that he saw all the basic truths "in Christ," so that he could declare it his task to "preach and announce the mystery of Christ" (Col. 4:3). If, therefore, we preach, e.g., on the necessity of salvation, on sin or the commandments, without relating these to the basic doctrine that all salvation comes through and in Christ, we have missed the essence of our mission.

What we need is a coherent conception of the whole supernatural order. This will show that in the announcement of the Good News, the mystery of Christ seems to be the core, the central truth. All other doctrines may be ordered harmoniously around this mystery.

Our preaching, however, must not be merely christo-centric. It must be theo-centric AND christo-centric. God the Father is the goal of our lives. We must follow the Message, in the way it was revealed to us by the written word of God. This always assigns the initiative in God's relation to and activity in the world, to God the Father. He created the world by his Son (Hebr. 1:2). The Father loved the world and gave His only begotten Son, sending Him into the world (John 3:15 ff.). He spoke to us through his Son. Christ always refers to his Father in heaven. The Father

"chose us in him (Christ) before the foundation of the world, that we should be holy and unspotted in his sight in charity. Who has predestined us unto the adoption of children through Jesus Christ unto himself according to the purpose of his will" (Eph. 1:4-5). Consequently our religion and preaching must be theo-centric.

Now, it is true that Christ is the Way, the Truth, and the Life. Wherefore, the mystery of Christ has a prominent place in our christian life and preaching. In this sense our life is Christocentric. However, as the mystery of Christ is subordinate to the mystery of the Blessed Trinity, so the Christocentric aspect of our preaching is but a part of the theo-centric conception of the whole supernatural order. At the end of the world all things will be subject to the Father: for God subjected all things under him (Christ). That means that the Father is excepted, who subjected all things to him. The Son himself also shall be subject to the Father, that God may be all in all (I Cor. 15:27-28).

All of this demonstrates that our preaching, as our lives, must be at the same time theo-centric, i.e., centered in God the Father, the beginning and end of our salvation, and christo-centric or centered in Christ, our only Guide to the Father. Should not this central theme be brought out in all our sermons? Briefly, I would put the theme thus:

AD PATREM, PER CHRISTUM, IN
SPIRITU SANCTO, CUM MARIA.

IN order to impress upon ourselves the need of interweaving a central theme throughout our sermons and understand how we are to go about doing it, it might be advisable to get a better concept of our purpose up there in the pulpit.

II. WHAT IS A MISSION?

How should we represent a mission to ourselves? The idea we have of ourselves as missionaries will determine the topics and the presentation of the material. Briefly, I would say that we are *continuing Christ's work*.

For this we must look to Christ, his mission and message. Christ was *sent* by the Father to proclaim a message to mankind. He gave the first mission upon which all other missions should be modeled, or rather which mission must be repeated and continued, at least in general outlines. He is the **WORD** of the Father, the revelation of the Father. He told us all about God, his Father, and about his Kingdom, to which mankind was called. This Message of the Father was so important that God sent not an angel, nor prophets, but his very Son. Christ regarded himself as such, as the Envoy of the Father, to bring the world into this Kingdom through himself. He represented himself as the Savior, as the Redeemer, as the only Mediator, without whom we could not approach the Father.

Jesus Christ indeed gave us many doctrines, but they all revolved around the Kingdom of his Father. St. Mark summarizes Christ's teachings, by saying: "He was heralding the joyful tidings of God's Kingdom" (Mark 1:14). He then sent out his disciples to proclaim the same message; to do just as he had done. He represented this Kingdom under various images and parables, notably the one of the wedding feast prepared for the Son of the King. Christ was the Son, mankind was for him; we must have the wedding garment on, sanctifying grace, which makes us one with the Son. This union or fellowship with Christ must continue and develop. We must adhere to Christ, the Son for whom the wedding feast will be consummated at the end of the world, by a living faith in Christ that will make us act according to our new status in Christ. The Father calls us "into fellowship with his Son, Jesus Christ our Lord" (1 Cor. 1:9). Isn't that indeed a Good News, Glad Tidings, an Evangelium? And a Glad Tidings that must be constantly declared and proclaimed to the world by His followers!

It is through Christ alone that we can get to the Father. Christ did not insist on his Divinity, God though he was, but he did insist on faith in himself as the Mediator, in whose "Name" alone we could address the Father. Unfortunately, down the ages, the Humanity of Christ was dimmed in the religious strivings of souls, even

in that Last Will and Testament of the Mediator, the Holy Eucharist. The "position of Christ" in the spiritual life and in presentation to the people in sermons naturally varies. Christ is, indeed, God, and so we owe him worship and honor. On the other hand, he is also MAN, true man, our Head, our High Priest and mediator, through whom we offer our services and sacrifices to the Father. This MAN Christ Jesus does not, primarily demand worship of us, but he does offer himself to us as our Mediator, in whom and with whom we work towards the attainment of our salvation. As regards the Christ of the Eucharist, Pope Pius X, in a decree of Dec. 20, 1905, endeavored to do away with this over-emphasis on the Divinity of Christ of Jansenism, by declaring that the main object of the Holy Eucharist is the santification of the faithful, and not primarily in order that the Lord may be honored and venerated therein: "non autem praecipue ut Domini honori ac venerationi consulatur" (Acta Sanctae Sedis, 38 (1903-6) 401).

Noteworthy is the fact that St. Francis, who studied the Christ of the Gospel, grasped the Message of the Glad Tidings and in his devotional and missionary life brought out to the fore the emphasis on Christ's Humanity. Witness his devotion to the Crib, the Passion. Franciscan life and mission activity is evangelical to the core.

Christ, of course, gave his message

in bold outline. It was reserved for the Apostles and their successors to elaborate and define this Message. Even the Apostles gave the essential doctrines; the rest, the peripheral matters, were explained as time went on, especially in more systematic and catechetical instructions. In the early ages of the Church, however, the christians understood all doctrines, essential and peripheral, as centered around Christ, and it was in him they lived these doctrines.

In the matter of presentation, Christ insisted on the positive and the "spirit." My Father, his ways, will now be worshipped in truth and in spirit. The externals, even the strict observance of the Law, without the vitalizing influence of the inner spirit, would be barren.

Now, we continue Christ's work. Rather, it is he who conducts the missions through us, his members. We can not better understand our position, than in our fellowship with Christ through incorporation in him through baptism. He, the Head of his Mystical Body, *sends us*, the members, to continue the same work he began in Palestine. We should not ask ourselves: "How would Christ conduct the mission, were he here in my stead?" but rather: "How would Christ have me preach?" For, it is actually he who stands up there in the pulpit; we are but lending him our faculties.

We are sent to do just what he

did and continues to do, i.e., proclaim his message, not indeed to those outside the Kingdom, but to those who have once been included into that Kingdom. The missionaries in foreign countries are commissioned to preach the message to pagans, those not yet one with Christ through baptism. Our people, however, belong to the Mystical Body of Christ, even though some might be but withered members. We come to them either to bring them back into the Kingdom as living, whole members, or for the most part to perfect their status in that Kingdom. We come to get back the lost sheep and to encourage the good ones to grow up in life, in sharing more and more the divine life which is theirs through membership with Christ.

With these thoughts in mind, I believe it safe to say that we are not there to catechize, except in bold outlines, for the purpose of proclaiming the essentials. Catechism classes and Sunday sermons are for that. Our time is limited, just as Christ had only three years to preach in. Consequently, I think, we may not use valuable time in explaining peripheral matters, such as indulgences, blessings, devotions, and the like. We have only a week in which to proclaim God's plan towards us, according to which we are to institute a spiritual renewal. Our Message, which is Christ's, namely salvation through Christ and our childhood to God the Father through his Son, is too important that it should

suffer through time devoted to non-essentials.

It is here I may remark that we must eventually devise a new plan of topics, all centered around Christ, giving the Glad Tidings in blueprint form. For that we will have to study up the Acts of the Apostles and the Epistles of St. Paul. For example, isn't there a great lacuna in our preaching today without much mention of the theological virtues of faith in Christ, and hope, a lost virtue it seems, and charity, love of God and neighbor? Where do we, like Christ, speak again and again of God the Father and his Kingdom, of his love for us in sending us his Son? And don't we neglect to speak of our response to this love by a filial grateful devotion to him to please him? Just how do we present the center of all divine life, the Holy Eucharist? Just what idea did Christ have of sin and how did he present it to the people? Yes, I believe there must be a revamping of our thoughts and understanding of our religion and of the mission itself, before we can properly continue Christ's Mission.

THEN, too, we must be positive in our approach as was Christ. Instead of saying: "Thou shalt not!" He said: "Do!" "Blessed." How often we read in spiritual books and perhaps we too are guilty of repeating too often the pet slogan: "Just so you do not sin." In our subjective piety,—with the point of reference being man and not God—our efforts

seem directly towards avoiding sin. "Above all, no sin!" is our fondest motto, instead of enjoying the real happiness of being a Christian, a child of God, which means doing positive good to please the Father through Christ. Let us rather find more time in urging the people (and of course ourselves in our private lives) to practice the virtues of Christ, radiating his goodness in acts not basically self-centered. Why not open our hearts to the influx of God's grace?

Did Christ come on earth just to keep us negatively out of sin? Rather, he constantly described the love of his Father and that kingdom of the Father. St. Paul was forever telling his children that they were children of God because "Christ is in you." Through the Spirit of Christ we received the adoption of children, by which we are entitled to cry out: "Abba, Father." I am not saying that we should not speak of sin and denounce it; we must, it exists; but what I want to say is that even here we should give a positive approach to the matter and demonstrate what sin means to this life in Christ. Shouldn't we, too, spend more time in arousing the people to live according to their new creaturehood in Christ: as dutiful children of God, trying to please, rather than not displease him? We do spend more time in taking solid food and developing our health and vital activity than in merely staying away from germs and diseases.

With this in mind, do you think I am wrong in saying that we should not spend so much time in catechizing on the morality of our acts, e.g., so much for a venial sin, so much for a mortal sin? We study that in morals to be able to guide in the confessional, not to see how far we can go. We are up there in the pulpit,—and for too short a time—to show the beauty of God's love and his kingdom and how far we can grow up in Christ. Christ did not change the commandments, but he did give us the Beatitudes and the sermon on the Mount to elevate these commandments to a positive degree in the New Dispensation, in which he established a new relationship between God and man: a Great Family, in which God is Father (insist on that!), Jesus Christ is the only well-beloved Son, and our Big Brother, and we are also children of the Father, in and through Christ. Give them Christ as a Model not only to be imitated but to be lived.

As Christ preached himself as the way to the Father, so too must we preach the same Christ as the same Way to the Father. Our prayers, virtues, all our activity, of themselves have not the power to reach God. It is only through the prayers, virtues, and meritorious activity of Christ that ours have value and they must be founded in Christ's merits to be pleasing to God. Christ showed that without him, we can do nothing. This, too, we must show in our sermons. Christ, you see, is the center, and must

come into all our sermons. As stated before, without reference to Christ, we cannot speak with effect on any subject, be it sin, death, judgment, confession, marriage, etc.

I would now like to present a *general plan of thought* that we should have in the back of our minds throughout the course of our mission sermons. It is the Message of Christ, as seen in the Gospels and the writings of St. Paul. It will serve as a groundwork for a structure. All the parts, i.e., the particular sermons, will be placed in their proper position and have reference to the whole. It is putting all our sermon material on the groundwork of the doctrine of the Mystical Body of Christ.

III. BRIEF OUTLINE OF THE GOOD MESSAGE

IN St. Luke's Gospel, we read: "Jesus returned. . . to preach God's Good Message." The theme was: the time of waiting is over; the kingdom of God is close at hand. Change your evil ways; believe in the Good Message (Luke 1:14ff). Here we have the content and purpose of Christ's Message: the *proclamation* of the kingdom of God and an *invitation* to enter it.

Jesus Christ told His disciples "to go into the whole world and preach the Gospel." The Greek word for "preaching" is "keryxate to euangelion"—"preach the Gospel." Do not

be frightened at the words: "kerygma," "kerygmatic approach," etc. All the teaching apostolate exercised under Christ's mandate, the publicly announced Christian message, having both the content and purpose of Christ's message, is called *kerymatic teaching*.

I will not use the term, but say: there must be a similar relationship to Christ's teaching in our preaching: the continuation of Christ's "heralding" mission. Our teaching must bear his inner relationship both as to content and aim. We will, perforce, examine closely the essence of Christ's message. For a week, Christ is up there in the pulpit in us to reclaim souls to that kingdom which he preached and established. During his earthly life, Christ purposed to announce for the first time this message; now during his mystical life, through us, he re-states that same message, but now to bring back lost souls and to encourage the "saints" to a further sharing in the divine life of the Kingdom. The message will be the same.

So, what is the Kerygma? Christ's message of sanctification. And this message we want to weave into the whole course of our sermons.

First, I will give a brief but genuine *synthesis*, in order to see at a glance the principal themes to guide us in our preaching. Then, this synthesis will be broken down by a analytical procedure.

I) SYNTHESIS (from Hofinger, S.J., *The Art Of Teaching Christian Doctrine.*)

GOD'S LOVE FOR US	I Phil. 5:10
In His infinite goodness	Eph. 2:7
the Father in heaven has called us	John 17:21
to be united with him in life and joy,	Eph. 2:7
sharing his divine riches:	I Phil. 5:10
through Christ, his Son—	I John 4:10
him he gave as a ransom for us sinners	I Tim. 2:6; Rom. 8:29
and into his likeness he desires that we be conformed,	John 3:5
so that, born anew of water and the Holy Spirit,	2 Phil. 1:4
and thus made partakers of the divine nature,	1 John 3:1
we may be children of God.	
And because we are God's children,	Gal. 4:6
he has sent the Spirit of his Son into our hearts:	
OUR RESPONSE TO GOD'S LOVE	1 Cor. 6:19
thus being the temple of God,	Rom. 6:4
we are to live the life of God's children	Rom. 8:29
following the example of Christ, our first-born Brother	
so that we may gain the kingdom of God and his glory,	1 Th. 2:12
as heirs of God,	Rom. 8:17
joint heirs with Christ.	

Let us repeat this message. Christ came to bring salvation: "Qui propter nos homines et propter nostram salutem descendit de coelis." That is our profession. As a consequence of sin, we were in a helpless condition: we could not go back to God. The door into the Father's house could be opened only from the inside. We had to hear the words: "God who is rich in mercy, was moved by the intense love with which he loved us" (Eph. 2:4).

Then came the appointed time and "God sent his Son, so that we might

receive the adoption" (Gal. 4:4). Christ opened the door: "I am the Way. . . no one comes to the Father except through me" (John 14:6). That, indeed, was Good News and needs constant repeating. "In Christ we have assurance and. . . confident entrance to God's presence" (Eph. 3:12) and exult in hope of participating in God's glory" (Rom. 5:2).

Now, my dear people, we are here to tell you that your cooperation is needed. God made the first step: salvation is the "gift of God; it is not the result of anything you did"

(Eph. 2:9). You have your free will and God respects that. "Qui fecit te sine te, non te justificat sine te; fecit nescientem, justificat volentem" (St. Augustine). Thus the Glad Tidings take the form of an *invitation* which we must follow in order to be saved. The objective redemption was complete at Christ's death; but the subjective redemption demands that from baptism on, we cooperate with God's grace in Christ, to apply the merits of objective redemption.

The call to salvation concerns our relationship to God and in consequence our eternal destination. If this invitation is refused or not perseveringly accepted, it means eternal separation from God. If accepted, it means intimate union with God. This is a challenging invitation: arousing our interest, demanding from us a decision, calling for action.

2) ANALYSIS

WITH this general outline always in mind, let us see how we can spin it out throughout the course of our mission.

The first thing will be to remind our hearers again of the *divine plan* in creation: we must know the plan before we can execute it; and know it correctly. Instead of preaching on salvation or the need of saving our soul in extenso, I believe we should first present the meaning of life as we see it in God's eyes and as Christ revealed it to us. The true end of our life is God the Father. The only

Mediator between God and man is Jesus Christ, who alone can bring us to that goal. "For there is one God and one Mediator of God and men, the man Christ Jesus" (1 Tim. 2:3). So, in the first sermon, we must give a true idea of God which is essential for a "true Christian" life. "Without a great idea of God the grace of adoption leaves us indifferent; sin does not shock us; the Person of Christ does not attract us; His work is dull; heavenly life holds no allure-ment" (Hofinger, S.J.). Consequently let us unfold in brief outline God's plan in creation, making man solely and entirely for his glory, i.e., doing his Will; the reward will be the salvation of our souls. If you look at things from the viewpoint of the workingman, he works to get his salary; but take the employer's viewpoint and we must say the laborer works to accomplish something for the employer; the salary will come from the faithful performance of the work. Here, as throughout, we must look at our religion from God's viewpoint and design.

In the Fall of Adam, man's will and God's will crossed. God's plan was frustrated. Show this clearly to bring out more in relief the redemptive plan, invented by the Holy Trinity, we might say as an after-thought, with the Spirit of Love being the source of this decree. *Christ is now the only way to the Father*: this leads us to the leitmotif of our Christian message during the mission.

Christ redeemed mankind objectively by his life, suffering, and death on the Cross. Let it be known that the ransoming, "the restoring all things in Christ" consisted in restoring to the Father the glory that mankind in the person of the first Adam refused to give him, through the voluntary surrender of his will by the Second Adam.

Now bring the people back to the true motive for all striving to please God: *baptism*. Through baptism we have become one with Christ and are now redeemed, and must continue this union by subjective efforts: our part in redemption. Through incorporation in Christ, we have received his Spirit, by which we can say: Abba, Father, and share in divine life. Our every effort must tend towards retaining this life by growing up in Christ. This can be done only in, through, and with Christ. By way of parenthesis, I would say that eventually we should have a special sermon on baptism, what it does to us, and the obligations it imposes upon us: "we may be children of God" (1 John 3:1). Thus, being sharers in God's own divine life and become his children in Christ, "we are to live the life of God's children" (Rom. 6:4). Here we have already a natural corollary for our Monday morning sermon on the commandments.

After all, the *agere sequitur esse*. "Following the example of Christ, our first-born brother," we will lovingly and faithfully do the Father's will, keep His commandments. That is

the best response to his love for us. We cannot, however, do this without Christ. He it is who continues to do the Father's will, through us his members. For this he established his Mystical Living, the third phase of his existence. The members must do the will of the Head; but in doing the will of Christ, the Head, we are doing the will of the Father.

There is only one thing that causes us to frustrate God's plan in our regard: breaking away from Christ. This we do by sin. Sin is voluntarily going against the will of the Father: it is living against our nature of child-creatures. Basically, it is ingratitude towards a loving Father. Is not the second part of the "good news" the duty of loving our heavenly Father with our whole heart? This duty leads us to a life of living faith, a life of pure love of God. We must give Christ back to the Father by becoming "conformable to Christ."

I would not desire here to speak on death and eternity; but according to our program we do. So let us take it positively. The eternal things of man: death, judgment, and reward, are the end of a love story, the "crown of christian doctrine." To spur us on to living in the likeness of Christ, we are to remind ourselves now—after all, we are not on our deathbed now, why then be dramatic?—that while we live on earth our thoughts and conversation should be in heaven. The thought of death is salutary for the good: to spur them on to maintain and

develop the divine life in them and mass up treasures. To the wicked it is a salutary fear against the danger, if they persist in their wicked ways, of being rejected as fruitless, withered branches of Christ the Vine. Death, remember, is the beginning of the eternal possession of divine life, obtained at baptism. So, throughout we still have the theme: the life of Christ in us.

We then have the "state instructions." Let us show its positive side and develop in the married (and the unmarried) a true concept on the basis of the doctrine of the Mystical Body of Christ. "The body is for the Lord, the Lord for the body," St. Paul would have us know. Whether speaking to the married or the unmarried, St. Paul gives one motive for chastity: membership with Christ. Christ used sex in the married state to promote the "edification," that is, the building up of his Body. Instead of going into detail in the matter of sins contra sextum, why not show up the beauty of the body in God's and Christ's plan and the dignity of man in being permitted to cooperate with God in carrying out the over-all plan of creation and building up the kingdom of God? Esteem for a priceless gem urges me to guard it; a dime-store glass I disregard. To my mind, a sermon on marriage or sex without Christ coming into the picture is barren. Did not St. Paul compare marriage to the union between Christ and his Bride, the Church?

SINCE this divine life in us can be lost or impaired, Christ instituted the sacrament of restoring or healing this life; the sacrament of penance. So we preach on this sacrament to help the wayward and sick children to come back to life and full life. Penance is the means Christ gave us to reanimate or heal fellowship with Him. This sacrament must be explained *in connection with baptism*. Baptism gives us divine life; mortal sin destroys it, venial sin impairs it; penance restores and heals it. Always again it is Christ as center.

It is misplaced mercy, which is rather cruelty to the penitent, to take the "labor" of penance too lightly. It is undeniable that a deadening of the Christian meaning of penance constitutes one of the most alarming symptoms of our times, says Father Hofinger. We should fight against mechanical confessions without ceasing. There is no pardon for mortal sin without true "conversion." In every confession, the repentance of the sinner is of paramount importance. While we must explain to some extent the requirements for a good confession, the important thing is to show the great meaning of penance in our life in Christ, and insist rather on the *inner conversion* than on the details of a complete confession. Here again we must study Christ's idea of sin. Yes, he died for it, so we cannot minimize it; but as long as he noticed the sinner was no longer attached to his

evil ways, he said: "Thy sins are forgiven thee."

Then we come to the sermon on LIFE ITSELF. This sermon is very important. Instead of speaking on visits to the Blessed Sacrament, let us give the people a correct concept and evaluation of the Eucharist. All the sacraments and all efforts are centered around the Eucharist.

The spontaneous reply of the Christian heart to the love of the Father is Christian prayer, which forms the topic of Saturday morning's instruction: it is the response of a child's heart to the call of its Father. The greatest prayer, of course, is the *Holy Sacrifice of the Mass* and the Holy Mass alone will furnish us with the true basis for teaching on Holy Communion, the meal of the sacrifice, the Father's gift back to us in response to our Eucharistic Gift to him. Mass and Communion must go together.

This daily offering is the solemn thanksgiving of the redeemed children of God. It is not just another devotion, or one of the means of sanctification, as some of our books would have it; it is THE means, it is LIFE itself. So, take pains to present a correct notion of this, THE ACT of their lives. Holy Hours, visits to the Blessed Sacrament, processions, etc., have their true value only in relation to the Eucharistic sacrifice and banquet. I would urge you, brethren, to "set forth the Holy Eucharist as the divine Food of the soul, not simply Jesus coming into our hearts. It shows how divine our bap-

tismal life is: 'As the food, such the life' " (Hofinger).

Briefly, "the sacrifice of the Mass is essentially the solemn thanksgiving of the redeemed children of God, led by their great 'Brother.'" In our recognition of the benefit of redemption (the supreme benefit) we present the ideal offering, the only Son of the Father, and ourselves through him, with him, and in him. In his turn, the Father, not to be outdone in generosity, has recourse to the wonderful gift of his only Son, and in Holy Communion gives him afresh as spiritual food to his beloved children.

What could be more important in stressing during the Mission? That is what the mission is for: to give back life or to strengthen it. And THIS is the MEANS. All else revolves around it. This, to my mind, should be the main resolution of the Mission: daily sacrifice and Communion.

HOW about the commandments which we explain in the morning talks? Keeping the commandments is the second part of our proclaiming the message of Christ. It is not so much a formal and legal commentary we desire, but an *inspiration and guide* to a more fruitful Christ-like life. Our aim in these instructions must be to enable the people to observe the law of God in a truly *Christian spirit*, in the spirit of the freedom of the children of God. This freedom we have from our rebirth in baptism to a new creature.

We observe God's laws not merely out of fear, but out of a spontaneous, innermost love for what is good, because "the love of God has been poured in our hearts by the Holy Spirit whom we have received" (Rom. 5:5).

This inner love is the characteristic mark of the redeemed: "Those who follow the leading of God's Son..." (Rom. 8:14). Mere outward observance is not enough. We must stress the inner love for God's laws, stress the "pure heart." Wherefore, we cannot spend so much time, since the morning sermons are short, in explaining how we sin against the commandments; we should rather stir up the people to live the Christian life, after the Model of Christ, and to be other Christs in keeping God's Holy Will.

What did Christ say? Did he not stress the difference: "You have heard... but I tell you..."? (Matt. 5:17; 6:24). Our teaching must conform to the spirit of Christ. If we treat the commandments mainly as an enumeration of sins, as lists of things forbidden, they will be considered as prison bars, preventing people from enjoying themselves. Strengthen the notion that virtue is the thing for the strong, the fearless, the noble, whereas vice is something mean, weak, silly, cowardly, selfish. Remove the source of the evil and the evil will disappear. What I mean is, show that God has given his law not to restrict us, but in his love, he has pointed out what his will is, so that we can, with his help,

please him by carrying it out. Show how Christ confirmed and perfected the Law.

Naturally, we will miss the essence of Christ's teaching, unless we stress the only one commandment, that of love, which comprehends all the rest. Teach it and justify it in a Christian way, by our vocation in Christ; the other commandments will be taught as applications of the law of love. We teach not the dead letter, but the spirit of the law.

In preaching on each of the commandments, with its set of obligations, we put forward the specifically Christian view: the child of God and divine worship; our position as children of God to our brothers in Christ; our position to our own bodies, sanctified in baptism; to marriage and family; to material goods and productive work; to truth. Give the Christian ideal.

Every sin is a deviation from the wonderful ideal. The true Christian does not ask: "What must I do?" but "What *can* I do to please my Father in heaven?" Convince the hearers of the unique beauty and incomparable happiness of the Christian life.

We finally close with a sermon on the Mother of Christ. This sermon is difficult but necessary. The doctrine concerning Mary must also be completely Christo-centric, for all her dignity and power come from Christ. Christ is our model in our relationship and devotion to Mary. It is not a question of speaking much of her but

rather of speaking well. It is WITH MARY that we lead our Christian life.

Here, then, is what I mean by a theo-christo-centric approach to our mission sermons. The one theme: Christ in you and you in Christ, must permeate our every sermon. The fruit of this message and so of the mission must be a perpetual gratitude to God, a "eucharistic life," a personal, total offering by faith, hope, and love to our Lord, Jesus Christ. With St. Paul we then can truly say: "Him (Christ) we preach, admonishing every man and

teaching every man in all wisdom that we may *present every man perfect* in Christ Jesus" (Col. 1:28).

This symposium or study of a theo-christological mission is not offered as a last word. It is nothing but a beginning, let us hope, of further studies and investigation of a truly evangelical and Franciscan approach to a mission.

Below, I present outlines of sermons preached according to the approach outlined in the above pages.

OUTLINE OF A CHRISTO-CENTRIC MISSION SUNDAY

Morning Masses: Appeal: CHRIST COMES TO THIS PARISH.

1) *What is a mission?*

As Christ, we come to proclaim a message: the kingdom of God. We have been sent by Christ. You belong to this kingdom; but you perhaps are out of this kingdom or are not as perfect members as you should be.

Christ comes to "brief" you. The program is: "What is lost, seek; what is broken, repair; what is weak, strengthen; what is strong, preserve." (1 Sunday of Lent) (Take example from current Gospel.)

2) *Need of a mission.*

Not sharing the divine life fully. Christ cannot use you as He would wish. Are you living up to your vocation as CHRISTIANS?

3) *Dispositions.*

Come to Christ, as the paralytic. Kingdom is not thrown at you; you must STRIVE for it.

Evening: MEANING OF LIFE: the glory of God through Christ.

In this sermon, look at the matter from God's viewpoint, not man's; God made me for his glory, not mine; the reward will be the salvation of my soul.

1) *Need to know the meaning of life.*

We are forgetting the supernatural destiny of man. One important thing: "If any man will come after me, let him deny himself and take up his cross and *follow* me."

Need an inoculation with the spirit of Christ's truth. Our spiritual health is impaired, if not ruined.

2) *God's plan.*

Man for God, not God for man. Religion is not a business deal: "Do ut des."

a) Describe *creation*:

Out of love, God created man to share his own divine life with him. Man, a masterpiece of the divine Artist. The masterpiece solely and entirely orientated towards the Artist: to give glory and praise to the Maker, i.e., to do his will out of love for him.

b) The *fall*:

Man became an outcast, no longer able to execute the Divine plan.

c) *Redemptive plan*

Mankind, in its Representative, Christ, gave glory to God. This meant a complete *surrender* to the Father. Christ became the One and Only One through whom God's plan could be executed.

Show how Christ fulfilled his mission of giving glory to the Father and received the power to incorporate mankind into himself. Only through him can we get back to the Father.

Objective redemption is completed, but the subjective redemption demands our cooperation. Christ became the WAY, the TRUTH, and the LIFE. As he went, so must we go.

3) *Therefore, TO THE FATHER THROUGH CHRIST.*

a) We have entered the kingdom by *baptism*, preceded by faith. I am now able to please the Father and give him glory.

a) But it is only the beginning. I must continue in this life in Christ, grow up in Christ, live as he did. He is the Model to be lived, not merely to be imitated.

c) Hence, my sole aim is to give glory to God, as a member of Christ; that, by always doing his Will.

Conclusion: Take a look at self: are you carrying out God's plan in your regard? Behold the materialistic, selfish views, the cult of the body, the undue seeking of comforts. I have a supernatural status: not made for earth. Not enough just to stay out of sin, but I must positively develop my sonship in Christ, become more and more a member of Christ, and thus please the Father more. I do this by developing the divine life in me, through sacramental life and putting on Christ. Always the will of God!—Take stock of yourself.

Prayer (XXIV Sunday after Pentecost): "Stir up the will of thy faithful people, we beseech thee, O Lord,

that seeking more earnestly the fruit of the work of redemption, they may obtain from thy fatherly kindness still greater remedies for salvation."

MONDAY

Morning Instruction: COMMANDMENTS IN GENERAL AND THE FIRST COMMANDMENT.

Man sinned. Lost. Saved only through incorporation in Christ (baptism). Brief word again on divine plan. Christ had to obey. We are saved only in this, that Christ continues his obedience through us.

1) *What commandments are.*

Revelations of a loving Father to live by. We are not left in doubt as to the Father's desire regarding us. Tell the child what to do to please this Father; and what displeases him.

2) *First commandment.*

"I am the Lord. . ." Christ says: Father is to be worshipped in spirit and truth.

a) Reminds us we are creatures, but child-creatures (not slaves).

b) Therefore, we owe him worship, i. e., faith, hope, and love. Bring out that God is Father, as Christ treated him and taught us. Christ is our Model as to its observance: he always thought of God the Father, lived just for him, went to the temple to worship, etc., trusted him.

c) If such an attitude, then we will not violate: superstition (making money our god, or pleasures). A word on indifferentism. Violations of this and other commandments affect our life in Christ.

Monday Evening: SIN.

"If anyone does *not abide in me*, he will be cast forth, will wither, and be cast into the fire" (John 15).

Aim: To show that sin is a hindrance to or destruction of the vital fellowship with Christ.

As members of Christ, we must recognize his complete dominion over our bodies, our soul, our whole being, with all the faculties. Pride and disobedience of Adam brought destruction; humility and obedience of the second Adam brought life to mankind. At baptism, we became members of Christ, and thus children of God in Christ. Childhood *spells obedience*, submission, and the duty to please the Father. Grace is always there to help us keep God's laws. ONLY a deliberate act of ours can affect this life in Christ.

1) *Ideas about sin.*

World scoffs at it. It is a reality.

To St. Paul, it was the "mysterium iniquitatis." Can never comprehend its malice; only God can. But we get idea from way God punished it and what his love had to do to repair it.

2) *From God's view.*

a) Punishment of original sin:

Thrust out of paradise (especially, the loss of sharing his divine life); and the many evils resulting in the world. Thus, a frustration of God's divine plan. Man refused to give glory.

b) The passion and death of the New Adam:

What the love and justice of God demanded that mankind be restored: Christ had to identify himself with sin. Do not neglect to point out, not merely God's justice, but especially his infinite love, both that of the Father, and of the Son and Holy Spirit.

3) *From man's view.*

What it does to our life in Christ.

a) Destruction or weakening of divine life:

By mortal sin, we deliberately (don't multiply mortal sins!) want to break away from Christ, the Head. We become withered branches, which of course cannot produce fruit (meritorious acts for heaven). And if I am not under the vital influence of the Vine, Christ, the Father does not see me in Christ, and so I cannot please him. Rather, I am an ungrateful child who will not respond to the Father's love. After all, sin is basically *filial ingratitude*.

b) However, get correct slant: Christ knows our human weakness. It was rather the remaining in sin he denounced. The shamelessness of it all is *staying in sin*.

c) We are weak, yes, but there are the sacraments. Avoid the occasions. Have a horror of venial sin. (Do we stress that enough?) It is the attitude we have. And this is what we want to bring out in this sermon.

d) The withered branch will be cut off and burned in HELL, if it stays in sin.

Use this mission to correct your ideas of sin. Get back into life, so that you can fulfill your purpose in life: please God in and through Christ. "They will be done, as it is in heaven."

TUESDAY

Tuesday Morning: SECOND COMMANDMENT. "Hallowed be thy Name."

Aim: Rather to develop a love for the dignity of the vocation of the CHRISTIAN.

1) *Reverence towards God.*

As children of God in baptism, we ought to develop a childlike reverence for the Father, as Christ had. This reverence manifests itself in filial love and trust, most intimate. We will look not so much to the external acts, as to the *interior spirit*. In my attitude towards God, my pervading

thought will be: God is my Father and I am his child in Christ. With such a reverence, I will avoid displeasing him by blasphemy, irreverence towards God's and Christ's name, towards priests, etc.

2) *Reverence for Christ, my Head.*

That Name recalls all that he has done for me: saving, redeeming, incorporating me, etc.

My allegiance towards Christ will induce me to make efforts to continue His life and program.

3) *The name "Christian" that I bear.*

Through me, Christ is to be known and loved. Other members are to come into the Body through me. Live my life as a Christian: that is my best reverence.

Tuesday Evening: ETERNAL THINGS

Theme: We are destined through baptism to be united with Christ in glory.

Like Him, we must pass through life, suffering and death to come to the reward.. So the thought of eternal things ought to help us push forward.

The doctrines of the last things of man are the crown of our religion,—the end of a love story. They are what we are hoping for.

1) *Death*—The Christian viewpoint:

The actual end of dying. We are forever dying, i.e., killing off the "old man." This act of death is the last act, before coming into the everlasting possession of the life we have in Christ through baptism. It opens to glory and perpetual union with Christ.

Christ had to die and took out the "sting." It is the Law, because of original sin. Therefore, accept repeatedly in resignation, so that it will be easy to make the final act of resignation. It is the last act of obedience we must make. After all, we are not at home here. We are on a journey, "pilgrims and strangers." So the thought of death is a reminder to get home. We have *hope*, unlike the unbaptized. Scene of the "Farwell Address of the Lord: 'My peace I leave you . . . have confidence.'" This virtue is an "unknown" virtue. Stress it. To the good, an incentive; to the wicked, a salutary fear.

2) *Judgement:*

We actually determine our sentence. Christ merely confirms it.

a) For the wicked:

A just reward for failure to fulfill their purpose in life. The withered branch has no fruit, so burned in HELL.

b) For the Good:

Judgment, a rewarding. Christ will try to find all the good he

can, to present to the Father. If there are specks, his love has invented a place of purification, purgatory.

3) *Application*: Now choose!

- a) Show the vanity of the world. Use all gifts to further Christ's work.
- b) Work and struggle with Christ. What is the criterion of judgment? Our likeness to Christ, especially in charity.

Two great moments in our lives: baptism and death, i.e., the first and second coming of the Lord into our souls by grace. In between, we must "confess our faith," live the life of Christ. Our concern is to remain "spotless and blameless." The EUCHARIST is the link, the bridge, which sustains and intensifies our baptismal life, giving us strength for this confessio."

WEDNESDAY

Wednesday Morning: FIFTH COMMANDMENT

I prefer a complete instruction on CHARITY, since this is our criterion of judgment. It is the hall-mark of our life in Christ.

The passage: "As long as you did it to one of these my least brethren, you did it to me" (Matt. 25, 31) deserves soul-searching thought.

1) Christ puts *love of neighbor first*. It is the distinctive mark of a Christian, follower of Christ. Without it we cannot love God, and not have this divine life in us.

Christ puts his love as a *standard* of our love. Point out how Christ loved the brethren, with a love that was for God his Father, with an all-embracing love, a generous love, that showed itself in deeds. We are to love our neighbor now in the new dispensation "as I have loved you."

2) Love of neighbor is a *love for Christ*. Christ identified himself with our neighbor: "Saul, why persecutest thou Me." "What you do, etc."

a) Christ is hidden away in my neighbor: neighbor is one with Christ, as a member of the Head; and one with me, as a fellow-member of one Body.

b) Hidden especially in the unfortunate and poor: hence the corporal works of mercy, which mention is made of at the last judgment.

3) This thought will help us avoid sins against charity: enmities (vide the OUR FATHER), grudges, spite, jealousies, gossiping, and spiritual and physical harm to my neighbor. There is a togetherness in all the members of my body. Be Christ-like. Treat others as you would treat Christ. Without this growth in the life of Christ is impossible.

Wednesday Evening: STATE INSTRUCTIONS

Matrimony, like holy orders, is a social sacrament, that has its place in the development of the Mystical Body of Christ. If Christ's Body is to grow in proportion, there must be new human beings. So Christ elevated that natural contract to a sacrament.

In the treatment of marriage, stress the positive side. Let the married (and single) get a high ideal of their state which is a *vocation*, which cannot take second place to a career.

1) *Nature, origin, and purpose:*

Here go back to Paradise and show God's plan in making "male and female." A partnership with God, helping God create.

2) *Consequences:*

a) Made by God. So God is absolute Master.

b) The use of sex is a means of salvation and sanctification, within the bounds of matrimony.

3) *A sacrament:*

Stress this, to show what it means in the life in Christ: increase of sharing in divine life, and the graces to be given when needed in the great work of cooperating with Christ in peopling heaven with saints. St. Paul calls it a *sublime mystery*: show how he compares the union between couples to the union between Christ, the Head, and His Bride, the Church.

4) *Obligations:*

a) Obedience of wife to husband "as to Christ."

b) Love of husband for wife, as Christ loved his Church and out of love for it sacrificed and died for it.

c) Marital act: of course denounce abuses but not as much in detail.

If we dry up the source of evil, i.e., lack of appreciation for the gift of God, by a positive approach, the sins will disappear.

d) Towards children: show them that as loans from God they must be trained for heaven.

Salvation of the married is to be obtained by fidelity to the duties of their married vocation. "The body is for Lord, and the Lord for the body."

THURSDAY

Thursday Morning: SEVENTH COMMANDMENT "Blessed are the poor in spirit."

This instruction is aimed at giving a *correct attitude to material goods*. Here again we go to Christ.

In the 7th and 10th commandments it is the right use of and a correct attitude towards material goods that God inculcates. And Christ, by his

"Blessed" and by his exhorting us to fill our bags with treasures immune to rust, gives the positive approach.

1) *Stewards.*

We are not owners of our goods, just stewards, with an account to be given.

a) They are given to us children by the Father as means to help us praise and glorify him. Justice and charity.

b) They have a special dignity: speak of God's goodness and providence, as did Christ. Accept with thanks, and respect the rights

of others.

2) *Goods are not lasting.*

We are born to higher things. Hence Christ wants his members to develop a spirit of poverty and detachment from them. We desert Christ's service, if we snatch from others.

3) *Principal sins.*

With such an attitude we will easily avoid sins: theft, fraudulent means, not paying debts, etc. This is all *injustice against Christ*: "What you do to others, you do to ME."

Thursday Evening: MERCY AND CONFESSION

Christ saw that down the ages, there will always be many members of his Body who are not perfect saints, some spiritually dead members among the living ones; and all indeed imperfect ones. So he provided a means for re-establishment of their membership or perfecting it: the sacrament of penance. It is the sacrament of *healing or re-animating* mystical fellowship with Him.

This sacrament must be explained in connection with baptism. In baptism we get life in Christ; this life can be impaired, even interrupted; to bring back to complete health, penance is given.

Give the story of the institution of penance on Easter evening.

1) *Mercy of God.*

The history of mankind is one of continuous sinning, repentance, and forgiveness. In heaven we might leave the singing of the SANCTUS to the Angels; we will be praising the mercies of the Lord forever: "Misericordiam Domini in aeternum cantabo."

Develop the mercy of God, as you desire, but bring in Christ's mercy to sinners. He received this power as his condition in the Peace Treaty after the fall, for obeying the redemptive will of the Father. In life, already he exercised this power, saying to Magdalene, the adulteress, the good thief: "Your sins are forgiven."

Christ was jealous of the prerogative. Accusations against His "wine-

bibbing," breaking the Sabbath, etc., he brushed off; but when accused of consorting with publicans and sinners, he was sensitive and spoke at length to portray himself as coming not to judge but to heal and forgive. Then the Easter gift.

2) *Confession.*

Explain if you will, how to make a good confession (a more detailed instruction to my mind belongs to catechetical classes and Sunday sermons; our time is limited), but be sure to stress the necessity of *inner conversion*. It is not mere recital of sins we want, but a *humble accusation* with a desire to be brought back either to full life or correct the imperfections, be healed of obstacles to full Christ-like activity.

Faith is necessary in this sacrament, as, of course, in all sacraments. The withered or imperfect member comes to Christ Himself, the Head.

Mechanical confessions are quite barren. Arouse a consciousness of sinfulness, the need of reconciliation, and especially the belief in the willingness of God to forgive. Not just maybe.

God does not change his love for his creatures; it is the sinner who changes in his attitude towards God and Christ. This attitude of the sinner must be changed over, he must be *converted*.

What a means to closer union with Christ!

FRIDAY

Friday Morning EIGHTH COMMANDMENT "I am the . . . Truth."

Aim: To develop a love for truth and proper esteem of reputation.

1) *Christ is Truth.*

All evils came into the world from believing the first lie of the serpent. The chief blessings Christ brought are truth and life (John 1: 14). He was tender towards sinners, but to liars and the insincere, he was severe; he denounced them and called them "hypocrites." "The truth is not in you."

Of his disciples he demanded truth: "Let your speech be yes, yes. . . ."

2) *Our Christ-like love of truth.*

Show the purpose of *speech* in God's plan.

As disciples of Christ, we must "give testimony of the truth."

In baptism, we received the Spirit of Truth. This means: simplicity in conversation, sincerity in prayer, truthfulness in thought and actions.

3) *Now, the 8th commandment.*

a) Positively, we keep it by speaking the truth and have a care for our own reputation and that of others.

b) Negatively, we sin: calumny, slander, lies, etc.

Conclusion: The criterion at judgment will be our Christ-likeness as to charity and truth. "He will make them share the lot of the hypocrites."

Friday Evening: THE HOLY EUCHARIST

During the mission, unlike during Forty Hours' Devotion, where we have more time, the Eucharistic Sacrifice and Banquet will have to be combined, at least according to our present program. Of importance it is that we present a clear and true meaning of the Holy Eucharist in our life in Christ.

It is the center around which all the other sacraments revolve. It is LIFE itself. Here, too, it must be explained in relation to baptism and eternal glory. To speak merely of visits to the Blessed Sacrament, holy hours, processions, etc., without ex professo treating of THE act in our lives, during the mission, is, I believe, missing the essential.

This is the *Sacrament of life and growth in Christ*. In the divine plan, the Eucharist had to be, as St. Augustine points out. The life in baptism has to develop and grow to perfection; our fellowship with Christ has to be brought to the highest state of consummation. This is accomplished in the Holy Eucharist, for here we have the real and substantial incorporation in Christ (Scheeben, *Mysteriam*, p.413). In God's plan, the Holy Eucharist holds the central position; so too in our lives and in our preaching.

I. Holy Eucharist as SACRIFICE.

Show that it is a *family worship*, where the children of the Father, together with and in the Eldest and Well-beloved Son, the "first-born of creation," give God the most perfect worship of adoration, thanksgiving, etc., etc.

1) *Sacrifice of the Cross.*

Christ, our Head, alone offered, but as our representative. He had to continue this sacrifice also in his mystical life, so,—

2) *Sacrifice of the Mass.*

It is the sacrifice of the WHOLE Christ: his sacrifice simultaneously and our sacrifice. We and he are one: ONE BODY. Now at Mass we are not just mere witnesses; we are in Christ, and so we too offer a sacrifice.

3) *OUR sacrifice.*

We are co-offerers with Christ. Hence the need of *active participation* (Mind you, directives have come from the popes! !). In this point, stress the need of giving our human nature to Christ, with which he can suffer again, if we wish to offer efficaciously for ourselves.

So, a) We must have the *intention* to do what Christ did, offer himself to the Father.

b) Follow up the intention with *actual sacrifice*, e.g. fidelity to duties of our state in life, sufferings, "dying daily," killing off pride, self-will, sensuality, uncharitableness, etc.

II. Holy Eucharist as FOOD.

This is not properly stressed. We have given the Father a worthy Gift. Now God the Father gives us back the same Gift, as nourishment for our divine life. Divine life needs a co-natural food. The babe must eat to grow up.

To offer a sacrifice to the Father, and then not accept this Food-gift in return in Mass is unseemly, to say the least. Holy Communion at every Mass.

The best thanksgiving is to go out and live Christ: be Christ in the home, the school, the office, factory, etc.

SATURDAY

Saturday Morning: Prayer

We must look to Christ and absorb his mind; for we continue Christ's life, and so too his prayer. He prays through us his members.

Our prayer, whether corporate, i.e. liturgical, or private, must be PER DOMINUM NOSTRUM JESUM CHRISTUM. We cannot pray directly to God the Father; it must be prayer in Christ's name. (This has to be understood and explained correctly.)

WHAT is prayer? The expression of our relationship to God.

Now, what idea have you of this relationship? Christ gave us the correct one: child to Father through him. So prayer must always be that of a child, even when we are wayward.

1) *Christ's prayer.*

Always as beloved Son of the Father. The name, "Father," was always on his lips. And so he taught us to address God: OUR FATHER. His prayer was *mainly* one of praise and thanksgiving, to glorify the Father. With the trust of a child.

2) *So too our prayer.*

Christ intoned the antiphon and now down the ages through us his members continues the verses.

Our prayer must be Christ's prayer. "I PRAY, no, now 'tis not I who PRAY, but Christ PRAYS in me."

The formula, "Through Christ our Lord," means not only that we rely on Christ's merits; it denotes also—and this is a point not to be overlooked—that Christ continues his office of Mediator, that his high priestly

activity is still going on. Consequently, I will try to adopt "the mind that was in Christ Jesus." Pray as a child, with humility and trust; with the main view to know and always do the holy will of the Father. That is praying in Christ's name.

All moral virtues have one basic purpose: the forming of the Christ-personality in us. This life in Christ is ourstandingly manifested in prayer.

Show all this, rather than speaking on the necessity of avoiding distractions. The rest will come as I gradually become more and more conscious of the "Christ in me."

Saturday Evening: THE MOTHER OF THE WHOLE CHRIST

To my mind, this is a most difficult sermon. We do not comprehend sufficiently Mary's unique position: to be a member, the most perfect indeed, of the Mystical Body of Christ, and at the same time the Mother of the Mystical Body. It will take constant meditation to realize that all Mary's dignity and power comes from Christ. Our exposition on Mary must likewise be Christo-centric; our devotion to her must lead to Christ. Here is a suggestion.

Death came to mankind through one man, Adam; but through the *co-operation of a woman, Eve*. Life had to come to mankind through ONE MAN, the MAN-CHRIST; but through the cooperation of one woman, the *second Eve*. What this co-operation signified, who shall dare comprehend? Will we ever be able to understand fully what Mary's "Fiat" meant towards our restoration in Christ?

The meaning of life: TO THE FATHER, PER CHRISTUM, IN SPIRITU SANCTO, CUM MARIA.

1) *Mary, Co-Redemptrix.*

Mary's FIAT meant: she brought LIFE into the world, by becoming Mother of the earthly, physical, historical Christ. But it meant she had to prepare the Victim for the Cross.

This FIAT had to continue throughout her life: during Christ's private life, at Cana during the Passion, and under the Cross. There she *stood* as the high-priestess offering the sacrifice of her very Son to the Father. Understand, if you can, what love she bore towards God the Father and towards us! All throughout, she not only witnessed the sacrificial life of Christ; she had to *experience* within herself what Christ suffered. She had to go the royal road of the Cross. She co-redeemed us.

2) *Mary, Mother of the Mystical Christ.*

She remained after Christ, the Head, went into glory, to take care of the infant Mystical Christ, the Church, as she did at Bethlehem and

Nazareth. Her physical presence was needed: to protect it from other Herods, etc., until it was able to stand on its own feet and enter into its public life. Then she was assumed into heaven.

From heaven, however, she continues her motherly care, as

3) *Mother of the Members, as Mediatrix and intercessor.*

Her duties towards us are, as it were, the same as they were towards Christ, in the spiritual realm: to form us, to make us other Christs, to help us grow up in Christ and do his work. Are we not continuing his life?

We have the *same Mother* as Christ had. At Bethlehem she gave birth to the physical Christ in joy; under the Cross to the members in *com*-passion. Our devotion to her must be the same as Christ's was towards her. Christ is our Model to be lived in everything, also in this regard.

He *loved* her and *obeyed* her. He loved her and trusted Himself completely into her keeping. Confidence in Mary must be stressed.

We must obey Mary: here we might speak on Fatima, for this is important today. Did we obey her in 1917? Now? The family rosary and devotion to her *Immaculate Heart*.

Devotion to Mary is necessary for our living in Christ. Where Mary is, Christ cannot be far away!

SUNDAY

During the Masses: LAWS OF THE CHURCH

The Church is a MOTHER, concerned about the spiritual life of her children. So, out of love, gives laws, lest they forget their duties and suffer eternal death.

These are Christ's own ordinances. "He who hears you, hears me."

Christ gave this power to his Church.

I. Which are these laws? Enumerate, with short commentary.

II. SUNDAY OBLIGATION—to sanctify the day.

1) *Purpose of Sunday:* LORD'S DAY.

A reminder that God is supreme and all of us are his children, and that we live in a togetherness of a parish.

2) *Sunday Mass:* Expression of child's worship.

Wouldn't need the command if we realized our relationship to God in Christ. Lack of faith.

Away with distinctions, how far can I go before a mortal sin. Not "what must I do?" but, "What CAN I do?"

3) *Rest:* Purpose, to sanctify the Sunday.

Rest is not something negative, but positive, i.e. to get more time

for reading, and study on God and religion, more time for soul, works of mercy, etc.

"Let the public and private observance of the feasts of the Church, which are in a special way dedicated and *consecrated* to God, be kept inviolable. . . . How will those Christians not fear spiritual death, who perform servile work on feast days, whose rest on these days is not *devoted to religion and piety* but given over to the allurements of the world? . . . the needs of each demand it, seeing that all are bound to win the favor of God if they are to obtain benefits." (Encyclical on LITURGY).

Sunday Closing: In Connection with Renewal of Baptismal Vows.

Now we go back to the time when we were "reborn in Christ." With a firm determination to renew the promises made according to our new life in Christ. We missionaries go away, but *Christ remains* in the parish, in each individual's soul.

I. RESUME OF THE GOOD NEWS AND MESSAGE

Salvation through Christ. We were baptized and received Christ's life. It has been restored and we are resolved to live better according to our vocation in Christ: sons of God in Christ. It was Good News, but we must do our part: cooperate.

II. LIVING YOUR FAITH

As dutiful children, we must go on living as such in constant *gratitude* to God and Christ. Our goal is to be reunited with Christ our Head in glory. To enable us to do this, Christ instituted his Church. As children of the Church, you will always:

- 1) *Profess your faith*—at home, in the office, etc. The world must see Christ in you. But you need help, so:
- 2) *Lead a sacramental life*—The sources of divine life. There is always that reluctant will of ours that does not want to do the will of Christ. So, through the sacraments, we receive more life and strength of Christ. Rely on Christ's strength (confidence) more than on own strength. Especially, the Eucharist, the pledge of eternal life, the sacrament of perseverance.

III. *Glory* (Parousia)—Thus you will prepare a throne in your heart for the second coming of the Lord at death. He comes to you, not you to him, to unite you with him in glory—forever. Joint-heirs with Christ—now only in trust; at death, full possession.—Some thoughts on heaven. RESOLVE: Neither world, devil, or self will rob your inheritance. Persevere. Christ "will give you perseverance unto the end"—I Cor. 1:4.

The Lay Retreat Program

By Richard Cardinal Cushing

Delivered for Golden Jubilee of retreats at Brighton, Mass.

MY dear Brother Bishops, Reverend Father Provincial of the Passionist Order, my dearly beloved Brothers, Priests, and my dear members of the Retreat League:

Well, I don't have much prepared for you! As a matter of fact, I don't have much prepared on any occasion! So, I will speak to you, as it were, from the abundance of my heart.

I pose the question that has sometimes been presented. "What good are these Lay Retreat Programs in so far as the Church Universal is concerned?"

Well, to identify my answer with the precarious times in which we live, I would say that the Church Universal, or the Catholic Church as we know it, has never encountered a greater enemy—not even during the centuries of the Barbarian Invasion of Europe and the overthrow of the Roman Empire—since the inauguration of Christianity

on this earth. And the international enemy confronting this church is known by us all as international Communism.

There is something mysterious about the meaning, the nature, the techniques, and the methods of Communism. I think I can define Communism, at least to my satisfaction, in two words. Communism is applied atheism, and its objective is world conquest. And the reason for that objective is that Communism cannot survive indefinitely unless it establishes a universal communistic state which, of course, requires world domination.

Why is it that so many intellectuals, so many students in our day have identified themselves with communists? I think one reason is that Communism offers them a challenge. They have been educated in a materialistic environment and Communism offers

them a challenge to the effect that it can change the world. And, as idealistic students and intellectuals of all ages, they are interested in changing the world. So, on that premise, Communism adds that it can also change mankind. That the new world to be created by Communism will be free from all competition, all evil, all suffering. Here we have the utopia, the universal Communistic state. So, intellectuals and especially students who seem to be identified today with about every propaganda phase in behalf of Communism, are attracted by these challenges of this particular way of life.

Now, if you ask the Communists: "How are you going to change the world?" "How are you going to change mankind?" They answer with one word: By science. Science, they claim, has changed the physical order. They are right. Science has changed the animal husbandry. They are right. Science has changed agriculture and industry. They are right. On these premises, the Communists conclude that science can also change mankind, can change human nature, can so change man that he becomes the personification of the Communistic system.

Now, wherever you have a science, you have laws governing that science. And as far as I can gather from Communistic writings, the science by which the Communists hope to change the world and change mankind after they

have conquered the world, have three fundamental rules or principles, or three fundamental roots of which and on which they build up their political, economic, and social system.

Number one: There is no God. They say that specifically—sometimes they use an attractive phrase—dialectical materialism. It all adds up to the denial of God, to atheism. So, the first rule and the scientific program of Communism to control the world and thereafter to change the world and man, the masterpiece of creation, is that there is no God. This is fundamental and the Communistic philosophy of life. And, of course, it is rooted in materialism so much so that if Communism ceased to exist in the foreseeable future, which it won't, but presuming that it did, we would still be obliged to cope with its root source, materialism.

The second rule in the scientific process by which communists hope to control the world and change the world is—man is matter and only matter. He has no soul; he has no future beyond the grave. His characteristics, virtues, or vices are fashioned and formed by the environment in which he lives. If he lives in a Capitalistic environment, he is going to be greedy, haughty, materialistic, self-centered, etc. In any event, religion is the opiate of the people, for there is no God and man is made in accordance with the image of his environment.

The third law of the scientific ap-

proach of Communism, the world domination and the control of everything within the world, is known by the Communists as economic determinism. Now, in simple language, that means that economics—the economy of a nation—or of any sector of the world, changes with time, and economic determinism so far as it benefits or in so far as it does not benefit man, the creature of the state, establishes the economic era of the times. So it is, claim the Communists, that just as Capitalism supplanted Feudalism, as the result of economic determinism, Communism is going to supplant Capitalism. It is for that reason that Khrushchev said he would bury us, and that our children and our children's children would be Communists. So, admitting the three rules governing the scientific program of Communism—admitting them to be true, Khrushchev is right. No doubt about it.

THERE is no need of me telling you, however, that the science of Communism with its three root rules is absolutely false. You cannot harmonize it with all the innumerable murders for which Communism is responsible; you cannot harmonize it with all of the evil that Communism has brought into this world. It is difficult even to harmonize it with the attack that Khrushchev made on Stalin a couple of years ago. That is, it is difficult for us to accept this science of Communism by which it hopes to

control the world; it is equally difficult for us to accept the rules of this scientific program.

But the Communists believe it. If any one of them took an examination with a lie detector, he would come through the test with 100%. They are absolutely convinced that their planning is true, and that inevitably they are going to be in the control of the world of the future. Why, they have given us a time table as to when they will reach their goal. They have spelled out the plan by which they will encircle even the United States of America.

It's a fearful matter to contemplate; but the truth of the matter is that dedicated Communists believe all this. And so by what is known as equivocal language, the use of words that mean one thing to Communists and the very opposite to us, they are able to express their inner convictions in terms of peace, co-existence, and of every other catch phrase that betrays and deceives.

Well, be that as it may, we cannot deny the fact that this terrible international peril has made tremendous progress. Every third person on this earth today lives in a slave state under communistic dictatorship. Don't worry about the old people in those captive nations—the Communists don't even think of them. Now, what I am saying is what I read in Communistic literature. How are you going to change these old people? And a Communist will answer, "We don't change them,

we always look fifty years ahead—they will be dead. We will change the children.”

And that's the program. One out of every three children on this earth today is being brainwashed, trained, educated under atheistic Communism. Generation after generation of these children are going to appear. How are you going to stop this tide? Today, over a billion people have been swept under the iron or the bamboo curtain of Communism. All the youth from the time that they were able to put their baby feet upon this earth have been fashioned and formed into dedicated Communists. And the longer this peril is with us, the more, and more youthful, Communists appear on the scene—ready to die for the leader—ready to die for the cause.

In addition, the Communists have taken thousands, thousands of Africans, Latin Americans, and the students from other parts of the world to Communistic institutions of higher learning in China, Hungary, and Moscow. It has been conservatively estimated that Chinese Communists have brought over twenty thousand Latin American students to be educated in China and to complete their training in Russia. These are natives of their respective countries.

We are planning to send the Peace Corpse of ours into these countries. I hope that they will be adequately trained to meet the so-called Peace Corpse of natives from all parts of the world. Only Communists have orient-

ated, trained, brainwashed, inspired. Well, there is no need of continuing to spell out other phases of this international peril.

In the opinion of all thinking people, we are living, to say the least, in very, very precarious times. We don't know how to fight a cold war. We have very few experts trained in psychological warfare or ideological warfare. If we have, we haven't seen them in evidence to enlighten the average citizen of this country.

We are not losing a soldier. The Russian Communists still advance. And they haven't given up one inch of territory that they have taken since the end of the Second World War. Who is going to save us? Armies! Armaments! Bombs! No one would predict a shooting war because no one could win it. But, it is well to note that most of these countries that were absorbed by the Communistic armies are of little use. Who is going to save us? Diplomats or traditional diplomacy? Why the Communists have broken every treaty they ever made with us. I think that if we are going to be saved, we have got to save ourselves.

THIS afternoon, I spoke to one thousand orthodox Christians in the presence of their Patriarch; and the Patriarch, having spoken of the Ecumenical Council and Unity among Christians, and having paid a magnificent tribute to the present Holy Father, made a statement to the effect

that we all have many things in common. Unity doesn't mean that the Orthodox have to give up their rights or liturgy or the Roman Catholics have to give up theirs. It is a question of mutual understanding, love, and prayer.

In my opinion, more truthful words could not be spoken. If we are going to be one with the Eastern Rites, who are outside of the jurisdiction of the Holy See, we have to pose the question, fundamental though it may seem, to all those desiring unity, in the limited extent that we can hope for it during our lifetime. And the question is this; "What think you of Christ?"

The Orthodox accept Christ as we do. What think you of the Eucharistic Rites, the Blessed Sacrament? We said a prayer this morning before the tabernacle on the way to the auditorium where the meeting was held. They believe as we believe. From there on, our program with regard to them is a program of charity, kindness, encouragement, understanding, and patience. They had nothing to do with schisms one hundred years ago—neither did we! Why should we take the blame for them or suffer through them? The Lord gave us only one means of unity, one means to the end that we would have one fold and one shepherd—prayer. And with prayer, goes kindness and charity. We will make greater progress through this means than we will ever make through

dialogues, conferences, through debates, through discussion.

So, I said to this enthusiastic multitude, "We are one in a sense—we believe in Christ, true God and true man, the Redeemer of the world. We believe in His Eucharistic presence. We believe that when we receive Holy Communion, we receive His Body and Blood. That's the greatest bond of unity we can have in the supernatural law. Any other unity must come from God, but will not come for a long time. So, let us work together, understand one another and love one another."

WHAT can we do about this international peril? If we could get every person outside the curtains of Communism who believe in God, the Supreme Being, to unite with all others who believe in God, we will, in my opinion, have the greatest bulwark that can be set up to curtail and eventually to conquer Communism. But the Communists think that we in this country are soft from within. They know us by our Pepsi Cola and Coco Cola. They know us by our motion pictures. They conclude from the latter how we are a nation of gangsters.

They don't know, neither do the people in the captive nations know, that we have more churches in this country than they have in all other countries in the world. We have more charitable institutions in this country than they have in all other countries

of the world combined. We have more saints, in my opinion, among the laity than the Church ever had in any era of her existence.

Why don't we use our greatest weapons against Communism? The weapon of prayer, spirituality, intimacy with God. Our people know Christ, they live Christ, and if all of us who do so, irrespective of our religious affiliation, unite on an organized front, we would create an impregnable barrier for the further advance of Communism.

Where does this fit in with the anniversary we are commemorating? If we have saints among the laity, and I know we have; we have a number of men among the laity who know Christ and live Christ; if we have spiritual giants among the laity, and we have in this age of lay sanctity and of the lay apostolate, I think, in fact I am convinced, that the roots of this exalted store of religious men are in the Lay Retreat Movement. With that spiritual armor with which you are equipped, with the knowledge you have received, and the intimacy with God you have attained during closed retreats under the Passionists, you are the soldiers of Christ to take the lead in the battle against anti-Christ.

So it is I am proud to salute the Passionist Fathers for the spiritual laymen they have given to us through their closed retreats over the past fifty years. I have heard it said over the years that these week-end retreats mili-

tate against the strength of the parishes. Nothing is further from the truth. The parish may be the unit of the Church; it may be the unit of the Mystical Body of Christ. You can call it, if you will a Church universal functioning locally. But, far from being weakened by the participation of parishioners in closed retreats such as those sponsored by the Passionist Fathers during the past fifty years, the parish is strengthened; and I defy any retreatant to recall one incident where he was told by the retreat masters in the Passionist Monastery that he owed allegiance either to the Passionists or anyone outside the realm of his home parish. On the contrary, the retreat masters have sent retreatants back to the churches with the challenge: "Go and reproduce Christ, represent Christ." Your mission starts from your parochial surroundings. It is to bring the messages of Christ into the market places, the forum, the factories of modern life. That particular criticism is hardly deserving of any further comment.

Personally, I feel that if the laity, laymen especially, are going to take a more prominent place in the structure of the work of the life of the Church in the future, they must have spiritual formation, they must have the intellectual training; they must have the graces that comes from intimacy with God through closed retreats. I am hoping that among the decisions of the decrees of the coming Ecumenical Council, that the status of the laymen

in the Church will be spelled out once and for all. In no other way will it be universally recognized by some bishops and some priests.

IN the past, the laymen were on the outside looking in. I think that day is over. We cannot fight the enemy of the 20th century with the inadequate means of the 19th and 18th centuries. For fifty years, Passionist Fathers have been training spiritual soldiers of Christ armed with prayer, armed with the presence of Christ within them through grace, and with hearts aglow with faith as the breastplate of justice, are prepared for the fight. They are awaiting the assignments and directives of the bishops and Sovereign Pontiff.

Why all this? I told you I would speak to you from my heart and give you my innermost convictions to the effect that the Passionist Fathers when they inaugurated their closed retreats for laymen in this country started a program which is now ready to give lay leadership to the Church, and without that leadership, I don't know, humanly speaking, how we are going to survive. Here, in epitomy, is your 50th anniversary.

Saint Paul of the Cross, the founder of Passionists, lived during the year 1694 to 1775. He founded the Passionists in 1720 in Italy. He called everyone of his houses his spiritual sons. We call them today retreats—because his spiritual sons were presumed to be on a perpetual retreat,

and at all times prepared to go forth and preach retreats to others. The over-all program, however, the idea laid down by the founder of the Passionists, in so far as retreats were concerned, was that retreats should be given whenever possible to laymen within closed doors.

This was all mentioned, my dearly beloved men, in the original rule of the Passionists as of 1720. And you will be interested to know Pope John XXIII, who will commemorate his 80th birthday in the fall, and who has been a priest for fifty years, made his ordination retreat with the Passionist Fathers in Rome.

Well, as time advanced the Passionists came to this country and they inaugurated, as soon as they arrived the closed retreats for the laymen and they also originated the National Congress of Lay Retreatants. The first National Congress was for the representatives of their own retreat houses. It was held in Pittsburgh in 1924, and was called the Saint Paul of the Cross National Catholic Laymen's Retreat League. All those in attendance were Passionists with the exception of a Father Bolarian, a Franciscan from Chicago, who was so enthused about the program that he asked for the admittance of other religious communities, orders, and representatives of retreat houses at the next National Congress.

The second National Congress for retreatants was held in Brighton, Massachusetts, in 1926. The late

Cardinal O'Connell presided and suggested that other groups should be admitted to this National Congress. In 1928, the first National Congress of the Catholic Laymen's Retreat Conference was held at Malborough. Its first president came from the Passionist house in Pittsburgh. His name, William Ryan. Twenty houses for retreats and representatives attended that congress, more than one-half of them came from the retreat houses started by the Passionists.

From these seeds planted by the spiritual sons of Saint Paul of the Cross, came the wonderful movement as we have it today. It is well to remember on this anniversary, that all of these developments originated with the pioneer work of the Passionist Fathers.

In the year 1908, the Passionists were invited to Boston to conduct retreats. The invitation came from the late beloved Cardinal O'Connell. He even picked the site for the monastery, and frequently he said it reminded him of Rome. It was the highest spot within the confines of the city of Boston. On December 8-11, 1911, the first retreat for laymen was held at the Passionist Monastery in Brighton. Six men attended. It opened on a Friday evening and lasted until Monday Morning. The six first retreatants characterized that period of 50 golden hours.

On February 3-5 of this year, the largest retreat group ever assembled for a closed weekend retreat at the

monastery were present, and they numbered 161 men. On September 19, 1913, the first high school retreat for boys was held. On September 25, 1914, the first retreat for doctors took place. January 15, 1915, was the date of the first retreat for the legal profession.

We could go on and on, step by step, and show you the progress over the years. This year's attendance will be over 5,000 not including more than 2,000 high school boys from both parochial and public high schools. Very appropriate that the retreat should be sponsored for high school youth for Saint Gabriel of the Passionist order, living between the years of 1836 to 1862, died as a Passionist student and was declared the universal patron of youth by Pope Pius XI in 1931. In fifty years, over 125,000 men have made retreats at Saint Gabriel's.

IT is well that we pause to commemorate this Golden Anniversary and to salute all with gratitude and affection and prayerful memento fathers, brothers, and students of the Passionist Congregation for all the sacrifices they have made, for all the unstinted service they have given to the formation of the human reproduction of Christ the Lord.

Speaking of lay retreats, the great Pius XI, who took on Mussolini, Hitler, and Stalin all at once, surely a man among men, as well as a spiritual giant in a world void of leadership wrote as follows: "In these times of

ours many obstacles are put in the way of that genuine sense and supernatural spirit of Christ which is the reason of our religion. Far and wide we find naturalism gone with its weakening influence on the constancy of Christian charity. It is, therefore, most important that a man should get away from the fickle fascination which hides the good from him and take refuge in that blessed quiet where he may follow with a peaceful mind the teaching of Christ and realize that life's true meaning lies in God's Church. It is truly wonderful disposition of Divine Providence that this spiritual treasure should be provided for the masses of people at this time. The Retreat Movement, therefore, counterbalances the influence of material goods and materialism in general so that their pos-

sessions shall not drag the people to secularism and paganism whether theoretical or practical. We, therefore, extend our approval and fraternal encouragement to the retreat movement which already exists in certain countries. We recommend these retreats with the care and solicitude of both the clergy and the laity." The saintly Pope Pius X wrote: "I consider lay retreats as one of the principle means of restoring all things to Christ." Only through such restoration are we going to curtail and eventually conquer international Communism, anti-Christ which Pius XI said was intrinsically evil and that you cannot co-operate with it—even to save Christian civilization. We are living to see those words come true.

A Chapter from the Life of Venerable Dominic of the Mother of God

By Frederick Menegazzo, C.P.

Drawn from the Italian life

THE first Passionist retreat was opened in England on February 17, 1842. With Father Dominic Barbari, C.P. were Father Amadeus, C.P. and two lay brother postulants, one a tailor and the other a gardener. The novitiate was officially opened and the full day and night observance begun. Many novices were to come but many will leave to the great sorrow of Dominic who was so optimistic over their perseverance.

Aston Hall, Staffordshire, was a beautiful place, and recalled to Dominic the Tuscan countryside. The house was surrounded by extensive grounds, "twice those of Ceccano," and was surrounded by a moat in "perfect solitude," with 20 rooms and an adjoining church sufficiently large and equipped with an organ and sacred furnishings.

For some time the priest who was in charge of the parish remained with the new arrivals. He was so much attached to the place that for a long time he refused to leave it.

The Catholic ecclesiastical organization of England at the time was divided into districts or vicariates apostolic, of dioceses and parishes which depended on the Congregation for the Propagation of the Faith. The regular hierarchy was not established until 1850. The congregation of Aston Hall numbered only 300, over a radius of 20 miles. But these good parishioners had been warned against "these black men from Italy." Therefore their arrival met with a disgraceful and irreverent scene. They tried to intimidate the superior by making him think that his life would be in danger if he remained there. They

pictured to him the tears of the people over the departure of their former priest, whom Dominic described as a "very competent and sufficiently learned man." But Dominic advised them to keep their tears for the occasion when he would have to leave them.

Dominic was faced at once with the serious difficulty of preaching in English. His first attempt inevitably evoked general laughter. But he was not discouraged. He was determined to succeed. Before Easter he preached the spiritual exercises to his parishioners after giving his religious community a retreat. It seemed a miracle to him that the people understood him. But, they quickly discovered the burning zeal in his heart and became well disposed towards him.

On Good Friday at 3:00 Dominic received the profession of faith of the first Protestant. His convert was a young man. He soon became a Passionist and as Brother Thomas was to collaborate closely with Dominic as the first of the pioneers.

About ten more conversions followed. Dominic at first met only coldness, egoism, and icy indifference. All his projects and apostolic activities were criticized and contrasted sadly with the Catholics themselves who were afraid of every manifestation of life and activity. They were indifferent to their worldly oppression and content with their social inferiority to which centuries of persecution had reduced them.

Dominic found them largely as Newman had described them, "money makers" who considered the time lost that would not help them in a material way.

After an understanding with Wiseman, Dominic celebrated Mass each week and gave three conferences each week in a parlor of the Crown Hotel near the town of Stone. He began on the first Sunday of Advent, 1842. Later Dominic built a small church which was designed by the architect, Pugin.

During the week the little church served as a school. It became a necessity in 1844, now that the converts numbered about 100. Dominic said Mass there on Sunday mornings and in the afternoon there was a meeting of a pious society to read the "Annals of the Propagation of the Faith."

Gradually the hostility around Dominic changed completely. The good began to "become zealous for the glory of God," as he himself expressed it. His holiness produced an enthusiasm.

IN 1844 he undertook missionary activity beyond the neighborhood of Stone. He delivered a conference on the unity of the Church from the historic pulpit of St. Mary's in Manchester. This conference was printed and circulated with the greatest success.

He later wrote a large volume of conferences of 853 pages which the *Tablet* described as "highly suited to the time and place." He understood

the needs of the English mind and of the times. He was enthusiastic over the power of the press to do good. When he found that one of the postulants was a printer, he considered setting up a printing press in the retreat in spite of the difficulty in finding the necessary money. This was in June, 1843.

Beginning in 1844 he became very active in preaching missions and retreats. We find from his letter to Father Anthony of St. James, the Passionist general at the time, that from March to the end of September he conducted 12 missions and retreats for the people and clergy. He wrote: "It seems that God accompanies me everywhere with his blessing. The churches are always too small for the people who flock to the missions, not from the place where it is given, but from surrounding districts and sometimes even from 30 miles away. I humbly wish to attribute the extraordinary success to the habit I wear, and the prayers of our Holy Founder. It is incredible what an impression my habit makes when I go to preach. My God! I am held to be a saint! People kneel in crowds to receive my blessing. Here one preaches more with sandalled feet and downcast eyes than with the tongue. One person told me he had been converted at my first sermon before hearing one word from my lips. When people can understand me they are filled with joy. They come in crowds, Protestants and Catholics."

The prioress of one convert stated

that his mere visit produced the deepest impression. He seemed so detached from all earthly things, so happy in talking about heavenly things, so full of the Spirit of God, so poor in spirit, so simple, so pleasing in manner and speech and so mortified that it was impossible to doubt his sanctity.

At the mission at Derby in March, 1845, the pastor adopted the plan of distributing tickets in order to put some order in the crowds lining up for confession. But he had little success as the people struggled to get to Dominic's confessional.

Dominic was now a famous missionary in England. But he was the only one who wondered at seeing himself esteemed as a "saintly and learned man," as he himself expressed it. His fame was not deceptive. Wisemen was happy to see such enlightenment spread over his territory. In meeting Dominic that year at Birmingham, Wiseman praised him so much that he made him blush. He suggested two new foundations and declared his personal envy of the Passionist vocation. He wished Dominic to be the examiner at the Oscott Seminary. The priests of Liverpool were so taken with his learning and holiness that they requested that he have his talks printed.

It is impossible to number the results of his intense apostolate. About a dozen Protestants in every mission became Catholics. But there were many more who took instructions

after the mission and were baptized by the pastor.

There was a revival among the clergy and laity of customs long forgotten or excused because of the situation. Tonsure was resumed and the religious habit was worn again in public, Mass was celebrated daily and processions were held.

Dominic revived the procession for the feast of Corpus Christi in 1845 within the grounds of the retreat at Aston Hall. Approximately 1000 people attended, the majority of them Protestants. It was raining when the procession was about to start. Father Dominic gave orders to start the procession and within the route of the procession the rain stopped. The ceremony was repeated the following Sunday and the attendance was doubled. In the following years the Eucharistic procession became larger and larger and became a tradition at Aston.

DOMINIC'S life at Aston Hall was a combination of work, patience and privations. He was pastor, superior, vice-provincial, teacher and master of novices.

Father Amadeus, his helper, was a good catechist and preacher but his health was poor and therefore it was difficult for him to endure the inevitable privations entailed by a new foundation. A young Passionist priest, Father Gaudentius, recently arrived from Liguria in Italy. He was to become an admired and effective preacher, a writer of small ascetical

works and the founder of the Institute of Passionist Sisters. But on his arrival he had to learn English and needed some lessons in moral theology and sacred eloquence. Father Dominic had to combine this with his other classes for the students. At the beginning of 1844 he was conducting five classes a day.

As vice-provincial he had to supervise the Belgian retreat at Ere. Every year he went there for the visitation which was usually in August or September. It was on one of these trips that he met the apostolic nuncio, Monsignor Pecci, afterwards Pope Leo XIII, who always retained of him "the most pleasant remembrance of a true saint."

The offering of foundations poured in from everywhere. In February, 1845, he had received offers of ten properties in excellent condition. The great difficulty was the lack of subjects to fill them. It was not until 1846 that he could open a new house. William Leigh, an Oxford convert of 1844, in thanksgiving for regaining the faith wished to build a church in honor of the Annunciation of Our Lady and to be committed to the care of a religious community. Monsignor Wiseman to whom Mr. Leigh went for advice, mentioned Father Dominic who accepted the offer in a meeting with Leigh in early February, 1846.

On March 24, Dominic and Brother Thomas took up their temporary quarters in Northfield House, near Nailsworth. In the parlor they erected an altar and on the feast of the Annuncia-

tion the first Mass was celebrated.

Dominic began to preach there at once. Protestants attended despite the warning of their teachers against the "wicked monks." A very influential conversion of a lady who was an Anabaptist took place. She took care of the "wicked monks" helping them "as though they were her own sons," wrote Dominic. When the Passionists handed over the new foundation to the Dominicans in 1850 the Catholic community numbered 60 converts.

When everything was ready Dominic brought the Passionist community to the new retreat. With the English recruits and reinforcements from Italy his small community grew considerably. Especially dear to Dominic was Father Vincent Grotti, formerly a canon of Viterbo who arrived in England on June 18, 1846.

On December 21, of that same year, Dominic received an outstanding candidate. After a retreat with the Jesuits at Hodder, Spencer who was a close friend of Dominic, decided to become a Passionist. He had previously lived like a humble and poor religious in Oscott College. He placed his wealth at the disposal of his bishop for the needs of the English missions. In religion Spencer took the name of Father Ignatius of St. Paul.

IN 1842 Father Anthony, superior general, sent four missionaries to Australia. In 1847 after an understanding with the general, Dominic sent Father Peter who was superior at

Ere at the time to join the others in Australia. However, this Australian venture failed. Two of the returning missionaries reached England while the other two arrived in America.

Bishop Walsh moved to the London district in 1847 and took with him Bishop Wiseman, his coadjutor. Wiseman wrote Dominic at once that he would not rest until a Passionist retreat was established in the new jurisdiction.

He invited Dominic to come to London on April 3, 1848. Bishop Wiseman found a house suitable for a foundation. It was ideal. In the afternoon of June 1, the feast of the Ascension, Dominic arrived and was soon joined by Brother Thomas. The house was in the village of Hampstead, Poplar House, but it was still occupied by the barrister, Bagshawe and his family, to whom Wiseman, forgetful of the arrangement, had promised the house for the Summer. Twice Mr. Bagshawe was informed by Father Dominic that he must leave. But he refused to do so except by order of Wiseman, the owner of the property. There were others who also contested the possession. Bagshawe then complained to Wiseman about the dispute which ended in the barrister and his family peacefully leaving the house to Dominic.

A wealthy lady then offered to build a new retreat. But Dominic declined since she also wanted the Passionists to be chaplains to the family. He said: "Better to be poor and free than well to do and slaves. Pover-

ty is extremely great wealth, admired by all though practiced by few even by religious." The Passionists had already refused a chapel in Hyde.

Dominic wrote: "We are in London, the first city of the world. It is highly important to have a central point in the capital of so great an empire, which probably excels the ancient empire of Rome." "It is in the heart of the most flourishing kingdom in the world." He is confident that the beneficial influence of the Congregation will be spread throughout the world. He is always of the mind that the conversion of England will bring in its train the conversion of other Protestant nations.

When Dominic returned to Poplar House on August 12, 1848 after his visitation in Ere, he found three new religious who had recently arrived from Italy. He kept one with him and the others he assigned to Aston and Northfield.

IN the first months of 1849, Dominic was with Father Ignatius at Sutton, St. Helen's in Lancashire to visit John Smith, a mechanic who became a director of a railway company, and wished to express his thanks to God by building a church and monastery. Wiseman directed him to Father Dominic.

The three set off for Smith's property to choose the most suitable site. After rejecting two which Father Ignatius thought best, Dominic settled on a third. The agreement was con-

cluded but it was not until August 30, that the first stone could be laid. The two Passionists returned to their retreats and work while Smith who wished to be the architect visited many churches for a suitable plan.

Dominic lived in London with Father Andrew but looked on Holland also as his field of activity and hoped to go there before he died. He had the consolation of sending Father Ignatius there and of welcoming six promising recruits.

Dominic watched carefully over the observance of poverty. He refused every personal offering and esteemed himself happy when he could engage in his priestly work without receiving even his travelling expenses.

He was the first in choir observance. In London there were only two priests, but the two of them arose at midnight for matins and meditation. Dominic wrote to the general: "I rise for matins when I can and when unable I go on sleeping." "But this," he adds, "is very rarely. For the greater part of the time I am always up and the two of us chant matins." At this time Dominic was frequently engaged in arduous missionary work in addition to his care of the parish of Poplar which was as vast, he wrote, as a diocese in Southern Italy.

In the early part of 1848 the young superior of Northfield, Father Marcelino, became ill. He was scarcely 29 years old when he died in early March. At the same time at Aston, the death of Brother Andrew, a young Irishman,

was approaching. Dominic admired him so much that he intended to write his biography. Brother Andrew joined the Congregation after giving up a career as a barrister. Since he had only two or three years to live he was refused acceptance as a student for the priesthood. He died on March 25, 1848, the feast of the Annunciation.

DOMINIC continued to write courses of catechetical instructions and sermons in English in the traditional Passionist style and method for the use of the new missionaries who came from Italy. In 1849 he formed three missionary groups. Two of them would be active while the third would be resting. Other missionaries were expected from Italy in 1849 after the revolutionary uprisings.

In the meantime he continued to conduct missions and retreat and to initiate the newcomers so that they would follow substantially the traditional Passionist method. One day in the mission directory he found traces of an innovation recorded by a fellow religious. Indignantly he tore out the page and substituted the orthodox norms laid down by St. Paul of the Cross.

Dominic was particularly happy

while conducting a mission in Dublin since he was able to follow almost completely the Italian system of missions. His companions were Father Vincent and Ignatius. They stayed in a house where they could follow the entire missionary observance. The evening services lasted two and one half hours. The people were enthusiastic and crowded the church of St. Andoen. Not the least fruit of the mission was the conversion of 15 Protestants, a rare thing in Ireland.

The Passionists in England were gathering an abundant harvest and their activity was intense. Dominic kept his missionaries in the field about 10 months of the year. But he kept the more exhausting work for himself. He was often to be found in the most difficult quarters of London. Once a mission was suggested for the district which was known as a haunt for pickpockets and criminals. And he consented.

At the same time, Dominic continued to give retreats to the clergy and religious communities for which he was in great demand. Towards the end of his life he counted about 100 missions and retreats conducted in England where his full activity had not begun until 1844.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Nineteenth Provincial Chapter

The Nineteenth Provincial Chapter of Holy Cross Province was held at Our Lady's Retreat House, Warrenton, Mo., from July 23 to 27, 1962, under the presidency of Most Rev. Malcolm La Velle, C.P., superior general. Also present for the chapter was Very Rev. Theodore Foley, C.P., consultor general.

Rev. Peter Berendt, C.P., was chosen as custos for the chapter room. Rev. Ignatius Bechtold, C.P., was elected as permanent secretary.

Very Rev. James Patrick White, C.P., was elected provincial. The following were elected provincial consultors: Very Rev. Conleth Overman, C.P., first consultor; Very Rev. Kyran O'Connor, C.P., second consultor; Very Rev. Frederick Sucher, C.P.,



Very Rev. James P. White, C.P.

third consultor; and Very Rev. Emmanuel Sprigler, C.P., fourth consultor.

Immediately after the chapter with



Nineteenth Provincial Chapter of Holy Cross Province.

the consent of his full council, the provincial appointed the following superiors of the retreats and masters of novices: Immaculate Conception Retreat, Chicago, Ill., Very Rev. Jordan Grimes, C.P.; Holy Cross Retreat, Cincinnati, Ohio, Very Rev. William Westhoven, C.P.; Sacred Heart Retreat, Louisville, Ky., Very Rev. Simon Herbers, C.P.; Mother of Good Counsel Retreat, Warrenton, Mo., Very Rev. Roger Mercurio, C.P.; St. Francis Retreat, St. Paul, Kansas, Very Rev. Conell Dowd, C.P.; St. Gabriel Retreat, Des Moines, Iowa, Very Rev. Columban Browning, C.P.; Mater Dolorosa Retreat, Sierra Madre, Calif., Very Rev. Joel Gromowski, C.P.; St. Paul of the Cross Retreat, Detroit, Mich., Very Rev. Bernard M. Coffey, C.P.; St. Joseph Retreat, Birmingham, Ala., Very Rev. Camillus Kronlage, C.P.; Christ the King Retreat, Citrus Heights, Calif., Very Rev. Neil Parsons, C.P.; Holy Name Retreat, Houston, Texas, Very Rev. Walter Kaelin, C.P.; Immaculate Heart of Mary Retreat, Japan, Very Rev. Paul Placek, C.P.; San Miguel, San Anselmo, Calif., Very Rev. Cormac Lynch, C.P.

Very Rev. Roch Adamek, C.P., was re-appointed as master of novices at St. Paul, Kansas, and Very Rev. Matthew Vetter, C.P., master of novices in Japan.

Rev. Barnabas M. Ahern, C.P., was elected as delegate to the General Chapter in 1964. Very Rev. Neil Parsons, C.P., was chosen as sub-delegate.

Receives Roman Assignment

Rev. Bruce Henry, C.P., editor of *THE PASSIONIST* for the past six years has been assigned by Most Rev. Malcolm La Velle, C.P., superior general, to the General Secretariat, Rome. Father Bruce will begin his new assignment early in October.

After completing his high school at St. Vincent's High School, Akron, Ohio, in 1940, Father Bruce worked in the offices of Goodyear Tire and Rubber Co. until 1944 when he entered the U.S. Navy.

During the two years he was in the Navy he worked in the personnel offices at Bremerton, Washington and Pearl Harbor, Hawaii. After leaving the Navy in April, 1946, he entered the Preparatory Seminary at St. Louis, Mo. He was professed at St. Paul, Kansas on July 9, 1948 and ordained to the priesthood on March 26, 1955, in Louisville, Ky.

After completing his course in sacred eloquence, he was appointed by Very Rev. Neil Parsons, C.P., provincial, as editor of *THE PASSIONIST* in 1956. From 1959 until 1960 along with his duties as editor of *THE PASSIONIST*, Father Bruce was appointed provincial secretary.

During the Summer of 1961 the office of *THE PASSIONIST* was transferred to Mother of Good Counsel Seminary, Warrenton, Mo., where Father Bruce also conducted the retreats for laywomen at the Passionist Nuns' Convent in Ellisville, Mo.

Death of Rev. Alphonsus Kruij, C.P.

The dean of Holy Cross Province, Rev. Alphonsus Kruij, C.P., died on Wednesday, July 11, 1962, 4:30 a.m., at Resurrection Hospital, Chicago, Ill. He was 83 and had been a Passionist for 67 years.

Father Alphonsus was born October 25, 1878, in Cincinnati, Ohio, in the shadow of the Passionist Monastery on Mount Adams. He was baptised and confirmed in Immaculata Church and it was also there that he received for the first time the sacrament of confession and Holy Communion. He received major orders in Holy Cross Church on Mount Adams.

After his completion of studies at the minor seminary at Dunkirk, N.Y., Father Alphonsus was professed on October 15, 1895 in St. Paul's Monastery, Pittsburgh, Pa. His studies for the priesthood were made at Old Holy Cross Monastery (remodeled Mitchell Observatory) on Mt. Adams; Our Lady of Good Counsel Retreat, St. Louis, Mo.; the new Holy Cross Retreat, Mt. Adams. He was finally ordained there January 18, 1903 by Bishop Moeller, bishop of Columbus, Ohio.

Under the guidance of Father Philip Birk, he studied sacred eloquence at Union City. After that Father was stationed in the comparatively new retreat in St. Paul, Kansas. Here he had occasion to do ministerial work in the Indian Territory (now Oklahoma State), was also assistant pastor in St.



Rev. Alphonsus Kruij, C.P.

Francis Church at St. Paul, Kansas, and later pastor.

His other assignments were: director of students at St. Louis; vice master of novices, Louisville; pastor of St. Agnes Church, Louisville; vicar at Sacred Heart Retreat, Louisville; and finally, when Fr. Edwin Ronan, C.P., resigned the rectorship to enter service in the First World War, rector of Sacred Heart.

In the Fall of 1937 Father Alphonsus was made director of the sacred eloquence class in Cincinnati. He also took care of the chaplaincies in different religious communities, and notably for six years was chaplain of the Cardome Visitation Academy and Convent in Georgetown, Ky.

But all this is only like frills of his

real work, the work proper to him as a Passionist, missions and retreats. During his missionary career he conducted some 800 missions and retreats—the first in the pro-cathedral in Wichita, 1904, and the last in Regina, Saskatchewan, Canada, 1938, in weather 43 degrees below zero.

Funeral services and burial for Father Alphonsus took place at Immaculate Conception Retreat, Chicago, where he was stationed up to the time of his death.

Negro Passionist Guest on TV

Rev. Jerome Brooks, C.P., the only Negro Passionist priest in the United States, was the guest-celebrant of the "Chalice of Salvation," a weekly telecast of Holy Mass, in the Chapel of Christ of the Airwaves, Springfield, Mass., on Sunday, July 29. Father Jerome delivered the sermon during the Mass and after Mass took part in an interview with Father Fidelis Rice, C.P., producer-narrator of the program.

Father Jerome was born in Houston, Texas. He attended Our Lady of Mercy School there, and after completing his studies, entered the Passionist Preparatory Seminary, St. Louis, Mo.

After ordination and sacred eloquence, Father Jerome did post-graduate work in literature at Notre Dame University, where he obtained his master's degree. After completing courses at Columbia University, in New York, he will return to Chicago to teach English literature at Immaculate Con-



Rev. Jerome Brooks, C.P.

ception Monastery. A gifted musician, Father Jerome has written several religious compositions, some of which have been broadcast internationally on "The Hour of the Crucified" Radio program.

Guest Speaker on Radio

Rev. Roland Maher, C.P., gave a series of talks on the general subject: "Christian Highlights" on the Hour of the Crucified Radio Program in July and August.

The titles of the talks were: "Good Wills it," "Patience Has a Perfect Work," "The Delicate Gadget with the Silent Voice," and "Charity is a Challenge."

An outstanding missionary and re-



Novices of Holy Cross Province Vested on July 21.

treat master of Holy Cross Province, Father Roland was born August 7, 1904 in Cincinnati, Ohio. He was professed October 24, 1920 and ordained to the priesthood April 27, 1927. Father Roland has been privileged to spend his entire priestly life in conducting missions and retreats.

Vestition and Profession

Most Rev. Malcolm La Velle, C.P., superior general, received the temporary profession of the novices and vested the cleric postulants on the morning of July 21. Seven cleric novices were professed and 23 clerics were vested in the habit.

The number of clerics is large this year because both the fifth and sixth

years from the Prep will take their novitiate at the same time. The newly professed are: Confraters Claude Curtin, Henry Meyer, George Thomson, Anthony Blasko, Austin Heart, Maro Rachid, Andrew J. Buschmohle.

Five of our philosophy students took their final vows on July 9, at Immaculate Conception Church, Chicago. Those finally professed are: Confraters Eric Meyer, Matthew Sullivan, Daniel M. Malain, Ronald M. Corl and Thomas Rutledge.

Very Rev. Walter Kaelin, C.P., received the profession in a ceremony held at 10:00 a.m. Following the profession a banquet was served for the newly professed and 90 guests in the hall of the school.

Ordinations

Instead of the usual date for ordinations, the Ember Saturday of Pentecost week, they were held on the Saturday before Ascension Thursday, May 26. Ordinations were held in the Cathedral of Louisville by Archbishop Floersch at 9:45. The students of Holy Cross Province receiving the priesthood were: Fathers Augustine Wilhelmy, Mel Joseph Spehn, Andrew Auw and Terence M. O'Toole.

Father Andre had the misfortune to lose his father who died Sunday, May 20, the day the ordination retreat opened. The next day, Sunday, May 27, the four young priests celebrated their first low Masses at the various altars of St. Agnes Church at 8:30.

During the month of June the newly ordained priests completed their theological studies before celebrating their first solemn Masses at their home parishes on Sunday, June 24. Fr. Augustine celebrated his first solemn high Mass in St. Paul, Minn., with Father Randal Joyce, C.P., as preacher for the occasion; Fr. Mel Joseph in Chicago with Very Rev. Walter Kaelin, C.P., as preacher; Fr. Andre in Los Angeles with Fr. Kilian Dooley, C.P., as preacher; and Fr. Terence in Davenport with Fr. Terence Powers, C.P., as preacher. They will take their sacred eloquence courses in Detroit.

Those who received subdeacon are: Fathers Hugh Pates, Xavier Albert, Ambrose M. Devaney and Patrick E. O'Malley.

News in Brief

During the month of May several 'charity' missions were given by Fathers Jerome Stowell, C.P., and Dominic Merriman, C.P., in small country parishes or missions of central Kentucky. These missions were an offer made to LAMP (Louisville Archdiocesan Mission Promoters), a group recently organized to help the Church in the 'no-priest' counties of the archdiocese. . . .

The cataloguing of the library at Sacred Heart Retreat, Louisville, continued during the Summer months with Father Augustine Wilhelmy and Confraters Kenneth O'Malley and Timothy J. O'Connor working steadily through July. At the same time Confraters Peter J. Mueller and Denis P. Hill, third and second year philosophers respectively, took the library science course at Nazareth College in down-town Louisville. Also taking summer schooling were Confrater August P. Kunii at Catholic University in Washington in theology and catechetics and Confrater Alphonse Engler at Boys Town, Omaha, Nebraska in late August. . . .

ST. PAUL OF THE CROSS PROVINCE

Thirty-Fourth Provincial Chapter

The Provincial Chapter of the Province of St. Paul of the Cross held in Immaculate Conception Monastery, Jamaica, L.I., on July 9-13, 1962, was an historic occasion. Under the presi-



Very Rev. Gerard Rooney, C.P.

dency of Most Rev. Malcolm, La Velle, C.P., superior general, this 34th chapter opened a new era in Passionist life in America since it was the first to be governed by the prescriptions of the revised Rule.

Sixteen delegates were elected by the brethren throughout the province by secret ballot. The number of delegates matched the number of those who 'ex officio' were entitled to active voice. The delegates had full voice both in the discussions, deliberations and elections. Because of the significance of this chapter all who enjoyed active voice are here named.

EXOFFICIO

Canisius Hazlett, provincial
Rupert Langenstein, 1st consultor
Luke Missett, 2nd consultor

John C. Ryan, Union City
Martin J. Tooker, Pittsburgh
Gerard A. Orlando, St. Mary's
Walter Wynn, Baltimore
Matthew Nestor, Scranton
Wilfred Scanlon, Brighton
Augustine P. Hennessey, Holy Cross
Aloysius O'Malley, Springfield
Owen Lynch, Jamaica
Joseph C. McGreevey, Toronto
Caspar Conley, Hartford
Gregory Flynn, master
Aquinas Sweeney, econome

DELEGATES

Owen Doyle, Jamaica
Ralph Gorman, Sign
Berchmans Lanagan, Brighton
Thomas Sullivan, Union City
Damian Reid, Jamaica
Stephen P. Kenny, Jamaica
Jerome O'Grady, Brighton
Ernest Welch, Riverdale
Gilbert Walser, Shrewsbury
Joseph L. Flynn, Brighton
Richard Kugelman, Union City
Gerard Rooney, Sign
Fidelis Rice, Springfield
Leander Delli Veneri, Jamaica
Nicholas Gill, Union City
Flavian Dougherty, Union City

The first two days of the chapter were spent in discussing the proposals which comprised the 'agenda' that had been sent to each superior and delegate some weeks prior. July 11, balloting began for the election of a provincial. The votes fell to Father Gerard Rooney, C.P., associate editor of *The Sign*. He was proclaimed provincial in the usual manner. To assist

Father Gerard in the government of the province, the chapter elected Very Rev. Canisius Hazlett, C.P., to the 1st consultorship, and Very Rev. Rupert Langenstein, C.P., to the 2nd consultorship. Then according to the revised Rule two other consultors had to be chosen. Very Rev. Owen Lynch, C.P., rector of Jamaica, was elected 3rd consultor and Father Stephen P. Kenny, C.P., 4th consultor.

One more election had to take place, that for delegate to the general chapter. The choice rested on Father Owen Doyle, pastor of Immaculate Conception Parish, Jamaica. Father Luke Missett, C.P., was elected the substitute.

The chapter closed at Friday noon, July 13. Since it is customary to give honorable mention to the elected guardian of the chapter room, he was none other than the genial, capable Father Justin Mulcahy, C.P. The chapter also voted to permit Very Rev. William Whelan, C.P., superior of the Passionist Missions, Jamaica, W.I., and Very Rev. Marcellus White, C.P., religious superior of the Passionist in the Philippines, to sit in at all the sessions with the exception of those that concerned the election of the provincial curia and delegate to the general chapter. Both of these mission superiors addressed the chapter and reported on the work being accomplished in our mission fields.

The task of appointing the superiors for the various houses and other posi-

tions of authority, by prescription of the revised Rule, the provincial curia in 'plenary session' fulfilled this obligation without delay. Appointed were the following religious:

- Very Rev. John C. Ryan, C.P.,
rector, Union City
- Very Rev. Charles A. Oakes, C.P.,
rector, Pittsburgh
- Very Rev. Brian Burke, C.P.,
rector, St. Mary's, Dunkirk
- Very Rev. Flavian Dougherty, C.P.,
rector, Baltimore
- Very Rev. Connel McKeown, C.P.,
rector, Scranton
- Very Rev. Gerard A. Orlando,
C.P., rector, Brighton
- Very Rev. Colman Haggerty, C.P.,
rector, Holy Cross, Dunkirk
- Very Rev. Caspar Conley, C.P.,
rector, West Springfield
- Very Rev. Martin J. Tooker, C.P.,
rector, Jamaica
- Very Rev. Boniface Buckley, C.P.,
rector, Toronto
- Very Rev. Gregory Flynn, C.P.,
rector, Hartford
- Very Rev. Kilian McGowan, C.P.,
rector, Lake Park, Florida
- Very Rev. Owen Lynch, C.P.,
superior, Riverdale
- Very Rev. Ernest Welch, C.P.,
superior, Jamaica Missions
- Very Rev. Augustine P. Hennessey,
C.P., master of novices
- Rev. Aquinas Sweeney, C.P.,
provincial econome
- Rev. Jerome McKenna, C.P.,
provincial secretary



Curia of St. Paul of Cross Province. Left to right: Very Rev. Frs. Canisius Hazlett, 1st consultor; Rupert Langenstein, 2nd consultor; Owen Lynch, 3rd consultor; Stephen P. Kenny, 4th consultor.

Thumbnail Sketches of the Curia

Very Rev. Gerard Rooney, C.P., provincial. Ordained 1934; lector of church history, Scripture and sociology, 1935-47; assistant retreat director, Brighton, 1950-57; associate editor of *The Sign*, 1957-62; one of the founders of the National Catholic Social Action Conference and its president 1961 and 1962; delegate to the International Catholic Press Meeting in Spain, 1960; nationally known author and lecturer.

Very Rev. Canisius Hazlett, C.P., 1st consultor. Ordained 1936; vice master and director; rector, Springfield 1944-47; rector, Scranton 1947-50; 1st provincial consultor 1950-56; rector, Brighton 1956-59; provincial, 1959-62.

Very Rev. Rupert Langenstein, C.P., 2nd consultor. Ordained 1936; post

graduate studies in science, Catholic University; professor Holy Cross Seminary, 1937-1946; vicar, Holy Cross 1946--53; rector, St. Mary's, Dunkirk, 1953-56; rector, Scranton, 1956-59; 1st consultor 1959-62.

Very Rev. Owen Lynch, C.P., 3rd consultor. Ordained 1937; assistant retreat director, Jamaica 1940-43; commissioned U.S. Army chaplain, 1943; vicar, Scranton, 1953-56; rector Baltimore, 1956-59; rector, Jamaica 1959-62; 3rd consultor 1962.

Very Rev. Stephen Paul Kenny, C.P., 4th consultor. Ordained 1930; assistant parish priest, St. Michael's, Union City, 1933-41; Lieut. Col. U.S. Chaplain Corps, 1941-46; field representative, *The Sign*, 1947-1950; pastor, St. Michael's, Union City, 1950-60; 4th consultor, 1962; appointed director of missions and retreats, Provincial Office, 1962.

Philippine Seminary Rector Honored

Very Rev. Reginald Arliss, C.P., rector of the Seminario Colegio Filipino, Rome, received an honorary Doctor of Laws from his Alma Mater, Seton Hall University, South Orange, N.J., at the Commencement Exercises held on July 9. The presentation was made by His Excellency, Most Rev. Thomas A. Boland, D.D., archbishop of Newark. Leave of absence from his post in Rome was granted by the Sacred Congregation of Seminaries and Universities and His Eminence, Rufino Cardinal Santos, archbishop of Manila.

Father Reginald attended Seton Hall College before his entrance into the Congregation. After ordination in 1934 he was assigned to the Passionist



Very Rev. Reginald Arliss, C.P.

mission in Hunan, China. From the beginning he was associated with seminary activity, first as rector of the Minor Seminary in Yuanling and later rector of the Interprovincial Seminary in Henyang, a position to which he was appointed by the internuncio to China, Archbishop Riberi. The seminary was disbanded when the Communists overran Hunan and Father Reginald eventually expelled from China.

After his return to the Province of St. Paul of the Cross his services were requested through the Holy See to be master of novices in a new mission society, Sons of Mary, Health of the Sick, established in Framingham Mass. After relinquishing this post which he held for five years, Father Reginald left to join his brother Passionists in the newly established mission of Marbel, Cotobato, Philippines. When the Philippine College in Rome was established, Father Reginald received the appointment as rector of the seminary.

During the General Council, he will be host to the Philippine hierarchy. His brother, Father Hubert Arliss, C.P., is pastor of St. Joseph's Monastery Church, Baltimore, Maryland.

Academic Degrees Granted by St. Michael's

The degree of Master of Arts was presented to four young Passionist priests on Sunday, June, 24, in St. Michael's Choir, Union City. Very Rev. John C. Ryan, C.P., rector and



Very Rev. Reginald Arliss, C.P., receiving from Pope John the Insignia of Office as rector magnificus of the Philippine College, Rome.

president of the Seminary conferred the degrees. The candidates were cited by Father Nicholas Gill, C.P., rector of theology. The recipients: Fathers Raphael Amhrein, C.P.; Rene Luedee, C.P.; Zacharias Statkum, C.P.; and Hyacinth Welka, C.P.

On March 17, 1866, the Passionist Fathers were incorporated by Act of the Senate and Assembly of New Jersey. One of the provisions of the Charter was the right to confer academic degrees in common with other Colleges of the State. Educational Laws changed in 1916 and again in 1924 so the doubt arose as to the validity of conferring such degrees. The matter was settled after a great deal of discussion and research when on June 17, 1961, the State Commis-

sioner of Education stated that St. Michael's Monastery had never lost the right to confer such degrees. It remains in the same degree-conferring category as Princeton, Rutgers or Stevens Institute.

In the research it was unearthed that St. Michael's had been accredited by the New York State Regents on August 17, 1901, which accreditation has never been withdrawn.

Ordination

His Excellency, Most Rev. Cuthbert M. O'Gara, C.P., D.D., ordained eight Passionists to the priesthood on May 4, in St. Michael's Monastery Church, Union City, N.J. The bishop was assisted at the solemn ceremony by Very Rev. Canisius Hazlett, C.P., provincial, the archdeacon; Very Rev. John C. Ryan, C.P., rector, the notary; Frs. Richard Kugelman, C.P., and Nicholas Gill, C.P., chaplains, and Fr. Declan Maher, C.P., master of ceremonies.

The new priests left after a short reception for their native parishes where they celebrated their first solemn Masses on Sunday, May 6.

His Excellency weathered the long ceremony exceptionally well. It was his first ordination since his return from Hongkong where he had been long hospitalized because of a fractured hip, the accident happening as he was en route from the Philippines where he had been co-consecrator for Bishop Quentin Olwell, C.P., first bishop of the Prelature Nullius of Marbel.



Eight Passionists ordained to the priesthood in St. Michael's Church, Union City, N.J. by Most Rev. Cuthbert O'Gara, C.P. Left to right: Fathers René Luedee, Zacharias Statkum, Hyacinth Welka, Celestine Riccardi, Bishop Cuthbert, Fathers Rupert Neyner, Denis Mansmann, Basil Trahon, Raphael Amrhein

St. Ann Novena

The annual solemn novena in honor of St. Ann attracted the usual huge crowds of clients and pilgrims to St. Ann's Monastery, Scranton, from July 16, to the great closing devotions on the feast, July 26. For only the fourth time in thirty-nine years, thunderstorms prevented some of the outdoor ceremonies on one or two days of the novena.

The preachers appointed for the novena were Fathers Jordan Loiselle, C.P., Cletus Dawson, C.P., and Colman Connolly, C.P. The general intention for the novena was "Church

Unity and the Ecumenical Council." Multilingual Passionist missionaries were in charge of devotions for various language groups—Italian, Father Luigi Malorzo, C.P.; Polish, Father Christopher Czachor, C.P.; Lithuanian, Father Gerald Matejune, C.P.; Slovak, Father Clemenat Pavlick, C.P. Father Ambrose Diamond, C.P., was in charge of publicity and public relations a position he has held very competently for a number of years.

The Very Rev. Father Provincial Gerard Rooney, C.P., was celebrant of the solemn Mass on the morning of St. Ann's Feast, assisted as deacon by

Father Stephen Sweeney, C.P., and subdeacon, Father Paschal Drew, C.P. It is estimated that close to 100,000 attended the celebrated closing exercises at 8 in the evening, when according to tradition His Excellency, Most Rev. Jerome D. Hannan, D.D., bishop of Scranton, presided and preached the sermon. After the Papal Blessing was given the bishop was celebrant of Pontifical Benediction after which the huge throng dispersed and returned to their homes both far and near.

Always a feature of this great novena is the sight of busses from various States bringing pilgrims to the monastery. During the night before the Feast itself, many groups of pilgrims walk barefoot to St. Ann's, praying and singing hymns in honor of St. Ann.

Dedication of Our Lady of Florida

The new Passionist monastery of Our Lady of Florida, North Palm Beach, was solemnly dedicated on June 14, by Most Rev. Colman F. Carroll, D.D., bishop of Miami. Special commemorative ceremonies were held also on June 16 and 17 for the religious and laity of the diocese.

When Bishop Carroll, formerly auxiliary of Pittsburgh, became the first ordinary of Miami in 1958, he asked the Passionists to settle in the new diocese. Father Ernest Welch, C.P., then provincial of the Province of St. Paul of the Cross, was happy



Most Rev. Jerome D. Hannan, bishop of Scranton, meets with Very Rev. Gerard Rooney, C.P., at St. Ann's Monastery, Scranton, Pa., on the feast of St. Ann, July 26.

to receive this invitation. Most Rev. Father General also was very pleased and in April, 1959, the Holy See granted the official permission to accept the invitation.

Bishop Carroll suggested a site in the greater Palm Beach area. A 30 acre piece of land at the northern extremity of Lake Worth was selected and plans drawn for the new monastery and retreat house.

The type of construction was unique in the Southland and as can be seen from the accompanying photo a very striking form of building. Father Christopher Berlo, C.P., a very com-

petent craftsman in the building profession superintended the erection of the buildings. Father Kilian McGowan, C.P., (lately appointed the first rector) took over the direction of the small community as superior, while Father Cyril Schweinberg was appointed director of retreats.

Bishop Carroll offered the dedication Mass at 4:00 p.m., on Thursday, June 14. He was assisted by the two consultants, Fathers Rupert Langenstein, C.P., and Luke Missett, C.P. Very Rev. Canisius Hazlett, C.P., provincial gave the address of welcome and Bishop Carroll preached the sermon. Father Lucian Ducie, C.P., director of the Bishop Molloy Retreat

House, Jamaica, L.I., was the toastmaster at the dinner which followed.

On Saturday, June 16, Most Rev. Eduardo M. Dalmau, C.P., D.D., former bishop of Cienfuegos, Cuba, celebrated Mass at 11 a.m. for the religious of the diocese at which the diocesan vicar for religious, Monsignor James F. Enright, preached the sermon.

Sunday, June 17, Most Rev. Cuthbert M. O'Gara, C.P., D.D., exiled bishop of Yuanling, offered the special Mass for the laity and members of Our Lady of Florida Retreat League. The preacher at this Mass was Father Lucian Ducie, C.P.

An unusual aspect of the dedicatory



Monastery and retreat house of Our Lady of Florida, North Palm Beach, in the last stages of construction.

ceremonies was the presence of two Passionist bishops, ordained the same year, consecrated within the same year some thirty years later, both suffering exile because of Communist encroachments. Bishop Eduardo was received by Bishop Carroll who gave him residence as Chaplain in St. Joseph's Novitiate, Jansen Beach. His Excellency has also been of great assistance to Bishop Carroll in the problems created by the huge number of Cuban refugees living in the diocese.

Jubilees

During 1962 nineteen religious of the Province of St. Paul of the Cross are celebrating their Jubilees.

December 21—*Golden Jubilee of Priesthood*: Father William Harding, C.P., Baltimore; Father Bede Horgan, C.P., W. Springfield; Father Columban Courtman, C.P., Holy Cross, Dunkirk.

May 26—*Golden Jubilee of Profession*: Father Bartholomew Mulligan, C.P., Pittsburgh; Father Adrian Lynch, C.P., Pittsburgh; December 15—Father Gerard Keeney, C.P., Brighton.

May 22—*Silver Jubilee of Priesthood*: Father Gordian Murphy, C.P., Springfield; Father Harold Poletti, C.P., mission procurator, *The Sign*; Father Thaddeus Purdon, C.P., Riverdale; Father Matthew Nestor, C.P., rector, Scranton; Father Claude Ennis, C.P., Scranton; Father Owen Lynch, C.P., rector, Jamaica; Father John J. Reardon, C.P., Jamaica; Father Alan

McSweeney, C.P., Scranton; Father Regis Mulligan, C.P., Springfield; Father Hubert Arliss, C.P., Baltimore; Father Roderick Hunt, C.P., Union City; Father Patrick J. McDwyer, C.P., Scranton.

March 31—*Silver Jubilee of Profession*: Brother Thomas Aul, C.P., Baltimore.

Building for Radio-TV Apostolate

Rev. Fidelis Rice, C.P., director of the Passionist Fathers Weekly Radio Program, "The Hour of the Crucified," announced in May that authorization was received from Most Rev. Father General for the construction of a new building on the property of Our Mother of Sorrows Monastery, for the radio and television apostolate of the Passionists.

This is to be a one-story building specially designed for radio-TV work. It will house recording studios for audio-tape and film, studios for the mass-production of sound-tapes, filming studio and film-editing laboratories, a photo-engraving department, a printing shop, reception-rooms, offices for the personnel of the program, etc.

"The Hour of the Crucified" was established in 1954 by Fr. Fidelis Rice. It was begun as a local radio program for a Holyoke, Mass., station. It has since grown to a world-wide program, heard on radio stations in the United States, Canada, Puerto Rico, the West Indies, the Philippines,

Samoa, West Africa, and on the Armed Forces Radio Network around the world.

Originally the program was produced in one room of the monastery. As it expanded other monastic cells were adapted to this purpose. Electronic equipment of the best professional quality has been installed in one room after another. High-speed tape-duplicators, which can process more than 50 half-hour programs each hour were custom-built for the special needs of this program. "The Hour of the Crucified" operates its own printing press and prints thousands of copies of the talks heard on the air each week as well as publicity and promotional material. In 1961 it was selected to receive the Gold Bell Award of the Catholic Broadcasters of America, as

the "outstanding National Catholic Program of the year."

Passionists are also producing sound-films for use on television. They produce a weekly telecast, "Chalice of Salvation."

The remarkable expansion of the radio and television work being done by the Passionists of St. Paul of the Cross Province produced an urgent need for a special building for this purpose. It is believed that the Passionists become one of the first religious orders in the country to erect a special building for the modern media of radio and television.

Fr. Fidelis Rice, C.P., is the director of the program. Fr. Louis McCue, C.P., is associate director, and Fr. Austin McKenna, C.P., is assistant director.



PASSIONISTS AROUND THE WORLD

ROME

Pope Praises Work of Passionists

Pope John paid special tribute to the Passionist Fathers for their devotion to the Passion of Christ and urged them to pray especially for all diocesan and religious clergy.

He singled out the Congregation during his regular Wednesday audience on June 6, which was attended by 350 Passionist seminarians from all over Italy. They were led by Most Rev. Malcolm La Velle, C.P., superior general.

Pope John spoke of the many personal contacts he has had with the Passionists. He recalled that before his ordination to the priesthood he had gone on retreat at the Passionist monastery of SS. John and Paul in Rome and was filled with admiration for the piety and hard discipline of the religious he saw there.

He also spoke of the fervent apostolate which the Passionists conducted in northern Bulgaria while he was apostolic delegate there three decades ago.

With the coming of Pentecost, he said that the Catholic people should meditate on the spiritual gifts given by the Holy Spirit, and on the fact that all receive merit from the sufferings of the Passion and death of Christ. But he said that the Passionists should give special thanks to God because they have been called to deep and daily meditation.

"May the beloved religious, spiritual sons of St. Paul of the Cross, have constantly before them in their prayers all the other members of the diocesan and religious clergy," the Pope said.

International Diocesan Congress for Vocations

Very Rev. Godfrey Poage, C.P., executive secretary of the Pontifical



Bishop Fulton J. Sheen presented to representatives to International Congress for Vocations by Very Rev. Godfrey Poage, C.P.

Office for Religious Vocations, represented the Sacred Congregation of Religious as well as the archdiocese of Chicago at the International Congress for Ecclesiastical Vocations held in Rome at the Domus Mariae from May 22 to 26. Father Godfrey was the only religious present for this meeting of Diocesan Directors.

There were 67 Americans present in the assembly of 500 delegates. With this group were Bishops Fulton J.

Sheen, John J. Wright and Leonard P. Crowley; as well as Monsignors Thomas A. Donnellan, Martin Christopher, and James P. Conroy. Also present were 15 laymen from Serra International with Mr. George Smith, president and Mr. Harry O'Haire, executive secretary.

Spot commercials are rare on Roman television screens, but during the International Congress on Ecclesiastical Vocations this method was used to inform viewers of the meeting's theme: "One More Priest for Every Diocese of the World." This procedure was recommended by the American delegates as an effective means of advertising and good public relations. To the surprise of Officials at the Sacred Congregation of Seminaries, who sponsored the Congress, there were requests from 31 Italian youths who wanted more information. Since only three young men are being ordained this year for the diocese of Rome, this response was most heartening.

Visit Shrine of St. Gabriel

In June the secretary of the Congregation of Religious, Most Rev. Paul Philippe, O.P., invited the department heads of the Congregation and their secretaries to go on a two-day trip to Isola del Gran Sasso.

The group was cordially received by the provincial and rector of St. Gabriel's.

ITALY

Provincial Chapter

The Provincial Chapter of Our Sor-

THE PASSIONIST



Department Heads from Sacred Congregation of Religious who visited St. Gabriel's Shrine, Isola del Gran Sasso.

rowful Mother Province was held from May 22 to 25, 1962, under the presidency of Most Rev. Malcolm La Velle, C.P., superior general.

Very Rev. Sebastian Cerrone, C.P., was elected provincial. The following were elected provincial consultors. Very Rev. James Gagliardi, C.P., first consultor; Very Rev. Joachim De Sanctis, C.P., second consultor; Very Rev. Joseph Amoriello, C.P., third consultor; Very Rev. Philip Cipollone, C.P., fourth consultor.

Congress of Passionist Spirituality

The Ninth Congress of Passionist Spirituality was held in the Sanctuary of St. Gabriel from April 24 to 27. The theme of the congress was "St.

Gabriel and His Spirituality."

The following papers were read: "The Family of St. Gabriel" by Rev. Bernardino Ceci, C.P.; "The Scholastic Formation of Francis Possenti," by Rev. Amedeo Naselli, C.P.; "The Vocation of St. Gabriel," by Rev. Ladislao Ravasi, C.P.; "The Spiritual Progress of St. Gabriel" by Rev. Corrado Mauro, C.P.; "St. Gabriel's Devotion to Mary," by Rev. Alberto Pierangeli, C.P.; "St. Gabriel, Son of the Passion," by Rev. Edmund Burke, C.P.; "The Spiritual Form of St. Gabriel," by Msgr. Carlo Snyder, of the Sacred Congregation of Rites.

HOLLAND

Bishop of New Diocese

On April 2, 1962 Most Reverend

Gabriel Sillekens, C.P., was appointed by the Congregation for the Propagation of the Faith as the bishop of the new diocese of Ketapang in Borneo.

His Holiness, Pope XII erected Ketapang into a new Apostolic Prefecture on June 14, 1954, and confided it to the Passionist Congregation. Since July 1946, Passionists of Our Lady of Holy Hope Province have worked in Ketapang, Borneo, and took St. Gemma as their Patron of this mission. Bishop Sillikens who was the religious superior of the mission at the time was appointed Prefect Apostolic of the Ketapang Prefecture on August 25, 1954.

Bishop Sillikens was born in Limburg, Holland, on July 6, 1911. He was professed as a Passionist on September 1, 1929 and ordained to the priesthood on May 10, 1936. He received his licentiate in sacred theology in 1938 in Rome and then taught moral theology in Our Lady of Holy Hope Province. He was provincial of the province from 1946 until 1952. On December 27, 1952 he was appointed superior of the mission of St. Gemma in Borneo.

The Passionists of Holland began negotiations for a mission in Indonesia under the provincialship of Very Rev. Clement Fleischeuer, C.P. As a result of these negotiations the Holy See entrusted them with the mission of Ketapang on June 19, 1940. The territory of the mission was detached from the Vicariate Apostolic of Pontianak, belonging to the Dutch Capuchin Fathers.

Because of the second world war, the Passionist missionaries could not set out for the mission until 1946. Meanwhile Very Rev. Dominic Bongers, C.P., who was then provincial, saw to it that the missionaries were given a special missionary formation, studying the main problems and especially the language.

The territory entrusted to the Passionists extends over an area of 41,800 sq. km., for the most part very thinly populated.

The inhabitants are Malayan, Daja and Chinese. The Malayans live on the coast, get their food by fishing, and a very little by agriculture. They have embraced the Mohammedan religion and attempts to convert them can be made indirectly. The Chinese, most of whom came from the province of Canton are a healthy, strong, hard-working and persevering people. Faithful to their origins, they are united in a closed society; they speak their own language and observe their own traditions. The old people, especially, stick tenaciously to their superstitious rites, as, for example ancestor worship. The Dajas live split up in independent tribes in the inland regions. They live in a primitive state. They are not unintelligent; but they are credulous and superstitious. In their way of thinking and acting they are guided by the animistic philosophy. They are not opposed to the Catholic religion; but they consider it as something which is not necessary for them. Nevertheless, these natives hold out the best hope for the missionary, and it is among

them especially that the apostolate has begun to yield fruit.

Bishop Sillekens was consecrated on the feast of the Blessed Trinity, June 17, 1962 in the Cathedral of Keta-pang. He is the 35th Passionist elevated to the episcopal dignity.

Mission Made Prefecture

On May 20, 1962, the mission in Brazil was officially elevated to the rank of Prefecture Nullius. The Archbishop of Goiania has been appointed apostolic administrator until it receives its own bishop. In the meantime the archbishop has appointed Rev. Stanislaus van Melis, C.P., the founder of this mission, the vicar general.

The new prefecture is composed of territory from three dioceses. The bishops of these dioceses were present for the celebration of the event.

College Receives Official Recognition

The college of St. Gabriel in Mook celebrated on June 14, its recognition by royal decree as a Gymnasium. This puts the college on the same level with the Gymnasia of the state and the diplomas issued to the students have the same value as those given by the state.

Now, in case the students feel they have no vocation to the Passionists they can apply for a good job on the strength of these diplomas. This was not the case before.

That was the reason the parents of the boys who wanted to be Passionists were unwilling to send them to the

college. As the provincial put it: "... without this recognition it would have been very difficult, it not impossible, to get sufficient vocations for our province. Its very existence depends on it."

The royal decree was dated from Athens, Greece, May 11, 1962, where Queen Juliana was staying at the time.

ENGLAND

Provincial Chapter

The Provincial Chapter of St. Joseph Province was held from May 7 to 10, 1962 in the retreat of St. Ann, Sutton, under the presidency of Most Rev. Malcolm La Velle, C.P., superior general.

Very Rev. Philip Hayes, C.P., was elected provincial. The following were elected provincial consultors: Very Rev. Hubert Condron, C.P., first consultor; Very Rev. Alfred Wilson, C.P., second consultor; Very Rev. Stanislaus McCann, C.P., third consultor; Very Rev. Ignatius McElligott, C.P., fourth consultor.

IRELAND

Leaves for Congo

On March 26, Rev. Matthew McCann, C.P., left Dublin Airport on the first stage of his journey to the Congo. No stranger to foreign missionary work, Father Matthew has spent many years with the Italian Passionist Fathers in Tanganyika. But unwearyed by his toil in East Africa, he gladly volunteered to serve in the former Belgian Congo in West Africa

where under the direction of a Passionist bishop, our fathers staff a large mission territory.

Since the Congo became a free nation, English has become the official language of the country. Because of this, the services of Belfast-born Father Matthew will be invaluable to the Belgian Fathers, who, for the most part, speak only French or Flemish or both.

Death of Brother Brendan Cassidy, C.P.

On the feast of St. Joseph, Brother Brendan Cassidy, C.P., died at St. Patrick's Juniorate, Crossgar. He had been in indifferent health for a considerable time and had gone to St. Patrick's from St. Mary's Retreat, Drum-mohr, Musselburgh, Scotland, for a change and rest. While there he became seriously ill and passed away on March 19.

He was born in Enniskillen in 1907 and 23 years later took his vows as a Passionist at St. Gabriel's, the Graan. Since then he served the Congregation in many retreats of the Province. For a number of years he belonged to the community of the old Juniorate at Wheatfield House, Belfast, and was later transferred to Holy Cross Retreat, Ardoyne.

Tragic Death of Missionary

On June 3, 1962, the Passionists in Bechuanaland suffered a grievous loss in the tragic death of Father Fergal Symth, C.P. Death came swiftly to

this zealous young missionary when he was involved in a railroad accident close to his mission station, St. Patrick's, Mahalapye. There is a poignancy about the fact that he died at St. Patrick's, since it was Father Fergal himself who had built that new outpost of the faith. It would seem that the Lord was so anxious to recompense his priest, that he decided to reward him without long years of delay.

Father Fergal was born in Belfast in 1928. Having received his secondary education at St. Mary's Christian Brothers' School, he entered the Passionist Novitiate St. Gabriel's, The Graan, Enniskillen, in 1948, and took his vows on February 3, 1949. He was ordained on December 18, 1954. For four years prior to his departure for Africa Father Fergal labored in Ireland and Scotland where he showed great promise as a preacher of missions and retreats.

But Bechuanaland was the scene of his most dedicated toil and it was in the soil of Africa that God ordained his mortal remains should be laid to rest following the solemn obsequies sung by his Passionist brethren.

NEW GUINEA

Returns to Missions

After a leave of absence, Father Ignatius Willy, C.P., of Holy Spirit Province, Australia, returned to Vanimo, New Guinea, in the middle of August with Mr. Jerome Dunne. Mr. Dunne has volunteered to work with the Passionists in New Guinea as a

ay missionary. Very Rev. Gregory Kirby, C.P., then returned to Australia on his leave.

Report from Ossima

Father Cletus Foale, C.P., wrote from Ossima: "We are to have a stove in place of our camp fire, a motor mower will save us paying the locals to swipe the grass from our ten-acre airfield with pieces of hoop-iron. Even four lengths of vine will be replaced on washing day by a real clothes line. There are rumors of a deep freeze. I don't know how the Apostles would feel in an outfit like this after what our Lord said to them about not taking a purse or scrip or a spare coat. In New Guinea nobody has a spare coat. And we do need the purse."

Father Cletus said that education is their only means of making permanent progress in that country. The pagan outlook is so deep, all pervading and instinctive to the native people that all efforts to open their eyes are frequently frustrated. When they heal their sick the missionaries suppose they will be impressed by Christian charity at work. They think they will see the power of science demonstrated against the nonsense they use to fight sickness. But, the pagans are not conditioned to see charity. The pagans feel that either the missionaries have ulterior motives, or are just plain fools to be exploited. There is no place for charity in the natives' scheme of things, except to his family. As for science, all the missionaries succeed in demon-

strating is that their magic is stronger than the natives—sometimes.

"If we laugh at their magic they are puzzled, for obviously we are powerful magicians ourselves. Look at the radio, at the aircraft that will come when called by radio. Look at the white man's check book that gives him the power to buy all these things without money. If we laugh at their magic, perhaps we are only trying to deprive them of the little power they have left."

Education is important in New Guinea. It is also uphill work. Almost all the conditions normally expected for good progress are missing. The teachers are themselves untrained, textbooks are totally inadequate, buildings primitive, the students undernourished, or ill-nourished, with a high incidence of disease. Worst of all perhaps is the general attitude. The natives are convinced that education is needed, but not so convinced that they will stop their children going AWOL. Parents keep their children from school for the flimsiest reasons. It is hardest with girls. In some villages the fathers assure the missionaries that the girls under ten are too young and all over ten are too old because they have to get married.

In April, Balthassar Sap, a worker at Vanimo Mission, volunteered to open a school at Kilipau village. He had served as a catechist, so it was agreed. Within a month Balthassar and the people of Kilipau had their new school. As such buildings go

around their it was a good one. Soon he sent word to the missionaries that he had 50 children and needed an assistant. For a village of 140, 50 children is very good, and too good to be true. Father Cletus paid a flying visit and found out why. The children of Kiliwis, Balthassar's home town, had deserted their own school and two teachers at Osol because of a quarrel between the villages. Father Cletus forbade them the new school but they have not gone back to the other because the quarrel is still on.

For many months great labor went into preparing an airstrip for the missionaries. For a long time it seemed that it would never reach reality. On June 4, the Franciscan mission plane landed with Father Clement Spencer, C.P., as a passenger. They brought in enough supplies to make up a 750-pound load. That is the full capacity of the Cessna 172.

Two weeks later the plane was back again for a day's work. This time with two pilots. That day eight loads of freight were brought in. Father Cletus took an effortless trip to Vanimo and returning later in the day shipped out two very sick people who were beyond his capacity to treat at the mission.

JAPAN

Some Impressive Statistics

From July 1, 1961 until July 1, 1962 the Passionist Fathers in Japan conducted 28 parish missions, 62 lay

retreats, 25 priests' retreats and 21 sisters' retreats.

Including the 20 baptisms during the past year at the parish in Ikeda, the number of Catholics in the parish has passed the 300 mark. There are now 316 as compared to a mere 30 back in 1952.

Non-Catholic Retreats

This has been a year of many non-Catholic retreats and days of recollection. Beginning with a non-Catholic mission held in Yokohama diocese nearly a year ago, our fathers have given many days of recollection and retreats for non-Catholics, both at the retreat house of the Passionist Fathers and Passionist Nuns, and in parishes throughout the country. The missionaries have been very impressed with this work as one of the chief ways they have to bring Japan to Christ. Father Peter Kumle, C.P., has been very successful in giving days of recollection at the parishes.

During August Father Peter is giving a series of four radio talks on the Osaka Catholic Hour. This is carried over one of the largest networks of Japan and has a very fine coverage. The talks are given early Sunday morning. This month's series is entitled: "The Love of Christ for Each Individual." These talks are in Japanese.

New Foundation at Fukuoka

Despite difficulties of every sort including heavy rains and endless government red tape, Fr. Carl Schmitz,

C.P., has been making steady progress in founding the Fukuoka monastery and retreat house. He now has the land leveled and the contract for the new monastery-retreat house signed. It

should be completed early in 1963. It has taken almost two years of tenacious perseverance already, but Father Carl's patience seems to be finally bearing fruit.



After Mass in a Japanese mountain village, some of the Catholics of the village with Fr. Andrew Gardiner, C.P., and seven Passionist Brothers and seminarians who sang at the Mass.



The
PASSIONIST

DECEMBER 1962

THE PROPHET AND THE WORD OF GOD
STUJLMUELLER

THE SCRIPTURES AND PREACHING
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COFFEE CLUB CANAS
OVERMAN

THE ANNUAL RETREAT FOR SISTERS
MADDEN

THE PRE-MISSION RETREAT
C. P. M. I.

FORMER EDITOR REPORTS ON COUNCIL
See News Section



THE PASSIONIST

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Contributions by members of the Congregation are welcomed. Anything that will be of interest or help to us as Passionists will be accepted. Articles should not exceed 3,000 words in length.

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The Prophet and the Word of God

By Carroll Stuhlmueller, C.P.

WHENEVER the prophet spoke, his voice flared "like fire" and struck "like a hammer shattering rock" (Jer. 23:29). He whipped "a whirling storm that bursts upon the heads of the wicked" (Jer. 23:19). His words come "from the mouth of the Lord," for the prophet "has stood in the council of the Lord... has heeded His word, so as to announce it" (Jer. 23:16, 18).

God's word, heard through the voice of the prophets, not only shattered rocks of stubbornness and prejudice, but it also pulled down mountains and hills of pride, and turned the rugged terrain of persecution into the broad valley of peace. God's word laid out a highway whereon all mankind could move quickly towards the revelation of "the glory of the Lord" (cf. Is. 40:3-5).

God called his word "spring rain that waters the earth (Os. 6:3), "a mist covering the earth" (Sir. 24:3), a river running over like the Euphrates with understanding and like the Nile

sparkling with knowledge (Sir. 24:24 f). The word has the "miraculous" power of water. No sooner does water touch the arid earth of Palestine than a lush carpet of green spreads across the land. No sooner does the word fall upon a heart of good will than the fruit of faith and charity appears.

God's word is vital with power. It comes forth as "a sharp two-edged sword" (Apoc. 1:16); and yet, being instinct with divine power, "the word of God is living and efficient and keener than any two-edged sword..." (Heb. 4:12). It is absolute in its demands. If it encounters resistance, then, as God declared through the prophet Osse, "I slew them by the words of my mouth" (Os. 6:5).

Behind all this symbolism of hammer and sword, spring rain, mist and river there abides a *reality*. When a prophet announced: "Hear the word of the Lord," he was more than a teacher arranging his thoughts in logical sequence, so as to elucidate a doctrine or truth; he was a herald of the

divine Presence. God was *there* in those words, irresistibly "pushing" or "driving forward" the action which his words uttered. The simultaneous "thrust" of speaking-acting is told by Deutero-Isaia:

Things of the past I foretold long ago,
they went forth from my mouth, I let
you hear of them;
then suddenly I took action and they
came to be (Is. 48:3).

In this single verse Deutero-Isaia baffles our modern mind by the ease with which he swivels from past to future to present. Knowledge is communicated in the "long ago" yet no sooner does it go forth from the mouth of God, than suddenly, by surprise, the action has been done.

God's word *is* God himself acting upon the listener. The Israelites shared the Ancient Near Eastern idea of the *word* as an active, dynamic presence of the one speaking. If the one speaking is God, then the word touches the earth with the omnipotent, creative presence of God.

Left to themselves the Israelites would have been no different from their Amorrite, Aramean and Chanaanite neighbors. The blood of these people flowed in the veins and nourished the minds of Abraham, Moses, Samuel, David, and the other great leaders of Israel. History evidences the close ties between Israel and her neighbors. In language and architecture, in social practices and civil laws, even in the rubrics of divine worship, Israel copied freely. When the children of Abraham,

however, seem about to melt into the multitude of Ancient Near Eastern peoples, suddenly they emerge from the crowd, separate and unique. If like her neighbors Israel proclaims the power of the divine word, yet unlike her neighbors Israel recognizes within the word the personal love and interest of her God.

When the cultic patterns of the Ancient Near East were threatening to suppress the word of a personal, loving God, rolling it out flat and indistinguishable from the word of any other god, then it was that the prophets arose and spoke. Their voice was God's voice, calling the people back to faith and love. God had entered history by speaking a word, and through that word he pointed history in the direction of world salvation. When Israel began to swerve into the way of other nations, the prophets once again spoke: "Hear the word of the Lord!"

THE PROPHETIC WORD TO ISRAEL

MANY centuries had passed since God had first called Abraham and had directed Moses to the establishment of the Israelite religion. The nomadic, patriarchal existence of Abraham and the austere, desert wandering of Moses were gone forever. And yet the *spirit* of these extraordinary men must reappear in their descendants. One of the prophets exhorted the people:

Look to the rock from which you were
hewn,

and to the pit from which you were quarried;
Look to Abraham, your father,
and to Sara, who gave you birth
(Is. 51:1-2).

In summoning a return to these heroes of the past, the prophets disregarded many details of the lives of Abraham and Moses. To express this truth more accurately, we can say that the prophets saw a *hidden, symbolic* meaning in their forefathers' external mode of life. To be like Abraham, without homeland or citizenship; to be a wanderer like Moses through desert wastes — these circumstances became types or symbols of interior holiness for they revealed an heroic dedication to God's word. By the word of God, once spoken to Abraham and Moses and now heard again in the prophets, the *spirit* of the past will be reproduced in other hearts. The deep, typical meaning will be fulfilled in other lives.

Our present concern is to see how the prophets achieved this reliving of the past. We will concentrate attention upon three factors. First of all, in announcing God's word, the prophets sounded no retreat from reality, but through faith imparted a full meaning to reality. They did not issue the impossible order of a return to the desert but allowed the people to remain where they were. Yet the prophets were not satisfied with conditions as they were! God's plans were so stupendous that the word will create a new world of happiness upon this earth. In this second factor we sense the tension of

the prophetic message. To remain humbly attentive to ordinary things, so the prophets declared, prepared Israel to witness wondrous things,

... awesome deeds we could not hope for,
such as they had not heard of from
of old
No ear has ever heard, no eye ever seen,
any God but you,
doing such deeds for those who wait
for him (Is. 64:2-3).

A new creation is the reward for humble, abiding faith in God's word.

Besides an acceptance of reality and a belief in a new creation, the prophetic message contained a third important element. God, who spoke through the prophets, was no stiff, faceless deity but a God personally interested in his chosen people.

1. THE MEANING OF REALITY

THE prophets did not summon any retreat from reality. To be a loyal follower of Moses, the sons of Israel were not obliged to dismantle their stone houses, abandon city life and begin a nomadic wandering, pitching their tents wherever darkness caught them. Some fanatic Israelites, the Rechabites, did oblige themselves to this *literal* obedience to Moses. "All our lives," they confessed to Jeremiah, "we have not drunk wine . . . We build no houses . . . ; we own no vineyards or fields or crops, and we live in tents" (Jer. 35:8-10). Never did the Bible commit Israel to such an inflexible ob-

servance of the law; the many adaptations incorporated into the Mosaic law, the modifications of later centuries, the existence of different applications, the very form of casuistic laws—all these features of biblical law rule out an obstinate, unyielding obedience to external rules. The stress is rather upon internal faith.

The prophets saw clearly that the source of the nation's irreligious spirit lay basically not in the externals of civilization. There was nothing sinful about houses and crafts, architecture and music. All through her history Israel borrowed freely from her neighbors and yet maintained her separate religious identity. From the Chanaanites she learned farming; from the Philistines she received the secret of iron. Egypt contributed her wisdom literature; Ugarit, her religious poems; Tyre and Sidon, their architecture and building material. Despite their unabashed copying of foreign culture, Israel remained religiously distinct. Her interior faith was never suppressed by all these external wrappings. Instead of that, her faith lived in and through these externals, harnessing them to the service of Yahweh.

Israel, therefore, was not obliged to flee to a never-never land of Shangri-La, but rather to direct the penetrating power of faith upon the ordinary circumstances of life. Amos made that point very clear. Drought or locust plague; blight or searing wind; pestilence or death—all these catastrophes are from God . . .

Yet you returned not to me,
says the Lord (Am. 4:6, 8, 9, 10,
11).

All these disasters were God's word, *acting* in their midst, calling Israel back to personal love and loyal faith. These calamities destroyed, only if they were not accepted as the "word of God." In the depth of such darkness, faith became an act of heroic fortitude.

Monstrous Assyria, trampling like a lustful giant over the Ancient Near East, was but exercising the will of God who was disciplining and so purifying his chosen people. Isaia, therefore, in speaking for God, called Assyria, "my rod in anger, my staff in wrath" (Is. 10:5). When God's work was completed, the rod would be cast aside. Assyria would crash to destruction like a cedar on Lebanon toppling over a precipice (cf. Is. 10:33).

How poignantly Israel wanted to escape into some other world, rather than recognize God's chastening hand in Assyria. Such an escape was as impossible as Jona's ridiculous attempt to flee across the sea from "the God of heaven who made the sea" (Jona. 1:9). God clearly acted in every movement and change of Palestinian life, and consequently God could be found *only* in these earthly involvements.

When Habacuc complained about violence, ruin and misery, God replied that he will act (or speak) by "raising up Chaldea, that bitter and unruly people" to punish the wicked people

of Jerusalem (Hab. 1:6). This answer provoked another question from the prophet:

Why, then, do you gaze on the faithless in silence
while the wicked man devours
one more just than himself? (Hab. 1:13).

This time God's answer would be so important that it must be written

Clearly upon the tablets,
so that one can read it even on the run. . . .

The words of life, deserving to be chiseled by iron on tablets of stone, are:

The just man lives by faith (Hab. 2:2, 4).

Israel had only one way of life at her disposal, that of faith. Every other way of living was a living death! She could not run away; she was obliged to find God by faith in all the human surroundings of contemporary Palestine. The demand of faith was heroic, because it compelled the wicked to accept the fire of purification, while it constrained the good to remain patient. God was not asleep but actively present in the storm.

Faith accepted the outstretched arm of God in all these events; it heard the saving word of God in everything. God's word acted and like rain it brought life. This sense of the divine presence in earthly involvements was

the prophets' first great contribution to biblical life.

2. A NEW CREATION

THE life begotten of faith was actually a new creation. Here is one of those many conundrums of prophetic thought. In the midst of distress man wants to escape to a creation of his own making, to an unreal world different from what he has at hand. The prophets forbid such a retreat from reality! By remaining humbly subject to God's world and word, the old was transformed into a new creation. What man strove in vain to acquire for himself, God was waiting to give. Israel, however, must accept it as *God's* creation.

No prophet sang so lyrically of the new creation as Deutero-Isaia in chapters 40-55, and at the same time he is the prophet who acclaimed with ecstatic language the powerful word of God. His message was so completely God's that his very name has vanished from the records and his inspired words were simply added to the scroll of his master. He is sometimes named "The Great Unknown."

In speaking of the new creation, Deutero-Isaia will move with the ease of a deft weaver, crossing one strand of thought upon another. Each new idea, like a colored thread, adds its own shade of meaning to the complete tapestry. Ideas crisscrossing through chapters 40-55 are: 1) a new creation, 2) extending throughout the universe, 3) by which God cares for the poor

and lowly, 4) and accepts the suffering of the innocent in reparation for the sins of the wicked, 5) but especially does his new creative act transform the lives of the children of Abraham, 6) whom God will lead along a glorious exodus back to the Promised Land. Each of these themes works in and out of the two great strands of a *new creation* which the *word of God* will achieve.

Nowhere in the Scriptures is the doctrine of the word of God proclaimed with "a richness of vocabulary, a mastery of style, and a personal intuitive grasp"¹ as in the majestic poems of Deutero-Isaia. So many of the strophes begin and rise to a climax in the glorification of the word of God. In his divine commission as a prophet, the seer and his disciples are told to "speak tenderly to Jerusalem" (40:2). And yet this voice of tenderness crying out to the exiles is a voice of power, which pulls down mountainous obstacles and fills up deep ravines, to make their way smooth and hasten their return. All will happen exactly as the word enunciates, "for the mouth of the Lord has spoken" (40:5). "The word of our God stands forever" (40:8).

Besides this brilliant presentation of the *word of God*, Deutero-Isaia worked his key idea of the *new creation* into position. In fact the two ideas of "word" and "creation" so delicately interchange, the transition from one to another is so spontaneous, that the reader might almost miss their double presence. This quick movement evi-

dences the prophet's mastery of the Hebrew language. Very frequently, for instance, creation is a participle depending upon a verb *to speak*. "The participle so closely coalesces with the principal verb, that God speaks *by, through, and simultaneously with* the act of creating."² One instance where four participles complete the idea of the principal verb is the following:

THUS SAYS the Lord, the only God,
creating the heavens and *stretching*
them out,
extending the earth with its covering
of vegetation,
giving breath to the people upon it
and spirit to those who walk on it
(Is. 42:5).

If creation is accomplished through the act of speaking, then the wisdom of the divine word guides the act of creation. This statement has profound implications. God directs each act of nature, whether they be ordinary acts of insignificant proportion like counting drops of rain and weighing "dust on a scale" (Is. 40:15) or deeds of majestic splendor like marking "off the heavens with a span" (40:12) and summoning the stars by name (40:26). Small or mighty, each act is so truly from God that the prophet exclaims:

Who has directed the spirit of the
Lord,
or who has instructed him as his
counselor?
Whom did he consult to gain knowl-
edge?

Who taught him the path of judgment? (40:13-14).

Because creation is an act of God's word, it must originate, like the word, in the deep recesses of God's mind. It is not so much the product of his hands as it is the thought of his heart. Creation's principal purpose is not an exhibition of power, leading man to acknowledge the existence of an omnipotent deity. In creating the world what God wanted more than anything else was to draw man by love deep into his heart where creation began.

It is not at all surprising, therefore, that Deutero-Isaia is the prophet who sings exquisitely of the personal bond of love between God and his people. He wrote those touching lines so familiar to every Bible reader:

Can a mother forget her infant,
be without tenderness for the child
of her womb?
Even should she forget,
I will never forget you.
See, upon the palms of my hands I
have written your name (Is. 49:15-
16).

With delicate finesse he arranges his sentence-structure so that the reader is intuitively aware of the presence of God. Even the grammar of the Hebrew word is called into service, so that the love of God may be presented in tones of beauty. In one magnificent passage he juxtaposes over and over again, yet never with monotony, the personal pro-

nouns: You (Israel) and I (God). The Hebrew language easily adapts itself to this procedure, but no other Hebrew writer has used it to such advantage as Deutero-Isaia.

But *you*, Israel, *my* servant,
Jacob, *you* whom *I* have chosen,
Offspring of Abraham *my* friend,
You whom *I* have taken from the ends
of the earth,
You whom *I* have summoned from
its far-off places,
You whom *I* have called my servant,
I have chosen *you* and *I* will not cast
you off.
Fear not, *I* am with *you*,
Be not dismayed; *I* am *your* God.
I will strengthen *you*,
Indeed, *I* will help *you*,
Surely, *I* will uphold *you*
With *my* right hand of justice (Is.
41:8-10).

This I-Thou exchange resounds like the deep diapason of a great organ. The depth of sound comes from the infinite reserve of God's love. Because creation is so intricately linked with the act of God's speaking, Deutero-Isaia can present it as an act of God's knowing and loving.

It comes as no surprise, therefore, that God is specially concerned with "the afflicted and the needy." The *word* of a *new creation* is spoken especially for them. When "their tongues are parched with thirst" so that they can no longer utter any human word, God comes to their relief by speaking his divine word. The faithless would

sneer at this kind of help, but with faith the poor recognize the wonder of God's creative word:

I, the Lord, will answer; . . .
I will open up rivers on the bare heights,
and fountains in the broad valleys . . .
That all may see and know,
observe and understand,
That the hand of the Lord has done this,
the Holy One of Israel has *created* it
(Is. 41:17-20).

To this divine Word Deutero-Isaia attributes every saving work, even the redemptive role of the Suffering Servant. In many ways, the songs of the Suffering Servant bring the Old Testament doctrine of redemption to its point of fullest development. The doctrine of the expiatory suffering of the innocent is here presented with a clarity as startling as the tone of a tolling bell.

He was pierced for our offenses,
crushed for our sins;
Upon him was laid the chastisement of our peace,
by his stripes we were healed (Is. 53:5).

This redemptive word could never have been spoken, had the suffering Servant not been able to write:

Morning after morning
he opens my ears that I may hear
(50:5).

The servant himself is swept forward

into his redemptive work by listening to the word of God. The servant further admits:

The Lord God has given me
a well-trained tongue,
That I may know how to speak to the weary
a word that will rouse them (50:4).

And by uttering God's word the Servant gathers all others into the redemptive design of God.

This divine purpose, enun- tiated by the word, is a new creation. As always, Deutero-Isaia introduces the thread of a new idea—here, the idea of sorrow and of the songs of the Suffering Servant—only to enhance the depth of significance in the new creation.

If he gives his life as an offering for sin,
he shall see his descendants in a long life,
and the will of God shall be accomplished through him.

Because of his affliction
he shall see the light in the fullness of days. . . .

Therefore I will give him his portion among the great.

The word "creation" is not used, but the thought is present, a new resurrection from the dead for the sorrowing people of God.

3. GOD'S PERSONAL CONCERN

THE prophetic message of the *word* vibrates with the resonance of

God's personal love. This theme of God's personal concern is the final notion in our study of the prophetic mission of the word. Since it has frequently entered into this discussion, we can now be very brief.

By their emphasis upon the word of God, the prophets kept the religion of Israel from destroying itself. God had revealed himself to Abraham and Moses as a personal God who loved and cared for his people, and asked their loyalty and love in return. The early history of Israel recorded the great promises of God. But religion unfortunately centered more and more on what the people could get out of their worship. The momentum of the people's faith was a greedy desire to receive ever more from God—a land flowing with milk and honey; children, numerous as the stars in the heavens; a royalty everlasting as God's fidelity; a temple wherein God answered every prayer. Without full consciousness of what was happening, Israel began to look upon God merely as an indulgent Father, a wealthy benefactor. Although an omnipotent and holy God, He was helplessly bound to his promises. Regardless of the people's sins, He must be faithful to his word and bless Israel.

The prophets denounced this suicidal tendency in Israel's religion and brought the people back to a personal God who is strong in giving love, but jealous in turn of his people's love. Listen once again to God's reply through Osee to a presumptuous people:

It is love that I desire, not sacrifice,
and knowledge of God rather than
sacrifice (Os. 6:6).

By his word, God destroyed everything which the people were substituting for himself: land, city, temple, children, family ties, government, king and priest. The dreadful catastrophe of 587 B.C. could not be avoided once the prophets spoke the devastating word of God. Osee therefore uttered this sentence of doom:

For this reason I smote them through
the prophets,
I slew them by the words of my
mouth (Os. 6:5).

This destruction, nonetheless, was meant to save the people. If, as Isaia taught, God smote the Egyptians in order to heal them (Is. 19:22), how much more truly would the sorrows of his own people instruct them in the way of salvation?

As Jeremia told Israel:

Your conduct, your misdeeds, have
done this to you;
how bitter is this disaster of yours
(4:18).

The punishment was deserved and was necessary. A personally loving God, however, could react only with poignant sorrow, and plead:

Return, rebel Israel, . . .
I will not remain angry with you;
For I am merciful, . . .
Only know your guilt (Jer. 3:12-13).

Israel must recognize what is destroying her happiness in order to find her way back to God. Jeremia's teaching rises in joy and merry-making in Ch. 31:

I will turn their mourning into joy. . . .
Cease your cries of mourning,
wipe the tears from your eyes.
The sorrow you have shown shall have
its reward (Jer. 31:13, 16).

SALVATION, then, was the exhilarating knowledge of God's love. If God drives the people into exile, it is only that they may be forced to return to him for help. *To return*, this word is one of *les mots-clés* of all the prophets. We meet it with a great variety of meaning in the Book of Emmanuel, Is. Chapter 7-12. In Is. 40:11 the thought of "return" is heard again in the tender strains of a new song. The return is to a personal God who will be satisfied only when his people enjoy in their heart the fullest possible happiness. Jeremia wrote of this religion of the heart: "This is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God and they shall be my people" (Jer. 31:33). Once this *cor ad cor* religion is established, God can trust his people with his gifts.

The conviction that the Lord personally loves his people induced the prophets to make high, moral demands. In other words, the prophets did not begin as moral reformers. Their pri-

mary intuition of faith glimpsed God's personal love and interest. Such a God could never be satisfied with external behavior; he wanted his people's love in return. Very similar, therefore, to the modern trend in Moral Theology, the prophetic movement stressed the primacy of charity, a supernatural, even mystical devotedness to God. From charity there was derived the standard for all other virtues.

Nowhere was the moral code so well expressed as in the Prophetic Torah of Michea:

Will the Lord be pleased With thou-
sands of rams,
with myriad streams of oil?
Shall I give my first-born for my crime,
the fruit of my body for the sin of
my soul?
You have been told, O Man, what is
good,
and what the Lord requires of you;
Only to do the right and to love good-
ness,
and to walk humbly with your God
(Mich. 6:8).

If God were just an impersonal power or simply a distant governor, he would certainly be satisfied "with thousands of rams" and "myriad streams of oil." But if God is an interested Person, close to his people in a bond of love, then he wants nothing less than the personal affection of his children. All the works of the flesh cannot compensate for the refusal of the soul to love. The beginning of such a love-bond between God and his chosen

people is a recognition by Israel of how unworthy she is of God's attention. Humility not only attracts God's tender pity, but it also evokes from Israel a gracious gratitude for undeserved love.

Because the prophets grasped so clearly God's supreme personal love for Israel, they understood all other truths in their depth and expanse of meaning.

Jeremia and Ezechiel forbade the people to consider themselves just a mass of humanity, suffering indiscriminately for everybody's sins and finding peace in just anybody's virtue. Ezechiel expressed it this way: "All lives are mine; the life of the father is like the life of the son, both are mine" (Ez. 18:4). God loves each one personally, individually. This prophetic doctrine of "personal responsibility" and all of its implications emerged from the prophetic understanding of God's personal love.

MESSIANISM too developed vigorously through faith in God's personal concern for Israel. The growth is significant, because the prophets so often saw Israel in a shambles of destruction and apostasy. Threat and doom explode again and again in prophetic preaching as the prophets condemn, argue, plead and finally give up! Isaia began his ministry with this discouraging prediction from God:

You are to make the heart of this people sluggish,
to dull their ears and close their eyes;
Else their eyes will see, their ears hear

their hearts understand,
and they turn and be healed (Is. 6:10).

To Jeremia God entrusted the dismal sentence:

Behold, I make my words
in your mouth, a fire,
And this people is the wood
that it shall devour (Jer. 5:14).

Although looking out on such bleak infidelity, the prophets still foresaw a vista of future joy and light. Their staunch faith in God's infinite, personal love could enable them to predict such wonders as:

... songs of praise,
the laughter of happy men (Jer. 30:19).

Fear not, O land!
exult and rejoice!
for the Lord has done great things!
The threshing floor shall be full of grain
and the vats shall overflow with wine
and oil (Joel. 2:21, 24).

There shall be no harm or ruin on all my holy mountain;
so the earth shall be filled with the knowledge of the Lord,
as water covers the sea (Is. 11:9)

This messianic panorama of glory, like rays of sunlight, shines from the heart filled with the knowledge of the Lord, with the *word of God*. Knowledge, deep and personal, extending to every atom of the universe, catching up all things into the outstretched arm

of God, into the depth of God's infinite life—this saving knowledge came from God in his word, reached other men through the prophets, and thus like rain coming down from heaven achieved the end for which God sent it (*cf.*, Is. 55:11).

CONCLUSION

THE Word of God, spoken by the prophets, was alive with God's power. It was and is the presence of God. True to their semitic background, the prophets could not consider the word just a "thought" or "concept" of the intellect. It was a thrust forward of all the powers of the one speaking. If the speaker was God, then it brought man into the dynamic, impelling presence of the Lord.

The prophets restored the faith of Abraham among the Israelites by calling out: "Hear the word of God!" To hear this life-giving word, Israel must not flee into a dream world of unreality. Rather, Israel must humbly acknowledge her guilt and recognize her misery. In tender mercy God will then speak to the heart of his people. The prophets are God's spokesmen, their

word is God's own. The word will be God, present to save and make happy, creating a new wonder for his people. The greatest joy of this new wonder will be the personal bond of love between God and each of his servants.

I will espouse you to me forever;

I will espouse you in right and justice,
in love and mercy,

I will espouse you in fidelity,
and you shall know the Lord (Os. 2:21-22).

Israel will know God when she receives this word of God in her heart. By their strong dedication to a personal God, the prophets prepared for the messianic glory of the Incarnate Word of God, the Second Person of the Holy Trinity. This was the unspoken element in God's word to them, as with faith they waited for that new creation whose reality would surpass their most daring hopes.

¹ Cfr. the author's article: *The Theology of Creation in Second Isaias*, Catholic Biblical Quarterly, 21 (October 1959) 452.

² art. cit. 454.

The Scriptures and Preaching

By Barnabas Mary Ahern, C.P.

From Proceedings of The Catholic Homiletic Society, 1959

THERE comes a moment in every sermon when the priest speaking the truths of God rises to a crest formed of the very words of God. This moment is always significant in the development of a discourse. It is rich with a seriousness and solemnity that reflects the grandeur of Isaia's message when the Prophet cries out, "Thus saith the Lord." For he who speaks the words of God is no mere announcer of idle sounds; He utters a truth that rises from the heart of God to reveal His thoughts and to accomplish all that He intends.

To reveal His thoughts:—each word of God tells what is most secret, precious and intimate about Him; it is like a mirror held up to God's heart. In the beginning of time He spoke a word to create the world, and immedi-

ately the world came into being as a rich and eloquent manifestation of His beauty and power:

The heavens declare the glory of God,
And the firmament proclaims His
handiwork.

Day pours out the word to day,
And night to night imparts knowledge
Ps. 18, 2-3).

On the summit of Sinai, amid echoing peals of thunder God spoke a word to provide His people with a law, and immediately that law became a light to reveal forever how pure and holy He is:

A lamp to my feet is your word,
A light to my path (Ps. 118, 105).

In one way or another, every word of God manifests Him.

At the same time, the divine words have dynamic power to accomplish all that God intends. For each utterance comes from His heart; and love—especially His love—is always creative. In Ur of the Chaldees He spoke a single word to Abraham; and that word served as a living two-edged sword to cut him away from the cold granite of paganism and to carve him creatively into the living father of all believers. On a dark night in Egypt He spoke another living word to cut Israel away from bondage that He might adopt it as His very own. The suitor of Wisdom, seeking new mercies, reminds God of this:

When peaceful stillness compassed
everything . . .

Your all-powerful word leaped down
from heaven, from the royal throne,
A fierce warrior, into the doomed land,
Bearing the sharp sword of your inexorable
decree (Wis. 18, 14-16).

IT is always so. God's heart is alive with creative love; and so His words pulse with dynamic activity; they are bearers of irresistible power. How this theme rings through the cadenced lines of II Isaias (cc. 40-55). For this intimate friend of God, the divine words are dynamically operative to accomplish exactly and instantly all that they announce. It is the God of II Isaias who solemnly proclaims:

As the rain comes down, and the snow
from heaven,
And returns not thither,

Without having watered the earth
And made it spring forth and sprout,
Giving seed to the sower and bread to
the eater,

So shall my word be that goes out of
my mouth.

It shall not return to me fruitless,
Without having done the thing that I
pleased (Is. 55, 10-11).

This is the assurance that rings clear as a bell through that dramatic scene in which God called Jeremias to be His spokesman. On hearing the plan, the sensitive young dreamer took instant fright, "Ah, Lord God! I cannot speak; for I am only a boy" (Jer. 1, 6). But there is never any begging off with God. Calmly yet insistently He pressed the point that young Jeremias must become His preacher. God's love was at stake; and God's love brooks no resistance. Victoriously it swept aside all the young man's objections and triumphed magnificently with a gesture of intimacy that left a lasting memory: "The Lord stretched forth His hand and touched my mouth. And the Lord said to me, 'See, I put my words in your mouth.'" The words would be God's words and weighty with His power; each one would work all that it signified. Therefore He went on, "This moment I give you authority over the nations and kingdoms, to root up and to pull down, to wreck and to ruin, to build and to plant" (Jer. 1, 9-10).

The commission was at once a gift and a responsibility: a gift, for the words are God's, instinct with His love

and power; a responsibility, for they are to be uttered by the Prophet as an integral part of his own discourse: "I put my words *in your mouth*." Should the Prophet fail to make good use of God's powerful words, he would face a fearful sanction: "Gird up your loins, and arise, and speak to them all that I command you. Do not be dismayed before them, *lest I dismay you*" (Jer. 1, 17). To become God's spokesman brings the great gift of God's word; it brings also the responsibility of turning that word to good account.

THIS is the principle which enables us to measure the value and responsibility of using Scripture in our preaching. For the preacher of today, as for Jeremias and all the Prophets of old, the word of God is vital with dynamic power. It rises from the heart of God to reveal His inmost thought and to become a life-giving source of fruitfulness in the heart of man. That is why our Lord spoke of this word as a seed:

The sower went out to sow his seed . . . Now the parable is this:
The seed is the word of God (Lk. 8, 5-11).

A seed may be only a tiny thing, a mere speck in the palm of the hand; yet it has more power than an atom bomb. For a bomb can deal only death and destruction; but a seed is instinct with life. A single word of God, because it reveals Him and rises up from the deep well-springs of His love, is vital with power to make a saint. Our

Lord said, "Let the little children come to me . . . for of such is the kingdom of heaven" (Mk. 10, 14). St. Therese of Lisieux believed this word and lived it; and it made her a saint. Our Lord said of the Eucharist, "As I live because of the Father, so he who eats me, he also shall live because of me" (Jn. 6, 58). Blessed Peter Julian Eymard believed this word and lived it; and it made him a saint." The simple affirmation of God, "I am with you," changed fearful Jeremias into "a fortified city, an iron pillar, and a bronze wall, against the whole land" (Jer. 1, 18-19). In the same way every word of God is a true seed, a living source of fruitfulness: "The words that I have spoken to you are spirit and life" (Jn. 6, 64).

But great as is the power of God's word, there is never anything magical in its efficacy. Often enough there is music in its sound and color in its imagery; but it is never merely a rhythmic charm formula. All its power lies in the thought of God and the love of God that it reveals. It works wonders because it is a living and inspiring message from the heart of God to the heart of man. Therefore, it is not sufficient merely to scatter God's words indiscriminately throughout a sermon as though it were a abracadabra to light fire and to break the rock in pieces. Rather, the preacher himself must be always in control. It is his responsibility to integrate the word of God so skilfully into his discourse that it renders divinely compelling a mes-

sage that goes straight to the heart: "See, I put my words *in thy mouth*." The seed is truly from God and vital with power; but the sowing is in the speaker's hands. Therefore, every true preacher must be something of an astute spiritual farmer who follows faithfully the fundamental rules for planting seed to reap a rich harvest.

FIRST of all, then, he must choose the right seed for the harvest he intends. If a farmer wants a crop of corn, he does not plant acorns; if he wants the Fall to bring a blueberry patch, he does not plant raspberries. So, too, the first rule for using Scripture in preaching is to choose the correct and apt word, a word with genuine pointed reference to the doctrine. Here we can learn a great deal from the practice of the Church in the period immediately following our Lord's death. The young community had many questions to answer and bristling problems to solve. There could be only one definitive answer, only one authoritative solution: the mind of Christ. For every difficulty, therefore, the young Church had to rack its memory for something apposite that Christ had said. It always had to be the right word, the authentic word, the final word; for many in the community were "from Missouri": among the first Jewish converts there was no ready yielding of favorite views until someone could recall a word of Christ that had enough compelling force to point a new course.

For example, the question arose

about divorce. Was the Church to follow the concession given the Jews of old? And if so, the divorce to be granted for the flimsy reasons allowed by Hillel or only on the strict grounds required by Shammai? It was someone's clear memory of a pointed word of Christ that effectively ended the whole argument: "If any man leave his wife and marry another, he commits adultery." Again, what was to be done with the Gentiles who wanted to enter the Church (cf. Acts 15)? Must they become Jews first? Our Lord had settled that question when he healed the Centurion's boy and praised the man's peerless faith: "Amen I say to you, I have not found so great a faith in Israel" (Mt. 8, 10). "Suffer the little children to come to me" (Lk. 18, 16) was an apposite word that helped determine the attitude of the primitive Church to the baptism of infants. The story of the sinful woman and of Christ's kindness to her (Lk. 7, 36-50) contributed a great deal in shaping the Church's apostolate among notable sinners.

Indeed, the majority of the deeds recorded today in the Gospels are there not only because our Lord once spoke them, but because someone once used them powerfully and skilfully to meet a vital need of the primitive community. So, too, every word of God in a sermon must square with the problem, which the preacher is trying to impress. The exact seed for the desired fruit is a first rule for using Scripture in our preaching.

BUT just as important, this relation of the word of God to the discourse must be obvious and meaningful for all. This is a second homespun rule for using Scripture in preaching. A good farmer knows that seed-corn alone does not produce a corn crop. Soil is an all-important factor. The only place where seed will grow well is in soil that has been prepared. Just to scatter seed broadcast, even if it is good seed and the kind of seed we want to harvest, will produce little fruit if the soil is already overworked, or if it has not been spaded and doctored. Even exact and apt quotations from Scripture will be used profitably in preaching only if our hearers are disposed to understand.

The people to whom we speak are like people of all times; they think with their imagination and emotions. This, then, is the soil we must work with. Unless the word of God colors their imagination and creates a living image there, there will be no emotional reaction and no soil for good thought to grow. This simple psychological fact rings a challenge every time we use Scripture, for the fact is that the word of God uttered hundreds of years ago to a Semite people often lacks color and meaning for a twentieth century western mind. To tell people today that "Our God is fuller's earth" is to speak a language that is foreign to them; to liken trial to a "refinement in the crucible" will create a vague idea but not a glowing image; to tell the children who have never seen

bread in the baking that they must be like yeast in leavening the mass requires a vigorous spading of their imaginations if this powerful word of God is to bear fruit.

But soil can also be overworked. Rotation of crops is essential for a good harvest. Judas can become a tiresome figure when people have heard him talked about times without number as an example of the evil effects of a predominant passion. That is why God has provided other examples—of David and Saul who appeal much more powerfully to the imagination because their story is so much more richly told. The question, "What doth it profit a man to gain the whole world and yet lose his soul?" can cease to bear a living message to the man who has heard it fifty times. That is why God has provided at least a hundred alternatives in the Old and New Testaments. God's word has "chorded" His love on every register, just that we might not always have to repeat, "How often would I have gathered thee to me, as the hen doth gather her chicks." God's word is rich with endless variety in order that we may present the truth of God in a way that is ever ancient and yet ever new. It is true, to utilize this variety of selection a preacher must seek tirelessly to expand his repertoire of Scripture quotations and examples. And this means work. For there is no short cut to a facile and effective use of Scripture in preaching; the only way is through constant reading,

prayerful reading. To preach God's word, one must know God's word.

BUT just as important one must live God's word. This is the third homespun rule for using Scripture in preaching. Any farmer knows that a seed newly planted will never grow as quickly or as sturdily as a living shoot that has been transplanted. Let a seed first sprout in strong healthy soil; when transplanted to poor soil, it has a much better chance of surviving than the seed newly planted. The word of God that we have pondered and lived will have a way of penetrating into other minds and hearts with special efficacy and vitality. The very fact that it has come to life in us means that it has a whole case history: it has wrestled with our human weakness and has solved our human problems. Hence, we will be able to use it with others in a practical way, for our weaknesses and problems are theirs. The fact that the word of God has lived in us means that it has struck roots into our whole person—into mind and will, yes, and also into imagination and emotions. Hence, when we speak this word to another, it carries with it some of the rich soil of imagery and feeling that clings to it from our own lives. God's word rises in His heart to find a congenial home in the heart of man, of every man—preacher as well as hearers. Therefore, the best preaching of God's word will always consist in sharing with another the living experience of its power as the preacher himself has felt it. The prophet Jeremiah was able

to preach with compelling effectiveness because first the word of God had entered so deeply into his own soul that he cried out: "It is in my heart like a burning fire, shut up in my bones; I was worn out with holding it in" (Jer. 20, 9). Always it is so: the word of God that does most good for others is the word of God that has incarnated itself first in a man's own life.

IN our time there is hardly a better example of this than the great Abbot Marmion. The works that he has left behind, the records of his conferences, are rich with quotations and allusions to the Epistles of St. Paul, to the writings of St. John and to the Gospels. The ordinary preacher today would never attempt to use Scripture in such abundance or with such profundity. Nevertheless, the sermons of Abbot Marmion were effective. Even today, in reading them, we can still feel their vitality and savor their unction. The reason is not difficult to find. Abbot Marmion had pondered Paul's doctrine and lived it. Therefore, when he preached, he did not simply sow a seed; rather, he transplanted a living doctrine with all the warmth and color that it already possessed in the good soil of his own soul.

So it will always be. Let a preacher steep his mind and heart in the word of God. Let him shape his attitude from his sense of values, and enrich his spiritual insight through constant contact with the inspired Scriptures. Then the thought and the love of God will be

come the thought and the love in the heart of the preacher; the message of God will glow with the warmth and rhythm of the inspired word; it will take on the rich colors of the Bible's

imagery; it will be pointed and meaningful with apt verbal quotation. It is this that bears the thought and the love and the message of God right down into the hearts of our hearers.

NOTICE

WE HAVE MOVED

THE PASSIONIST

5700 North Harlem Avenue

Chicago 31, Illinois

Coffee Club Canas

By Conleth Overman, C.P.

CAN couples talk themselves into having a happy marriage? At least they can try. And they are doing just that in a new approach to mutual counselling called Coffee Cup Canas.

Drop in at the John Soell residence in South St. Louis some evening. The five children have been sent up to do home work and bed (it is hoped!) when the door bell starts to ring. Evelyn welcomes the four couples as they arrive. There is no need for introductions because they are all neighbors and fellow members of St. Pius V parish. There is small talk until John sets up a tape recorder and gets the floor.

"The topic for the discussion tonight," he says, "is family finances. Everybody comfortable? OK, here we go." A voice comes from the machine, a quiet voice, unhurried, unemotional.

The voice talks about the importance of finances in the home, the pressures brought to bear on families today in this area, the danger to family happiness unless the husband and wife think through their management of money. After five or six minutes the voice turns quizzical: "Have you been noticing pressures building up in your family in money matters? Have you sensed a danger here to the well-being of your family?" Then the voice is still. John reaches down and pushes the stop button on the recorder.

The discussion starts by means of the "round robin." Each person in turn gives his comments, impressions, experience. Talk is restrained at first but the tempo soon quickens until after ten minutes John breaks in with, "Let's hold it here. We can get back to some of this later. We have to play

the next part of the tape." There is another presentation from the tape and a third, followed in each instance by discussion by the couples.

The scene we have described and one that is being duplicated in hundreds of homes throughout the nation is the Coffee Cup Cana. Couples are finding true the dictum of the late Rev. Edward Dowling, S.J., that in the field of marriage the married are the "professionals." Such meetings have value from the pooling of the experience and insights of the group. The environment of relaxed (and directed) conversation provides a medium for the discussion of problems that husband and wife could never handle alone in their own home.

Coffee Cup Canas date their birth by the first anniversary of the death of Fr. Dowling in Memphis, Tenn., on Oct. 3, 1960. He had gone to Memphis to give a Cana Conference to fifty couples. During the night, however, the Angel of Death summoned him to the heavenly marriage feast. But Father had sold Frank and Mona Barzizza, sponsors of the cancelled conference on Cana. He had done more than that. He had left them as his last bequest his hope that Cana would find expression in small informal groups getting together without benefit of clergy over a cup of coffee to talk about marriage. So when Frank and Mona scheduled their next Cana a year later they set up a series of home meetings. They invited the Rev. Con-

leth Overman, C.P., an associate of Fr. Dowling's, to assist them.

TROUBLE developed immediately. The couples had enjoyed their evening of talk immensely. They fervently wanted to continue. But nothing happened. The weakness lay in the selection of topics for discussion. No one seemed to have the time, or the self-confidence, necessary to make the decision. To get a clerical moderator was out of the question. The tape recorder suggested the solution.

Suppose a series of topics was presented on tapes. Suppose the matter was directed to highlight trouble areas in modern marriage but was not so fully treated as to inhibit discussion. The tape, then, would be a tool to be used by small couple groups gathered in the spirit of Fr. Dowling. By March of this year such a series of tapes was available. The Rev. Conleth Overman, C.P., veteran Cana Conference director, wrote the scripts and made the recordings. The Mary Shop, 1435 Attica Dr., St. Louis 37, Mo. was selected to take care of distribution.

In addition to finances, the tapes suggest the following topics: The unity of couples; removing the obstacles to communication; a mature understanding of sex; the sacramentality of marriage; family prayer; the good of obedience; the family and culture; the practice of rhythm.

The basic purpose of Coffee Cup Canas is information through guided discussion. The objective of these couple meetings does not, however, ex-

clude remedial counselling. Group therapy is a reality, as the successful experience of Alcoholics Anonymous and Recovery Incorporated has proved. A group of like-minded intelligent people can find healing within themselves. The old saying that history repeats itself was never more true than in relation to family life. The sum of the experience of the group is always greater than the experience of one of the group.

It is not at all unusual in these

meetings for a couple to work out even serious problems in their relationship with the help of the group. Most often the problem remains in the realm of the abstract. At times, however, the baffled couple doesn't hesitate to identify itself and accept the suggestions made gratefully.

That there is need of Coffee Cup Canas goes without saying. Family counsellors are rare—and expensive. And what home in America is without its problems?



The Passionist
extends to its friends
Best Wishes
for a
Blessed Christmas

The Annual Retreat for Sisters

By Dalmatius Madden, O.P.

Condensation by Ignatius P. Bechtold, C.P.

THE following survey is a condensation of a sociological investigation, *What Sisters Themselves Want and Need In An Annual Retreat*.¹ The original mimeographed material runs to 82 pages. This condensation is given in the hope that it may serve both as a guide and an examination of procedure for those of our priests who are engaged in the important ministry of retreats to Sisters. It is understood, of course, that all such investigations have their limitations. This much, however, can be said: they do reveal significant trends.

The findings are based on replies given by more than 250 Sisters from 23 different communities. Geographically, the 46 convents represented are located in 12 different States. Only two convents of contemplative nuns are included. The great majority of individuals responding are associated

with the active apostolate: nursing, teaching, domestic and clerical work.

This investigation differs in one very important factor from that conducted by Father Thomas Dubay, S.M.² In Father Dubay's investigation the replies were given to objective questions, with the result that items of a particular kind were brought to the Sisters' attention. In our investigation the questions were of a general type. The replies were spontaneous and personal. The replies were not entered on a prepared form, but were given in the form of personal letters.

The following questions were asked of the Sisters:³

- 1) What in your estimation should be the purpose of the annual retreat?
- 2) What are the faults of retreat masters from the Sisters' point of view?
- 3) What topics would you like to hear

conferences on, or what subjects should be stressed?

- 4) What difficulties or faults do Sisters need help to overcome?
- 5) What causes the Sisters their greatest pain and suffering?

Finally, two objective type questions were asked:

- 6) Should the retreat be concrete, i.e., practical?
- 7) Should the retreat master be acquainted with the Rule and Constitutions of your particular community?

The replies to the last two questions were significant, not only in themselves, but because they show the greater response which is elicited when the reply is suggested in the question.

A valuable feature of the original survey is the inclusion of many excerpts from the Sisters' replies. It would take us beyond the scope of this condensation to give this material *in extenso*. Some typical comments have been included under various headings. Finally, no statistics below 10% are included in this condensation.

— I —

What, in your estimation, should be the purpose of the annual retreat?

- Renewal of fervor and ideals. Withdrawal from busy, everyday life to renew one's purpose and take spiritual inventory27%
- Incentive to union with God through love, and the means to achieve this18%

- Renewal, spiritually and physically14%
- Enlightenment and encouragement which would result in an intensification of the spiritual life11%

While it is to be noted that these replies show a clear understanding of the goal of the religious life and the place of the annual retreat in helping toward it, a significant number of replies express the wish for some form of physical renewal during the retreat. Many retreat schedules could well be eased to allow more time for sleep and a reasonably relaxed physical regimen.

To the Retreat Master:

(A Composite Letter)

"We (Sisters) go to retreat right after school closes or after summer school. We are worn out . . . We are generally very tired when entering retreat, but welcome the thought of retreat and usually say, 'oh joy!' because it will mean rest for body and soul. We want to hear something that will make us want to be saints; an inspirational retreat gives new life . . . I believe when a Sister goes into retreat she is not only doing it out of obedience, but God and Heaven know she is in need of one . . . Picture this if you will—A Sister on the missions from September to June—let's presume she is a teaching Sister, she has a hard class, the organization of the school leaves much to be desired, no one to turn to for help. It follows then that the Retreat Master must have a real interest, I would say a love, for the

task he is undertaking. If he doesn't I believe more harm than good is done . . . Sisters need enough spiritual food for almost a year since even during spiritual reading during the year we are preoccupied or interrupted . . . Though the spirit and the body comes to retreat weary, it is ready and willing to make every minute of the precious moments for silence and prayer count . . . The Sisters look to you for inspiration, encouragement, understanding. Make them feel you are at their service even for private help if need be . . . Help us to understand our bridehood with Christ as a fulfillment of our womanhood. Help us to be unselfish by showing us how to be generous in the giving of the life we receive from Christ."

The Sisters.

— II —

What are the faults of Retreat Masters from the Sisters' point of view?

The following replies suggest that the personal impression given by the retreat master, his attitude and his delivery, are of signal importance in the success of the retreat.

Don't read at us	51%
Conferences too long	34%
Be vital	19%
Don't talk down to us	18%
Avoid jokes	16%
Don't show indifference to the retreat	16%
Give evidence of personal holiness	12%
Check annoying mannerisms . . .	10%

It is noted that 30-35 minutes was often indicated as a suitable length for the conferences. Only 3% complained that conferences were too short. Also, while 16% expressed a dislike for jokes as such, many made a distinction between jokes and humor, and felt that a proper use of humor could do much to enforce a point and reduce tension. The strong aversion to the retreat master reading his material was directed not entirely to reading as such, but to reading that *sounds* like reading rather than personal delivery.

Don't read at us: "I haven't any complaints other than the reading of conferences . . . Don't read talks, please! . . . Conferences read in a monotonous fashion . . . Extensive reading of prepared notes that are not practical or are bookish . . . Reading conferences instead of 'talking' to the Sisters . . . Reading conferences dryly . . . Reading continuously from notes."

Conferences too long: "Sermons passing a desired half-hour period . . . Extremely long conferences; a half-hour or thirty-five minutes is sufficient . . . Meditations and conferences exceeding a half-hour . . . Too lengthy conferences . . . Poorly prepared talks which always run overtime with tedious repetition of 'and so' . . ."

Be vital: "Some lack dynamism in personality and delivery . . . Be direct, vital, and sincere, Father! . . . Dullness because of lack of interest . . . Being seated all of the time is bad . . . Sermons which are mere catechetical les-

sons . . . Many retreat masters drone on and on producing sleep."

Don't talk down to us: "Sometimes retreat masters talk down to us as if we were not in reality fairly well read and educated . . . We do not like being talked 'down to' . . . The general caliber is higher than it was twenty-five years ago and the Sister Formation Movement will make this more universally true across the country. The days of pietistic devotionism are passed for many religious groups . . . A superior attitude, sarcasm, ridicule may put spice into a retreat, but these are momentary flashes that leave the night darker than ever."

Avoid jokes: "Too many jokes (we do not go to retreat to be entertained) . . . A few waste time on irrelevant jokes on stories . . . Hilarious laughter has no place on a retreat . . . An occasional joke is fine, if necessary, but the retreat is our spiritual food for the rest of the year . . . Proper amount of humor; none is worse than too much . . . Too much humor is almost as bad as none . . . I like a more or less serious retreat master; not one who tells lots of jokes."

Don't show indifference to the retreat—and show personal holiness: "Not being thoroughly in the spirit of the retreat . . . The attitude—you can take it or leave it . . . The best retreat I have had thus far was given by a priest who took such sincere interest in his work that we Sisters got the impression that here was a priest who understood our needs and really wanted to help us in

whatever way he could. Most important of all, he had a deep, solid spirituality and truly practiced what he preached . . . Attitude of sarcasm or indifference or cynicism toward religious of today . . . Unwillingness to sacrifice your own time in giving conferences or in hearing confessions . . . Unavailability for advice, counsel, confession at any time . . . It is extremely difficult for me to accept what a man tells me I should be doing when you are almost positive that he himself is not living the kind of life he is telling you that you should be living . . . I believe the great inspiration of a retreat master is his reverence in offering the holy sacrifice of the mass, also his spirit of prayer during the retreat."

Annoying mannerisms: "No eye contact, mumbling, shouting, using pet words and phrases too frequently . . . Tedious repetition of 'and so' and clichés . . . Drama and oratory; leave that to the actors . . . Giving a mission instead of a retreat . . . Constant yanking of sleeves, belt, or cincture . . . Repeated phrases and habits of expression: 'You're doing a grand job!' every day for ten days . . . Don't harp on the same topic, e.g., 'Now we return to the porch at Bethany.'"

— III —

What topics would you like to hear or what subjects should be stressed?

Love of neighbor; unselfishness, understanding, kindness 54%
The virtues (not specified) 51%
The vows 46%
Obedience 44%

Love of God and/or God's love for us	43%
Chastity	42%
Poverty	36%
Prayer (not differentiated)	36%
Mental Prayer	11%
Meditation	11%
Recollection	8%
The Spiritual Life	32%
Faith	28%
Community Life	28%
Hope	25%
Confession	22%
Mass	21%
Eucharist	20%
Patience	17%
Christ*	16%
Mary**	15%
The Apostolate	14%
Courage	13%
Humility	13%
Holy Rule	10%

* A relatively small percentage mentioned a conference on our Lord. It seems, however, that the Sisters do not always clearly express a distinction between the love of Christ and the love of God. Moreover, the Sisters did express the wish to hear conferences on the Mass and the Eucharist, both of which are Christ-centered.

** Since it has been supposed that all Sisters are interested in the Blessed Virgin, a further investigation was made to determine, if possible, why only 15% expressed a wish for a conference on Mary. A select number of Sisters was questioned on this, and all mentioned the same reason: they in

general failed to realize Mary's essential role in the interior life, but rather restricted themselves to a more or less pious devotion to Mary.

Some surprising lacunae:

Gifts of the Holy Spirit	7%
The Holy Spirit	3%
Sanctifying Grace	7%
Sacred Heart	2%
The Cross (Sacred Passion)	2%
Death	2%
Heaven	2%

The negligible number of Sisters who expressed a wish for a conference on either the Sacred Heart or the Sacred Passion should give Passionists matter for reflection. Perhaps in addition to our meditative descriptions of the scenes of the Passion, we should stress the central place of the Passion in the divine plan of sanctification. Also, in view of the much larger percentage of Sisters who expressed a desire for a conference on the Mass, it might be helpful for us to stress the essential identity of the Mass and the Sacred Passion, the life and the light of all spirituality.

Love of neighbor: "Charity, charity, charity . . . Charity and kindness, especially within the community . . . Primarily charity . . . Since you asked, I will tell you that I think the least practiced virtue in many convents is charity . . . Charity, the virtue whose practice makes a convent like heaven and whose omission make a convent like the inferno . . . I think points on char-

ity and sisterliness cannot be stressed enough... Sisterly love... I honestly believe that happiness is to be had from true community love... Living the community life in true charity."

Love of God: "We have a need to be told of God's love for us... I like conferences on God's love for us... Love of God: what it is, how to apply it all the hours of the day and in all duties. As a retreat theme I should like to hear the love of God for us stressed as prime motivation. Love of God, how it can help us in the 'impossible' tasks, etc... Growing in love of God... The idea of God as real, so that we will develop a personal love of God... Love of God through everyday living... Something inspiring on the love of God... The nothingness of myself—the great debt of love and service due to Him who is everything... An integration of a life of charity—love of God informing everything, and expressed in love of neighbor."

The Vows: "Conferences on the vows always interest me most... The vows and our Rule and Constitutions... The vows, a positive approach... I would like to hear stressed the three holy vows, especially obedience... I would like to hear more emphasis on the vows and how we can live up to them. How they are our means of returning to God the love that He has shown us... We need to be reminded that we have freely made a choice of life that entails the constant giving of

self... Intelligent acceptance of the religious life freely chosen... A renewed look at daily life from the point of view of the vows, Holy Rule, and Constitutions."

Prayer: "Means for bettering every part of our prayer life... Prayer, the synthesis of prayer and action... The necessity and means of obtaining recollection, prayer... More help in meditation, prayer, contemplation... Advanced prayer... Mental prayer, practical suggestions, please... If mental prayer isn't successful, insufficient effort has been supplied seems the rule... Help us foster a spirit of recollection, Father... Prayer as a means of growing in union with God... The most painful and most difficult prayer is the most profitable."

The Spiritual Life: "Basic spirituality... An integration of life in charity... On the interior life, please, several conferences... On greater perfection through personal love of Christ... Is it too late for the older 'retarded' religious to learn the spiritual life?... Sanctity as Christ wants it in us... A conference on the positive approach to sanctity... Place lofty ideals and the wonders and beauties of the spiritual life before your hearers... Growth in Christ... Christian perfection and the individual soul... My life in the stream of Christ's divinity, sanctifying grace."

— IV —

What difficulties or faults do the Sis-

THE PASSIONIST

ters need help to overcome?

Charity:

Uncharitableness	54%
Selfishness	31%
Misunderstanding	15%
Criticism and Backbiting	11%
Pettiness	10%
Jealousy	10%

Hope:

Lack of trust in God	14%
Discouragement	14%

Other:

Worldly desires	12%
Impatience	11%
Self-pity	11%
Difficulties of community life	11%
Resentment against superiors	10%

It can be seen from this list of replies that faults against charity make up by far the greatest source of difficulty for the Sisters. A strong second source of difficulty is discouragement and lack of trust (28%). The stress on the virtue of charity and its violation in these replies (QQ. III-IV) might suggest that two conferences be given on this subject, one on positive charity, and the other on faults against charity. Some of the findings in the area of Question IV are reinforced by replies in the following material (e.g., discouragement, demands of community life, patience).

— V —

Topics needed because of things which cause Sisters pain and suffering.

Work Load	45%
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Spiritual Hunger (due to lack of direction, lack of encouragement, lack of time for spirituality)	44%
Discouragement (lack of encouragement of the young, esp.)	39%
Lack of Fraternal Understanding	26%
Inability to combine Active and Contemplative Life	25%
Tension	23%
Physical Fatigue	22%
Pride, Ambition, Lack of Simplicity in Community	19%
Lack of Appreciation and Some Reward	17%
Lack of Patience (Frustration)	16%
Loneliness	12%
Common Life, routine and demands	11%
Improper Adjustment	10%
Endeavor to Conform to Reality and not to Ideal	10%

The findings in this area are highly indicative of excessive work for the Sisters, with resulting tension, inability to combine active and contemplative life, physical fatigue. We find the spiritual hunger of the Sisters so very prominent in the replies, also the discouragement that can arise from misunderstanding, fatigue, and lack of appreciation on the part of others. Again we see the necessity of understanding stressed, both for superiors and for the Sisters among themselves. In view of these replies it would seem advisable for the retreat master to handle the problems of excessive work, the harmonization of the active and contemplative life, and to give remedies against discouragement.

It is also evident from replies to Questions I-III-IV-V, that the Sisters need and would greatly appreciate an understanding and encouraging attitude on the part of the retreat master.

— VI —

Should the retreat be concrete, i.e., practical?

The retreat should be practical i.e., the concretization of principles presented88%
 Don't talk over our heads, i.e., don't be too dogmatic or impractical 29%

The phrasing of this question, as noted above, suggest an answer. It would be an unusual individual who would not want the retreat to be concrete and practical. Some sampling of the replies will be helpful.

Practical and Concrete: "Down-to-earth examples and applications to our daily lives, both in regard to our work in the apostolate and to our life in the community . . . Please make it applicable to our everyday routine . . . Definitely—good, sound, practical examples of how to apply the theory set forth tend to make the Sister feel she has something to 'hang on to' . . . Yes, but not merely utilitarian . . . Yes, but it should not be a string of stories the retreat master heard or experienced . . . Yes, practical, because women seem to grasp ideas better when these ideas are presented in the concrete . . . A retreat 'in the air' stays right there; there is no real application to our daily living . . . Yes, too many times the confer-

ences have the impact of a Tanqueray chapter . . . Be down to earth, that's where most of us are . . . Why is it retreat masters will come to a hospital and never mention hospital work or hospital problems during the entire retreat? . . . Avoid being the polished rhetorician and philosopher who moves from cause to effect without realizing the intellectual caliber of the retreatants as a whole, particularly if the group includes the very young or the very old . . . Yes, be specific, and give examples and comparisons . . . Specific helps for teachers, nurses, domestic sisters . . . Yes, examples add interest, feed the imagination, and hit home."

— VII —

Should the Retreat Master be acquainted with the Rule and Constitutions of your particular community?

Yes74%
 Definitely21%
 Not necessarily5%

Again we find the objective question eliciting a complete response, and one that might be expected, namely, the affirmative reply.

"By all means, and develop its place in the life of the religious . . . Our Rules and Constitutions are our 'stepping stones' to heaven. If the retreat master is going to teach us how to walk he definitely should know them . . . Yes, very well acquainted . . . Definitely so . . . Yes, so he won't make comments that don't apply, e.g., a whole conference on the value of the

Little Office of the B.V.M. when we don't even say it . . . Yes, it helps to eliminate the irrelevance . . . Yes, it would make the application to our rules more definite and it would assist the retreat master in guiding the Sisters in the confessional . . . On the part of the retreat master the Sisters appreciate a respectful attitude toward their Rule . . . This is a decided help as he is able to present some of the community's spirit, purpose, and apostolate in the proper light. We all have a cherished heritage that at times is overlooked . . . Definitely, for that is our way to sanctity . . . I am of the opinion that if the retreat master is acquainted with the

particular spirituality of the Congregation he can be most effective if his conferences reflect that spirituality."

¹ *The Annual Sisters' Retreat*, Dalmatius Madden, O.P. Mimeographed, and privately circulated. pp. 82.

² *Sisters' Retreats*, Thomas Dubay, S.M. *Review For Religious*, XV, 1-6, (1956).

³ The order of the questions has been slightly changed in this condensation, and one two-part question has been numbered separately, VI-VII. Also, a minor change in the wording of question II has been made.

PLEASE PRAY FOR

The Mother of Rev. Jeremias Beineris, C. P.

The Father of Brother Joseph Stadfeldt, C. P.

The Mother of Rev. Andrew M. Gardiner, C. P.

The Mother of Rev. Paul. F. Ratterman, C. P.

R. I. P.

The Pre-Mission Retreat

Translation and Adaptation by Conleth Overman, C.P.

The REGIONAL MISSION held at Angers, France, organized through the Pastoral Center for Home Missions, Paris, was notable for the thorough preparation that preceded it. Under the title "PILOTIS" a series of sermon outlines and background documents was made available to the preachers.

An interesting feature of the Angers Mission was the Pre-Mission Retreat. The following pages present the material supplied by the C.P.M.I. for the Pre-Mission Retreat.

The complete series in French (Pilotis et Documents) running to 200 mimeographed pages, may be obtained for \$3.00 from:

Centre Pastoral des Missions a l'Interieur 47, Rue des Solitaires, Paris 19, France.

ATTENDANCE is one of the acute problems of mission work today. What worked in the past doesn't seem to be working today. Traditionally, the job of getting the people out for the mission exercises belonged to the pastor. It was considered his responsibility to engage the interest of his people by prayers, announcements, posters, notices in the parish bulletin, personal encouragement. The whole blame for sparse attendance cannot be placed on the shoulders of pastors. Some fail to do their part it is true; but others do

the work of preparation conscientiously. And the over-all picture is bleak.

The regional mission given by the Oblates of Paris recently at Angers used the pre-mission retreat as their answer to the problem. They brought the laity into the work of preparation. They sought to evoke zeal in a representative group of men and women and to make them collaborators in the work of the mission.

Could the pre-mission retreat be a tool that Passionists might use? The retreat might be conducted Tuesday,

Wednesday and Thursday immediately preceding the opening of the mission. During the time the parish list might be used to set up telephone committees, or house-to-house visitation teams. A fired-up group of parishioners turned loose over the week-end could not but have an appreciable effect on attendance. The approach, then, would be similar to recruiting for a closed retreat. A retreat house that depended for attendance on prayers, announcements, posters, notices in the parish bulletin and personal encouragement given by the pastor would see few retreatants sign up on Friday night. Miracles do happen, but this at least has been the experience of retreat directors.

THE Pre-Mission Retreat is not seen solely as an organizational meeting. The purpose of the exercises is the production of true zeal in the laymen. "The Pre-Mission Retreat has a triple objective: To discover people of good will, to form (convertir) them and to train them specifically for the mission which is confided to them."

Thus the goal is seen more broadly than just one limited assignment: "The retreat is addressed to parishioners called by their Bishop (pastor) to collaborate with him to the apostolate. The Apostolate has as purpose to communicate to men the grace of Christ for life everlasting, to enlarge the Communion of Saints, to build up the Heavenly Jerusalem." This apostolic objective gives the whole scope of the retreat: "The Pre-Mission retreat then

centers on the *design of God* and on the way in which men of good will participate in this design."

The conferences would best be given in a lecture room. A half hour sermon usually seems long and a fifty minute conference seems short. The lecture room, moreover, encourages questions and discussion. Each conference is followed by an examination of conscience; this is read slowly with a pause after each question. A good idea is to give an abbreviated copy of the examen to each person so that they can make daily use of it.

The following development of the matter of the conferences is the result of wide experimentation. The preacher need not present the ideas slavishly.

First Conference: The Design of God
First Instruction: The Eucharist

Second Conference: How to take an active part in the Design of God
Second Instruction: The Gospel

Third Conference: What is assured to those who take part

Third Instruction: The Sacrament of Penance

The Conferences form a whole. Thus the preacher will do well to summarize the teaching that preceded the second and third talks. The resumé will further secure the ideas in the minds of the audience and serve as an introduction for those people that missed the other talks.

The three instructions have an in-

tegral connection with the Conferences and logically are given after the main talks. Thus the Eucharist is the means whereby God's design of unity is best achieved. The Gospel is the principal source of that faith which makes the Christian the salt of the earth and the light of the world. The Sacrament of Penance is the indispensable support of one who re-lives, for the salvation of the world, the mystery of the Death of Christ.

First Conference

THE DESIGN OF GOD

INTRODUCTION: An ocean liner is sinking. The crew puts the passengers into the life boats before the ship goes down. After great suffering the survivors reach home port. What a welcome they are given by their dear ones! The point of the parable is clear: The ocean liner represents humanity. The crew are those Christians who strive heroically to bring mankind to heaven. The dear ones on the shore are the saints who wait anxiously for their brethren to escape the angry waves.

For most of our contemporaries history is a puzzle wrapped up in an enigma. They say, what is the point of it all? We Christians, however, are privileged to know what it is all about. One can ever say that the GOOD NEWS consists essentially in this that Christ has solved the puzzle for us in revealing to us our vocation to be sons of God and in sketching for us a better world, our heavenly fatherland. In a very real sense all history is reli-

gious. History is a dialogue between the mercy of God and the infidelity of man. God's divine action matches so closely with human action in history that most people are unaware of it.

I. SALVATION HISTORY

Sacred history opens and closes with two books that are out of the ken of historians and stand at the limits of time: Genesis and the Apocalypse

1. *Point of Departure: Genesis*

Genesis deciphers the mystery of the world by giving us the explanation of the problem of evil: the play of good and evil on the surface of the earth. In three acts the Book of Genesis presents the drama of the world.

a) Act One: Creation

God created man out of love, to enable him to share his love, for the glory of God and the happiness of creatures. All that exists on earth and in heaven is called, in the love of God, to unity: All lower creation converges on man; man and woman are united to be "one flesh"; the first couple people the earth in collaborating with God. Man subjects all creation to himself to offer it to His God.

b) Act Two: The Fall

Man, however, tempted by the devil and wanting to be like God, revolts against His God. As Dietrich says, the great temptation is for man to make himself God. To make himself God means that man takes himself as the center of his world, seeks his own glory rather than the glory of God, makes his own life rather than receive it from

the hands of God. . . . And thus man loses all—life, happiness, hope.

c) Act Three: The Redemption

God, however, did not merely suspend His retribution upon the world: He promised a Saviour. The twelfth chapter of Genesis ends with the bleak picture of a fallen world but a picture lit with one small point of light—the promised Redeemer.

2. *Point of Arrival: The Apocalypse*

The Apocalypse describes the victory of the Saviour. The tiny star has become a blinding light. Our eyes are gladdened by the projected vision of the new earth.

"And I saw a new heaven and a new earth. For the first heaven and the first earth passed away, and the sea is no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne saying, 'Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. And God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away.' And he who was sitting on the throne said, 'Behold, I make all things new!'" (Apoc. XXI 1-5).

This new earth after which we sigh and which is the certain sign of our victory gives the Christian an unflinching hope. We must never forget, however,

that it is the *Immolated Lamb* who illuminates the city of glory.

II. HUMAN HISTORY

1. *The Preparation*

The 12th chapter of Genesis places us abruptly in the full current of history. It is B.C. 1800. We find ourselves before a world estranged from God. The world is plunged into darkness. But God dispells the darkness. God speaks! God undertakes first to speak to one man—Abraham. This divine dialogue ("Leave all . . . Give me Isaac, your only one . . . I will bless you and make you a great nation . . .") is the script of *the drama of death and resurrection which every believer must live out in his turn*. This dialogue continues between God and the descendants of Abraham. The Israelites in their history become the witness of God. The episodes in their chequered career are, as it were, the chapters of a letter which God writes to the world.

The high points of the message of God to fallen man can be expressed in the following propositions:

—God loves His people. He will not forget them.

—God is going to deliver them from sin, the source of their troubles. In particular He will destroy the wall of separation which sin has built between God and man, between man and man.

—God is going to reunite all men.

—The deliverance from sin and the consequent universal unification is to be accomplished by His envoy, the Messias.

One cannot insist enough on the causal connection between sin and division, on the tie-up between the presence of God and union. Since only God can overcome sin, only God can unite and save. A "must" in our instruction is the reverse parallel between the tower of Babel and Pentecost. In Babel we see how the rejection of God resulted in confusion and disunion; in Pentecost we see how the descent of God upon the Apostles made them, through the gift of tongues, present to all peoples.

The Jews mistakenly await the Messias to release them from their sins and to make Jerusalem the center of the world; Christians know that the Messias has already come and the world has life in Him. We know that God has spoken a last time, spoken definitively and exhaustively: The Word was made flesh and dwells among us.

2. *The Fullness of Time*

God's Envoy has come: it is His own Son. He has begun to overcome the enemy by taking upon Himself sin and nailing it on the Cross. Then He ascended to heaven and placed there our humanity. Now the way is clear—and the way is Himself!

—HIMSELF present on earth and incessantly redeeming men from their sins and uniting them in His love.

—HIMSELF present in heaven and beatifying the elect.

Assuredly all is not over. One has only to look at the world today to see that there is much to be done. We are on earth like an outpost deep in enemy territory. The enemy is more numerous

than we, and more powerful, but we know that our forces have already won the victory!

3. *The Vocation of the Christian*

In as much as the Design of God is to save and to unify all (through a real participation in His death and resurrection) our vocation can be no other than to save and to unify all our brethren by the power of the Cross of Christ.

a) Save all . . . We must not exclude a single person from our will to save. By excluding a single person, no matter whom, we exclude ourselves.

b) Unite all . . . The salvation which the Saviour brings us depends, by the providential disposition of God, on our attitude toward our brethren:

The Synoptics:

Matt. V 23: "If thou art offering thy gift . . ."

Matt. XVIII 20: "For where two or three are gathered together in my name, there am I in the midst of them."

Matt. VI 14: "If you forgive men their offenses, your heavenly Father will also forgive you your offenses."

Matt. XXV: The last judgment .

St. John:

XIII 35: Charity the sign of the Christian

III 14: The condition for union with God.

IV 16: Introduction to the love of God.

IV 2, 16: Proof of the love of God.

XVII 23: The apostolate par excellence.

This unification of all men is made in and by the Church.

c) By the power of the Cross of Christ . . .

The Cross of Christ is the sole source of salvation. There exists no other sign whereby we can be saved. All men to achieve salvation must really live the death and resurrection of Christ. Baptism introduces us into this mystery. Faith inundates us in the mystery. The whole theological life is the means and the expression of that vital "being rooted in" the mystery of Christ.

Conclusion:

Our task consists in collaborating with all our strength in that redemption which Our Lord accomplished without our help, but which is brought into men's lives only through our participation. The redemption, in effect, is not merely an act performed at one moment in our history; the death of Christ on the cross is a divine, continued activity, co-extensive with the history of the world. That activity is an unceasing call which the Risen Christ addresses to every man to detach himself freely, if painfully, from his own self-centeredness and to open himself up for the invasion of the Life which will divinize him and will spread little by little to the extremities of the world.

III. EXAMINATION OF CONSCIENCE

The Saviour is come "that he might gather into one the children of God who were scattered abroad" (John XI 52). From the moment of creation until the end of time God pursues the realization of one objective: to reunite all men with Himself. Sin, in dis-

persing men and separating them from God, makes the realization of this objective difficult. Let us be convinced that we are committed to this great labor.

1) Is my Christian life solely a search for personal perfection, or, better, is it an effort to put all that I am at the service of God's great Design for the world?

2) Is it possible that I consider as God's plan only those things that please me? Is not my agitation in regard to events that displease me a sign that I do not actually have confidence in the plan of God?

3) When I get down to actual cases do I believe that God is present and is acting in the world through all events, great and small, in order to realize His plan of salvation?

4) Do I believe in particular that God has a purpose in all the facts of my life: my neighbors, my goods, my work, my factory, my community, my family?

5) Have I the habit of running my life and planning my projects for my own personal satisfaction; or do I try to discover what God wants of me, of my household, of my work?

6) Have I a feeling of solidarity with the lot of all men and do I feel affected by all that touches them? In particular: Can I say with St. Paul: "Who suffers and I do not suffer with him" or can I say honestly, "I care more for my neighbor than I do for myself?" Have I learned to share the joys of others to such a point that they are pleased when

I join them? Am I truly happy with the success of others? Am I happy in the company of those who are active in the apostolate? Do I suffer from the evil in the world: sins, faults, social injustices?

7) In my prayers, do I speak to God about my personal preoccupations, or do I make a practice of bringing to God the needs of the whole Church?

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Second Conference
HOW TO TAKE AN ACTIVE
PART IN GOD'S DESIGN

I. SOURCES OF THE
APOSTOLATE

1. *Improper motivation*

ONLY the Spirit of the Lord does the work of God. All action that is principally inspired by human motives has a limited efficiency in the realization of God's Design. Some motives are patently bad: prideful action, works done through vanity or the spirit of competition, etc. Other motives are more worthy, although entirely human: the need of woman to give herself; the need man feels to create, and organize.

Group motivation, while having the appearance of being disinterested, is nevertheless suspect: pride of family, or class, or race, or religion. The effort is sometimes made to be christian through statistics. When the desire for numerical results incites to prayer and penance, it serves a good purpose; when this desire leads to satisfaction in results it is a handicap to the apostolate.

We don't demand, immediately, that all Christians have perfect purity of intention. But it is important to try to disengage zeal from motivation that is too human. However, this purification is above all the work of the Saviour and particularly the work of the Cross. The setbacks we suffer in our well-intentioned efforts will serve as hard task masters in our spiritualization.

2. *Correct Motivation*

The unique source of the apostolate is the growth of Christ in us. True zeal is born of our profound appreciation of the need that Christ has to reach out. The Body of Christ irresistibly tends to extend itself in the world. The truly interior person is deeply convinced of this.

The apostolate starts from within. Just as the sap in spring flows from the roots through trunk and branch before the leaves begin to bud, so grace in the apostolate. From this priority of the "innerness" of the apostolate we must not conclude that one must be fully formed before he becomes active. Formation normally coincides with works of zeal. Since the unique source of the apostolate is Christ, we are apostles to the extent that we are in His Hand, doing His Will. The effort to do God's Will, the practice of the virtue of charity, prayer and the Sacraments—these are the authentic foundation of the apostolate.

It will be helpful here to impress ourselves forcefully by meditating on

the parables of the lost sheep, the mislaid coin. Christ hungers for souls. There are sheep still not of His fold; the harvest is ready for reaping but there are too few laborers. When we begin to understand Christ's hunger for souls to the point where we are moved to accept the Cross, we are apostles!

II. OBJECTIVES OF THE APOSTOLATE

1. *The wrong objective*

The apostolate is diametrically opposed to propaganda aimed at seducing the mind to the end that people passively adopt our point of view. The apostolate is opposed to the use of personal attachment so that people act solely out of a motive of gratitude to us or friendship. Any approach that lessens the free choice of those we strive to influence is not genuinely apostolic.

2. *The right objective*

The apostolate should set this as its goal: The neighbor gives himself to Christ with the maximum of spontaneity simply because he sees surrender to God as the thing that he most wants to do. The apostolate achieves its objective when the neighbor loves God, when his dedication to God becomes totally independent of persons and things.

III. METHODS OF THE APOSTOLATE

We can begin by avoiding the expression "to do works of zeal or of the apostolate." The same objection

can be lodged against the expression "to do charity." Just as the ideal is not "to do" charity, but to be truly charitable; so the ideal here is to be truly apostolic.

1. *What to avoid*

One can say a priori that all those methods which propagandize by compromising the free judgment of people are suspect. Cheap salesmen tricks are out, as are all other cheap types of insincerity. The "nice-christian" approach must be avoided as Fr. Doncoeur said, "One does not give a pair of pants to a child to have his parents send him to catechism, but to cover his derrière."

The apostolate of "the word" is to be exercised with discretion. We can spoil all by being too long-winded. What people want is not so much to be *told* as to be *shown* by the clarity of our own christian lives. The expression "to give good example" has to be correctly understood. Christ warned us about parading our virtues before others. We don't inspire people by boasting of our holiness.

2. *What to do*

Christ did not come to tell a story; He came to live in our midst. He did not say: "Do this, do that," but "Follow Me." The apostolate consists in proclaiming Jesus by His life: "Philip, he that sees me, sees the Father." To proclaim Jesus is not done by pushing oneself forward; the only way is to have a living and an active faith.

The faith of most christians is so pallid, so timid that it is afraid to show

itself in their ordinary lives. A faith that doesn't manifest itself in the activities of every-day life is dead, or at least, lethargic and asleep. Faith does not consist only in an intellectual assent to certain supernatural truths which, besides, one takes good care not to approach too closely, but in seeing our daily lives and in judging all our actions, not in the light of men, but in the brilliant clarity of God. We truly have faith when we evaluate all things, for example, money, reputation, pleasures, our professional duties, our obligations as citizens, our neighbor—evaluate all this not from the standards of the world (that is, according to our class prejudices, or the daily press, or our natural reactions) but according to the good news of the Gospel.

Witness the difference in viewpoint:

WORLD: "Get rich, no matter how."

—CHRIST: "Woe to the rich."

WORLD: "Run after honors; get recognition."—CHRIST: "Blessed will you be when you are despised and scorned because of Me."

WORLD: "An eye for an eye and a tooth for a tooth."—CHRIST: "Do good to your enemies."

WORLD: "Live it up; don't miss a pleasure."—CHRIST: "Do penance, only those who do violence to themselves shall attain the Kingdom."

WORLD: "Be pitiless—only the strong succeed."—CHRIST: "Blessed are the meek; blessed are they who hunger and thirst after justice."

WORLD: "It's always open season on

suckers."—CHRIST: "If they demand your tunic, give them your cloak also; if they force you to go one mile, go another two."

He has faith who judges events, both ordinary and extraordinary, not in the brutal, avaricious, gluttonous manner of the cave man, not in the sophisticated, venal, cynical manner of the man of the world, but in the light of the Beatitudes. The great tragedy of our day is that too many believers do not have a sufficient faith. Too many are attached to the things of this world; too many are thirsting for human glory; too many are hungry for earthly pleasure; too many are unnerved by adversity; too many are indifferent to the eternal welfare of others.

This failure of christians who ought to be, through their faith, the light of the world and through their conduct the salt of the earth is today's number one tragedy. Deprived of light, the world stumbles in the darkness from one catastrophe to another. Deprived of salt, the earth sinks daily into greater corruption. Many believers are not christian. They are worldlings. This shameful divorce between the faith and the life of many Catholics is an obstacle to the entrance into the Church of countless upright souls.

What is a Christian? He is that person . . .

WHO knows that his soul is more important than his body and that it is better to enter heaven blind or lame than not to enter at all.

WHO sees in his neighbor, regardless

of race, a brother and not some kind of second class citizen.

WHO recognizes in man, no matter who he is, a value higher than any amount of wealth.

WHO sees love as a pure and persevering devotedness and not just sterile pleasure.

WHO sees wealth as a vocation to austerity, as a responsibility, and not as a means of selfish enjoyment or a mark of virtue.

WHO sees work as a collaboration in the creative activity of God and not a punishment.

WHO sees a profession as a service to neighbor and not a cow to be milked.

WHO sees suffering as an occasion to expiate his sins and save the world and not a curse.

WHO sees the Church and the Clergy as Christ extended in time and not a racket.

Evidently, the true believer, the truly Christian person, runs the risk of being taken for a fool. That doesn't bother him, however, because he knows that he alone is wise and prudent and realistic. The world who judges him is the fool! As Chesterton remarks in his life of St. Francis, "With the exception of the Saints, men are all fools, but some have agreed on a certain number of follies and have excluded the others."

The Christian who sees events in a new perspective, that is, Christ's, becomes a sign. He does not judge or act as the crowd. He is independent of

opinion, or more exactly, he is alert to the opinion of God whose witness he is through his attitude. Anyone who wants to know what God thinks has only to look at the christian. Thus he fulfills the wonderful mission to which Christ has called His apostles. He is the light of the world because of the presence of Christ which, initially in him on the day of his Baptism, is today so intensified that all his actions, all his words, are a reflection of God who dwells in him.

IV. EXAMINATION OF CONSCIENCE

a) *On the Sources of the Apostolate:* When I am trying to be apostolic: Am I cast down, pained because I am not thanked? Am I discouraged by having my efforts misunderstood and criticized? Am I equally zealous in the service of those who are less sympathetic? Is it truly for the Saviour that I work? In regard to the neighbor: Do I appeal to them solely on the grounds of human motivation? Do I try to listen to the Saviour before I act? And in my activity do I take God's viewpoint? Do I rely in my apostolate on the true sources of zeal—prayer, sacrifice, the Sacraments?

b) *On the objective of the Apostolate:* Am I careful not to attach my neighbor to the favors I do: to myself? Am I content to step down so as to give place to Christ?

c) *On the methods of the Apostolate:* Am I too disposed to be satisfied merely to offer the advice of my neighbor?

Is the example that I give simply that of a truly honest life, an evangelical life? Is my life fundamentally different from that of people who do not know Christ? Are people able to see Christ in me?

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Third Conference

WHAT IS ASSURED TO THOSE WHO TAKE PART

I. THE CERTITUDE OF THE CALL

1. *The Call of the Father:*

GREAT care should be taken that the retreatants be convinced that the Saviour calls them and that that call is evident in Christ's personal love for them. Eph. I, 3-5 can be our spring-board here: "Blessed be the God and Father of Our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ, even as He chose is in Him before the foundation of the world." Before the world was made, while as yet we were nothing, God called us in the effulgence of Christ. This call is always the same: "I knew you before I formed you in the bosom of your mother; I loved you, I chose you, to deliver my people. . . ." Jesus used impelling images to express the love which His Father has for us and the care He takes of us: "The hairs of your head are numbered. . . ."

2. *The Call of the Son of God:*

Jesus ratifies His Father's call. Here the point of departure can be the scene of Jesus and the rich young man. Jesus

looked on him and loved him. "Come follow me," He said. That call of Christ, this evening, re-echoes in the heart of each one of us. Meditate on these words from the Encyclical *Mystici Corporis*: "The great love with which the Saviour loved us from the first moment of His Incarnation surpasses the most ardent effort of the human spirit. Christ is constantly present to the members of the Mystical Body and He surrounds them with His redemptive love. In the crib and on the cross, in the eternal glory of the Father, Christ knows and unites to Himself all the members of the Church, in a manner infinitely clearer and more loving than that of a mother in regard to her infant pressed against her breast and that of the individual himself in regard to the knowledge and love which he has for himself."

3. *The big moments in Christ's Call:*

BAPTISM: Our incorporation into Christ has made possible the application to us of the words which the Father said of Christ: "This is my beloved son in whom I am well pleased."

CONFIRMATION: Christ's call is given to us actually and personally inviting us to assist in the Divine Plan of Salvation.

THE MISSION: This work brings these three generic calls into specific act here and now.

II. THE CERTITUDE OF THE CROSS

1. *The Message of Christ*

He who hears the call of Christ and wishes to fulfill it must be prepared

for tribulation. Christ warned His disciples on this point. It is necessary that we take His warning to heart because Christ meant us, too. Read slowly the passages in St. John (as e.g., XV, 18-24) that refer especially to the difficulties and the persecutions reserved for His true disciples.

2. *The Cross and the Call in the O.T.*

The Bible in the history of Abraham and Moses does not merely relate for us an edifying story: The Bible through these accounts actually sketches in advance the history of our own apostolic life.

Read the call of Abraham. Underline the complete detachment demanded by God:—leave all, go into the country that I will show you . . . Insist also on the silence of God during twenty years. The call of Moses will be similar to those in the apostolate. Of special note is the fact that there is normally a disproportion between the apostle and the task confided to him. This disproportion is only superficial, however, because it is the Saviour Himself who does the work. Abraham and Moses are figures of Christ; their failures and their sufferings (e.g., the sacrifice of Isaac) are prefigurations of the Passion of Christ; their success and their joy are prefigurations of the Resurrection. And we are in the same line, in the same apostolic army, or, better, in the same "body."

The figures of Abraham and Moses, figures mysteriously supported by Christ, announced by their lives this

mystery of death-and-life. Christ fulfilled the mystery. And we, through the power of Christ, complete it by our participation in the Plan of God.

III. THE CERTITUDE OF VICTORY

What sustains those called by God is the certitude of victory. Already in the Apocalypse by means of a prophetic vision God shows us a new earth, a fatherland toward which we aspire. This certitude that nothing is useless here below and that the worst difficulties are for us great graces, does not come from earth but descends from heaven: It is called Hope.

1. *Individual Hope*

The virtue of hope is indeed the power of the joy of Christ. Hope is infused into us to strengthen us and help us carry the cross of life. Let us first of all distinguish Christian Hope from its human substitutes:

a) *The substitute*—To hope that the child the mother nurses during the long night will get well; to hope that this annoying, tangled business deal will be ended; to hope that the danger of war and revolution will be permanently removed—all of this is more the optimism of a happy temperament than the virtue of Christian hope.

b) *The genuine article*—Christian hope is, first of all, realistic. It refuses to lull us with soft illusions which lead ultimately to a tragic awakening. Christian hope knows that the Lord could give health to the mortally sick infant;

it knows that God could settle quickly the troublesome business deal, and take away the menace of war and revolution; but it knows also, since it has looked upon God's well beloved Son dead on the Cross, that it is not exceptional for the innocent to suffer for the guilty.

Secondly, Christian hope looks reality in the face, painful though it be. It refuses to take the short view which consists in denying the evidence because it is unpleasant. But it knows with a serene certainty that no matter what happens, it will have greater strength than the power of all adverse events combined. To have Christian hope doesn't mean that we are stupidly convinced that we shall be spared hard knocks, but simply that we shall come out of every conceivable trial victorious even though in doing so we may leave our mortal body in an infidel grave.

The story of the martyr St. Felicity is a magnificent illustration of Christian hope. Felicity had been condemned to die by the fangs of wild beasts in the Colosseum. While in prison she gave birth to a baby. The jailer mocked her for her cries of pain and taunted her: "If you find it so painful to give birth how will you stand the pain when we begin to torture you?" The Saint answered: "I bear this child now myself; but when I give witness to Christ, it is He who will endure in me." And several days later St. Felicity gave a shining example of that Christian serenity achieved only through God's presence in us.

This incident reveals to us the secret of Christian hope. He can truly hope who is deeply convinced of the truth of of Christ's words, "Have no fear; I am the conqueror of the world; I will help you; I will never let you out of my sight; I am stronger than death and he that believes in me shall not die."

Christian hope is not operative only in the great crises of life, it is also fruitful in the dullest details of daily living. I dare affirm that the duller the details, the greater is the role of Christian hope. The individual who has hope at heart knows that no action, no word, no thought is without value. Every life no matter what the appearances, can be made fruitful by God either through joy or through the Cross. Christian hope gives an inestimable price to the most mechanical sort of work. Christian hope shows us that when we act through love the least details of a ridiculously confused life are steps in the direction of our goal. In brief, Christian hope appreciates the value of the words of St. Paul: "To them that love God all things work together unto good," and, we may add, unto the salvation of the world.

Criticism has been brought against Christian hope on the score that by focussing attention on the eternal reward ("Pie in the sky") it prevents us from cleaning up the mess that is under our noses. The people who bring this charge have not understood the nature of Christian hope. Precisely be-

cause he knows that no action of his when done with love is without its efficacy, the Christian continues to serve the commonweal when the pagan surrenders himself to despair.

It is in the hour of glorious victory or in that of total defeat that the superiority of Christian hope is seen over all the pagan virtues. The pagan doesn't know how to win with modesty or how to lose with serenity. The martyrs tortured by sadistic persecutors rejoiced in the thought that their blood would be the seed of Christians. As the martyrs saw the pattern of salvation, to the extent that their physical bodies grew weak the Church waxed stronger and more beautiful.

2. *Collective Hope*

Collective hope consists of never despairing of the world situation. We do not mean this in the sense that the institutions dear to us will last forever. It is certain that these institutions will pass away. In particular, the balance of classes and nations will change. What we mean is that the eleventh hour has not struck. Perhaps it is later than we think as regards our society, but it is not too late for human society.

The great source of hope for the Christian is the fact that what is built in charity is eternal. It may be that the institutions put up in charity will be destroyed but the power which originally constructed them remains intact, is dammed up, as it were, waiting for God's hour to burst forth. This stored up power of charity explains the astonishing resurrections of history.

3. *The mystery of Christian hope*

The always replenished source of Christian hope is the cross of Christ. Jesus has transformed the instrument of shame into a spring of life and honor. Since Christ's death on the cross one need but approach the cross to transform sufferings into joys. The Saints have ever changed pain into joy by suffering in the name of Jesus. Christ promises: "I shall give you my joy and my joy no one will be able to take away from you." Thus the true Christian does not ask to be relieved of the cross but to be "refreshed" while carrying it. "You who are heavily burdened, come to me and I will refresh you." Being heavily burdened does not come from the weight of our cross but from our failure to make it one with the Cross of Christ.

III. EXAMINATION OF CONSCIENCE

1. *On the certainty of God's Call*

Am I convinced that the Saviour calls me constantly? Am I convinced that I am always a "missionary"? No matter what may be my situation in life am I convinced that my major duty is to do what God wants of me?

2. *On the certainty of suffering*

Am I convinced that the absence of suffering is the certain sign of the mediocrity of my Christian life? Have I already suffered for my faith? Am I not tempted to give up when I meet with failures and obstacles?

2. *On the certainty of victory*

Have I truly the attitude of one who

is sure of victory? In difficulties do I think of the Saviour who is at my side and repeats to me, "Fear not, I am with you; I have overcome the world." Am I deeply convinced that there are no insignificant things but that everything can serve the glory of the Kingdom of God? In difficulties do I ask God to relieve me of them or to have the strength to bear them according to

His will? Do I have the salvation of all men at heart? Am I too quickly discouraged? Am I as sceptical as people who have no hope? Am I engaged in some kind of temporal activity to prove that I believe in the possibility of a world more united in justice and fraternity? From time to time do I meditate on the Mystery of the Cross?



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Appointed to Council

Word was received on October 15 that Father Barnabas Mary Ahern, C.P. had been appointed as a consultant to the Ecumenical Council. This honor and responsibility comes as no surprise to those who have followed the exceptional career of Father Barnabas Mary in the field of Holy Scripture. His graduate studies began at the Catholic University of America in 1941-1943, were continued during 1948-1950 at Rome and Jerusalem, and were climaxed in Rome in 1959 with his attainment of the S.S.D. with highest honors.

In recent years Father Barnabas Mary has been in great demand in the United States for speaking engagements, has served on the Editorial

Board of the *New Testament Reading Guide*, as Scripture Editor of *Worship*, and was largely instrumental in founding *The Bible Today*, of which he is an editor.

In his capacity as consultant to the Council, Father Barnabas Mary will attend all sessions with the privilege of speaking on the proposals. The Catholic Press gave wide coverage to Father Barnabas Mary's assignment. *The Passionist* congratulates this illustrious member of Holy Cross Province.

Blessing of Outdoor Stations at Sierra Madre

On the Feast of Christ the King, October 27, the beautiful outdoor stations of the cross at our retreat house in Sierra Madre were solemnly blessed by Reverend Keith Schiltz, C.P. Guest of honor for the occasion was Mr.



Father Keith Schiltz Blesses Thirteenth Station

William Schiltz, who has been engaged in a labor of love for the past ten years in constructing the stations. Reverend Hugh Noonan, O.F.M. of Serra Retreat in Malibu preached the sermon.

A large gathering of priests, sisters, and lay friends of the retreat movement attended the ceremony, which was followed by Solemn Benediction. In the evening some forty secular clergy joined the community in a banquet to celebrate the occasion. Very Reverend Joel Gromowski, C.P., Rector of the monastery, presented Mr. Schiltz with

a papal blessing and a wood carving in token of gratitude from the Passionist Fathers. A photo story of the stations will present them in detail in a later issue of *The Passionist*.

Orders Conferred

On Saturday, September 8, in St. Agnes Church, Louisville, four subdeacons of the Province were raised to the diaconate. They are Fathers Hugh Pates, Xavier Albert, Ambrose M. Devaney, and Patrick E. O'Malley. At the same ceremony, six first year theologians, who had received the tonsure

the previous day, received the orders of porter and lector, while seven second year theologians received the orders of exorcist and acolyte. Most Reverend Charles Maloney, D.D., Auxiliary Bishop of Louisville, was the ordaining prelate.

Opening of New Church

Father Paul Francis Ratterman, C.P., Pastor, has announced that the blessing of the altars in the new Immaculate Conception Church, attached to our Chicago monastery, will be given on December 7th by Most Reverend Raymond Hillinger, D.D., Auxiliary Bishop of Chicago. The first regular Masses have been scheduled for the patronal feast of the parish on December 8th. Very Reverend James Patrick White, C.P., Provincial, will offer the Solemn Mass for the occasion.

The new church is of contemporary design and combines beauty with functional convenience. The dedication of the church will be made by Albert Cardinal Meyer of Chicago, sometime in 1963.

DEATHS IN THE PROVINCE

Reverend Herman Joseph Stier, C.P.

On October 28, 1962, death ended the distinguished Passionist career of Father Herman of the Seven Dolors (Stier). For some months Father Herman had been undergoing medical care in Chicago. The physicians were of the opinion that he was on the way



Rev. Herman Joseph Stier, C.P.

to complete recovery, when a sudden heart attack called him before God.

Edward Stier made his preparatory studies under the Capuchin Fathers at Calvary, Wisconsin. He entered our novitiate in Louisville in 1916, taking the name of Herman Joseph of the Seven Dolors, and was professed in 1917. Higher studies in Rome followed his ordination in 1923, and in 1926 he received his doctrine in Canon Law.

Father Herman served as rector in three different monasteries (Des Moines, 1932-35; Chicago, 1947-50; Sierra Madre, 1950-53), was provincial consultor from 1935-1941, and from 1941-1947 was Provincial of Holy Cross Province. Due to his expert knowledge of canon law and his prudent practical judgment he rendered valuable assistance as an official

of the matrimonial court of the Archdiocese of Chicago for ten years. From 1958-1960 he was resident in Rome, engaged in the revision of the Regulations, but returned to the Province because of failing health.

The funeral Mass was offered in Immaculate Conception Church, Chicago, by Very Reverend Mark Stier, O.F.M. Cap., a brother of Father Herman. Most Reverend Raymond Hillinger, D.D., Auxiliary Bishop of Chicago, gave the absolution. The sermon was preached by a lifelong friend of the deceased, Father Pius Leabel, C.P. Father Herman was laid to rest in our monastery cemetery in Chicago. R.I.P.

Reverend Hilary Katlewski, C.P.

The priestly years of Father Hilary Katlewski, C.P., came to an end on September 2, 1962, in Los Angeles. After obsequies in the monastery chapel in Sierra Madre, the body was taken to Detroit, where mass and funeral rites were conducted by Very Reverend James Patrick White, C.P., Provincial, with burial in the monastery cemetery. Reverend Edwin Ronan, C.P., preached the sermon.

Following studies at the University of Detroit, Bernard Katlewski came as a postulant to our novitiate in 1918, and was professed as Hilary of the Sorrowful Virgin the following year.

In 1925 Father Hilary was ordained to the priesthood, and after a brief assignment to our preparatory seminary

in Normandy, Missouri, began the work which he carried on with distinction for the rest of his priestly career, the preaching of missions and retreats. He was willing and ready to undertake any preaching assignment: parish missions, retreats to religious, Sign preaching, retreats to diocesan clergy, retreats to laymen. The first of a series of heart attacks occurred while Father Hilary was conducting a mission, which he insisted on finishing.

Besides his preaching gifts, Father Hilary had mechanical skill of a high order. The Province is indebted to him for having designed and constructed the prototype of both the metal trunk and the valise models of our mission crucifix. May the soul of this zealous missionary priest rest in peace.



Father Hilary Katlewski, C.P.
Working on First Mission Trunk

Father Quentin Reneau, C.P.

Death came with shocking suddenness to Father Quentin of Mary, C.P., at our Detroit monastery on September 24. Father Quentin had taken rather strenuous exercise in the afternoon, and in the early evening suffered a fatal heart attack. By the time the community could be assembled he was *in extremis*.

James Reneau entered our seminary at Normandy in 1925. He followed the complete course of spiritual and intellectual formation of the Passionist student, making his first profession in 1930, and receiving the order of Priest on June 11, 1938.

For some years Father Quentin taught social philosophy and apologetics at our Detroit monastery. Later he served as assistant pastor at our parish in Chicago, Sierra Madre, and Louisville. In 1951-52 he was local

superior at our foundation in Clayton, Missouri.

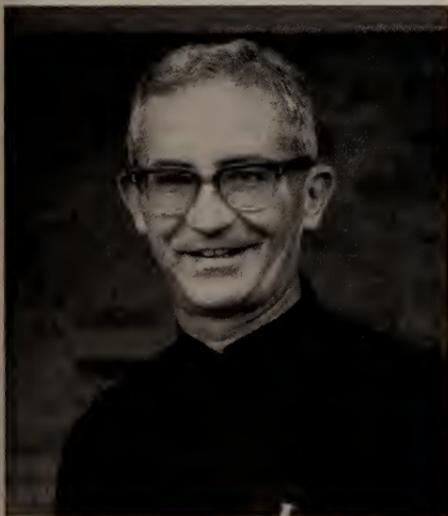
1958 brought Father Quentin the appointment to preach the retreats in Houston, and in this work, which he cherished, he found the deepest satisfaction. Following his year at Houston he preached the retreats at Cincinnati, Citrus Heights, Sierra Madre, and for the women at Erlanger. He had conducted but three retreats in Detroit when he suffered the fatal heart attack. The excellent impression he made in this short time in Detroit was attested by the crowds at his wake.

Funeral mass in Detroit was sung by Very Reverend Bernard M. Coffey, C.P., Rector, and at Immaculate Conception Church in Chicago by Very Reverend James Patrick White, C.P., Provincial. Burial was in our cemetery in Chicago. R.I.P.

Brother Richard McCall

On November 4 Brother Richard McCall died at Mount Carmel Mercy Hospital in Detroit. A few days previously his ailment had been diagnosed as acute leukemia. His brief stay in the hospital was marked by the same good humor and cheerfulness that had characterized the forty five years of Passionist life of good "Brother Dick."

A native of St. Paul, Kansas, John McCall presented himself as a candidate for the brotherhood in 1915, and after a period of probation, was sent to Louisville, where he spent his year of novitiate. He was professed on June 5, 1917 as Brother Richard of



Rev. Quentin Reneau, C.P.

the Blessed Virgin Mary. During his long and faithful years in the Congregation, Brother Richard served in nearly all the monasteries of the western province usually in the capacity of "outside" brother.

He had a fine mind, was well read, and had a great wit and kindly sense of humor. Also, Brother Richard possessed considerable poetic ability and wrote both light verse and more serious poetry.

After obsequies in Detroit, the body of Brother Richard was taken to St. Paul, where Father Provincial celebrated the solemn mass of requiem. Brother's body was laid to rest in the soil of his native Kansas where it awaits its resurrection of glory. R.I.P.

NEWS IN BRIEF

The Bruce Publishing Company has finally issued the long awaited life of St. Gabriel, *Son of the Passion*, by Father Godfrey Poage, C.P.

Father Kenny Lynch, C.P., U.S. Army chaplain, conducted the retreats for Catholic Chaplains of the British Army of the Rhine, November 1-9. The official communique reads in part: "This office considers Chaplain Lynch highly qualified in every respect to accomplish this mission with great credit to the U.S. Army Chaplain Corps. . . ."

Four postulants for the brotherhood, Damon Seyer of St. Louis, Charles Crawford of Batavia, Illinois, James Schmitz of Jessup, Iowa, and Charles Naebers of Detroit, are currently en-

rolled in the training program in Detroit.

Retreatants will soon enjoy the central heating and air conditioning system which is being installed in our Sierra Madre Retreat House. This improvement continues the passionist tradition of providing our retreat houses with the finest facilities, both spiritually and materially.

The speech department in Louisville has recently completed a modern speech laboratory with four recording rooms and a central control room. This improvement will be a great assistance in implementing the speech training program.

102 missions were given by our fathers in the mid-central and south central States during September, October, and November. Illinois led the list with 13, followed by Iowa with 12, Kentucky with 11, and Wisconsin with 9. 29 were two-man missions, 40 were two-week missions.

Father Kevin Kenny, C.P., assisted by the student priests, presided over the Passionist vocation booth at the Michigan State Fair in late August. He reports an enthusiastic response on the part of both Catholics and Protestants.

Word from Ensley tells us that Barbara Peterson, a graduate of Holy Family High School, has made her religious profession in the Dominican Sisters of the Perpetual Rosary at Marbury, Alabama. Barbara took the religious name of Sister Mary of the Trinity. Father Gilbert Kroger, C.P.,

representing Archbishop Toolen, sang the mass for the occasion, and received the vows of the Sisters.

The four priests taking their pastoral internship at our Detroit monastery attend bi-weekly classes in Pastoral Psychology conducted by Reverend Charles A. Weisgerber, S.J., at the University of Detroit.

As a spiritual preparation for the 25th anniversary of its founding (1936-1963) Holy Family Church in Ensley sponsored a mission which was preached by Father Terence Powers, C.P., November 4-11.

Father Eugene Peterman of our theology house in Louisville will address the combined faculties of Bellarmine, Nazareth, and Ursuline Colleges on *Theological Directions of the Ecumenical Movement*. His talk discusses the possibility of re-union in view of the cardinal principles of Catholic and Protestant theology.

Fathers Warren Womack and Henry Vetter of our Sierra Madre monastery have conducted a number of combination Spanish-English missions this fall in Arizona and Nevada.

Additions to the teaching staff in the Province include Father Thomas Anthony Rogalski, who has completed his work for the Ph.D. in Sociology at the University of California; Father Jerome Brooks, who received his M.A. in June from Notre Dame University, and who did additional work at Columbia University during the summer; Father Aloysius Hoolahan, a graduate of Loyola University in Chicago, who

returned to his Alma Mater for summer courses, and who has taken over direction of the library at Warrenton; Father Alfred Pooler, who received his M.A. in Classical Languages at the University of Michigan at Ann Arbor in June; Father Casmimir Gralewski, who returns to the Preparatory Seminary after a sabbatical year, during which he gained his Master of Science degree with specialization in biology, at the University of Notre Dame.

Father Jerome Stowell, C.P., a frequent contributor to *The Passionist*, is acting as chaplain and retreat master for the year 1962-1963 at the newly opened Sangre de Christo Novitiate of the Christian Brothers near Santa Fe, New Mexico. The Brothers have established this institution in order to provide courses in spiritual renovation for their members. The request for a Passionist to conduct the renovations continues the long standing friendship of the Christian Brothers and the Passionists in this country.

SIGN preachers will be interested in statistics contained in the latest issue (1962-1963) of *The Catholic Press Directory*. Total paid circulation of the *SIGN* is given as 304,651. Geographic distribution is as follows; East—166,806; Central—102,541; West (Mountain & Pacific)—23,543; Canada, Foreign—18,627.

In addition to his course in theology for the religious of the Little Company of Mary in Chicago, Father Joseph Mary O'Leary, C.P., conducts courses

in theology at Barat College in Lake Forest, Illinois.

The students at our Chicago monastery heard an expert discuss Federal Aid to Education, when Congressman Roman C. Pucinski (D. Ill.) addressed them on the evening of November 1st. Mr. Pucinski has been prominent for his efforts to secure fair treatment for private schools in the allocation of federal funds. Several times during his talk he was interrupted by the jets overhead, and as he has been under considerable pressure from noise abatement groups in northwest Chicago, he remarked, "Now I know what they mean."

Sister Maria Leonor, CFP, of the Daughters of the Passion and Death of Our Lord Jesus Christ and the Sorrows of Mary, writes that the Sisters of this community, now doing domestic work at Our Lady of Lourdes Seminary, Cassadaga, New York, have recently seen their first copy of *The Passionist* and "would like to see more of it."

ST. PAUL OF THE CROSS PROVINCE

Vatican Council II

Several members of the Province are in Rome attending the General Council. Active participants are our two Bishops, Most Reverend Cuthbert M. O'Gara, C.P., exiled Bishop of Yuanling, China, and Most Reverend Quentin B. Olwell, C.P., Prelate Nullius of Marbel, the Philippines. V. Reverend Theodore Foley, C.P., Fourth General

Consultor, is a member of the Commission for Religious and V. Reverend Casper Gaulfield, C.P., Secretary General for the Foreign Missions, is a member of the Commission for the Propagation of the Faith. Father Silvan Rouse, C.P., is consultive theologian to Bishop Cuthbert.

The Bishop's Secretary, Father Linus Lombard, C.P. covers the 'Seven Hills' as he once covered the hills of China. He finds his 'news' of the Council in the 'little people,' those hidden away in the maze of narrow streets and courts. An observer par excellence and possessed of a delight sense of humor, Father Linus undoubtedly will thrill the members of the Province with innumerable sidelights on consiliar reactions outside of St. Peter's.



Bishop Quentin Olwell (left) and Bishop O'Gara, with V. Rev. Gerard Rooney, C.P., on eve of departure for Council.



Interior of the New Immaculate Conception Monastery Church, Jamaica, New York. (Rood Group over altar to be installed.)

Father Fidelis Rice, C.P., Director of Radio's "The Hour Of The Crucified" and TV's "The Chalice Of Salvation," is also in Rome with some of the equipment from his West Springfield studios.

Jamaica Dedication

The imposing new church of the Immaculate Conception in Jamaica, Long Island, was dedicated on September 22 by the Most Reverend Bryan J. McEntegart, D.D., Bishop of Brooklyn. The Presence of two Passionist Bishops and the two American Provincials added greatly to the significance of the occasion. Several Superiors

of the Province, religious from Union City, Riverdale and Hartford swelled the ranks of the Jamaica community. Brooklyn monsignori and clergy were in attendance. A vested male choir sang the dedication Mass with the Scola Cantorum of the monastery supplying the Proper.

The V. Reverend Gerard Rooney, C.P., Provincial, officiated at the Solemn Mass assisted by V. Reverend Gerard A. Orlando, C.P., Rector of St. Gabriel's Brighton, Deacon, and V. Reverend Flavian Dougherty, C.P., Rector of St. Joseph's Baltimore, Subdeacon. The Rector of Immaculate Conception Monastery, Jamaica, V.

Reverend Martin J. Tooker, C.P., preached the sermon. Father Owen Doyle, C.P., Pastor of the parish, addressed the congregation, expressing the satisfaction of all in the completion of the church. Dinner followed in the large dining hall of Mary Louis Academy opposite the monastery.

Union City Jubilee

His Excellency, Most Reverend Thomas A. Boland, D.D., Archbishop of Newark, officiated at Pontifical High Mass on September 16 to mark the end of the Diamond Jubilee year of St. Joseph's Parish, Union City. Father Edmund McMahan, C.P., Pastor of St. Joseph's, was the Archpriest.

Father Edmund in closing his remarks on the occasion said: "All should thank God for the untold graces and blessings that have poured forth from St. Joseph's for the past seventy-five years."

St. Joseph's has been in charge of the Passionists since 1903. The first CP pastor was the saintly Father Bernardine Dusch, author of "Veronica's Veil." It is quite fitting that this celebrated American Passion Play brings recognition to St. Joseph and its first Passionist pastor, Father Bernardine.

New Bern Farewell

The Province is relinquishing the care of the North Carolina Colored Missions. This year, St. Joseph's, New Bern, was turned back to the Diocese of Raleigh and a diocesan priest appointed pastor.

St. Joseph's High School Auditorium, New Bern, was the scene of the farewell to Fathers Gerald Ryan, C.P., and Thomas Carroll, C.P.

Father Julian Endler, C.P., of happy memory, arrived at New Bern in 1928 and took possession of a few wooden buildings marking St. Joseph's Mission. Under his capable and zealous supervision, St. Joseph's grew into a splendid modern parochial establishment consisting of the church, elementary and fully accredited High School, a spacious auditorium, a two story convent and a spacious two story rectory. The Passionists have left their mark on New Bern not only materially but spiritually. Their labors will not soon be forgotten by the people among whom they have labored for thirty-four years.

Verbum Crucis

In January, 1963, the Province will launch a bi-monthly review of ecclesiastical literature entitled "Verbum Crucis." Since many of the rank and file of the Province do not have access to all the modern advancements in the sacred sciences, this educational accommodation will fulfill a long felt need. "Verbum Crucis" will review in digest from whatever is new in Theology, Scripture, Canon Law, and allied studies. The Provincial Prefect of Studies, Father Aloysius McDonough, C.P., has been named Editor in Chief. Contributing Editors will be the Lectors of the Province in reference to their own fields of competence.

Provincial News Letter

The Fall 1962 issue of the Provincial News Letter made its appearance late in October. A new format and a more convenient size has been adopted. Henceforth, this quarterly publication is to consist of two parts. Pars Prima will contain official notices, messages from the Provincial, decisions of the Roman and General Curias, transfers, etc., and is to be read publicly in each house. Pars Secunda will confine itself to news items concerning the various houses, communities or individuals. The publication of the second section is to follow the first after a space of one or two weeks.

Successful Defense

Father Cassian Yuhas, C.P., successfully 'defended' for the Doctorate in Church History on October 31 at the Gregorian in Rome. He was especially commended by the Board of Examiners. Father Cassian's Thesis: "The Passionists in America, Foundation and Early years, 1852-1866."

This energetic Historian spent two years, 1952-1954, in historical studies in the Eternal City. He then taught in the various monasteries of the Province until 1960 when he returned to Rome to work for the doctorate. He has done extensive field work in South America, Mexico, the Far West and in various Chanceries of the East. He unearthed valuable historical information which will be incorporated into a projected several volume study of the "Passionists in America." Fa-

ther Cassian was recently appointed Provincial Archivist.

Ordination

His Excellency Bishop Cuthberth M. O'Gara, C.P., ordained eight Students to the Diaconate on September 16 in St. Michael's Choir, Union City. Those ordained: Fathers Bruce Bucheit, C.P., Conrad Bauer, C.P., Brennan Keevey, C.P., Michael Flinn, C.P., Antoine Myrand, C.P., Luke Perry, C.P., Colgan Keough, C.P., Alexis Paul, C.P. Ordination to the Priesthood is scheduled for February 22, 1963 from Bishop Cuthbert.

Briefs

When enroute to Rome Father Barnabas Ahern, C.P., noted Scripture scholar of Holy Cross Province, gave an illuminating and fascinating lecture to the Community of St. Michael's, Union City, on what possible "emergent" might be looked for from the General Council. . . .

Father Bruce Henry, C.P., former editor of the Passionist sailed from Hoboken, New Jersey, on the Holland American Line, September 21, to take up his assignment in the General Secretariate in Rome. . . .

Father Neil McBrearty, C.P., of St. Michael's, Union City, former Secretary to the late Archbishop Kierkels, C.P., in Rome and India, has been named Vice Postulator in America for the cause of Dominic Barberi, C.P. . . .

Construction of the new Senior Preparatory Seminary in Farmington, Conn., has passed the steel-erection stage and continues on to completion.



PASSIONISTS AROUND THE WORLD

ROME

Passionists and the Council

The Passionist Congregation is well represented at the Second Vatican Council. At 8:30 each session morning, a number of Passionists are on their way from Sts. John and Paul to St. Peter's Basilica. Along with Most Reverend Malcolm LaVelle, C.P., Superior General, there are twelve Passionist Bishops attending the Council: Most Reverend Stanislaus Battistelli, Bishop of Teramo and Atri, Italy; Most Reverend Cuthbert O'Gara, exiled Bishop of Yuanling, China; Most Reverend Joseph Hagendorens, Vicar Apostolic of Tshumbe, Congo; Most Reverend Martin Elorza, Prelate Nullius of Moyobomba, Peru; Most Reverend Ubaldo Cibrian, Bishop of Corcoro, Bolivia; Most Reverend Geremia Pesce, Bishop of Dodoma, East Africa; Most Reverend Elisa

Olazer, Vicar Apostolic of S. Gabriel de Maranon, Peru; Most Reverend Gabriel Sillekens, Bishop of Ketapang, Indonesia; Most Reverend Gerardo Pellanda, Coadjutor Bishop of Ponte Grossa, Brazil; Most Reverend Albert Deane, Bishop of Villa Maria, Argentina; and Most Reverend Quentin Olwell, Bishop of Marabel, Philippines. Also attending the Council in his capacity of consultant is Reverend Barnabas Mary Ahern of Holy Cross Province.

Most Rev. Father General has remarked that although all the topics treated in the Council are of interest to Passionists, he is of the opinion that the discussion of the apostolate will have the most direct impact on our Congregation. We will hear of bishops from all over the world with regard to the apostolate of missions and retreats. Father General also remarked that although the Council will very



Passionist Bishops taking part in Second Vatican Council. First row, left to right: Bishops Martin Elorza, Cuthbert O'Gara, John B. Peruzzo, Stanislaus Battistelli, Joseph Hagedorens, Ubaldo Cibrian. Second row, left to right: Bishops Elisa Olazer, Geremia Pesce, Albert Deane, Gerardo Pellanda, Quentin Olwell, Gabriel Sillekens.

likely not treat of certain aspects of the religious life such as religious poverty and obedience, our Congregation has set up its own commissions to study these problems. An example of this is the commission which has been working on a study of Passionist poverty since the last General Chapter and which will have its findings ready to present to the next General Chapter.

Most Rev. Albert Deane, former Superior General, feels that the Council will broaden the view of many attending it, and will bring about a change in the opinions which many have held. "This," he said, "is most true in regard to the liturgy." Bishop Deane observed that it was only by listening to hundreds of other voices that the Fathers of the Council will learn the problems facing the Church universal. He quoted with approval the observations of another bishop, "There is too much danger of us living in isolation. But after listening to a hundred other bishops we must modify our own ideas." "The Holy Father," Bishop Deane added, "is continually hearing the opinions of bishops from all over the world. Even from a human point of view the Pope is in a better position to judge and make decisions."

Most Rev. Gabriel Sillikens, Bishop of Ketapang, stated that in spite of the differences of opinion among members of the Council, he has been greatly impressed by the unity and universality of the Church. Being in missionary territory, Bishop Sillikens expressed the

hope that greater liberty would be given to the bishops to accommodate the liturgy to the needs of the people in their dioceses. Although the ritual is already in the vernacular in Indonesia, Bishop Sillikens favors even more vernacular in the liturgy. He feels that this will be granted by the Council. During the Council a mass was celebrated in one of the Oriental rites. "The ceremony," the bishop said, "was very inspiring, but it was difficult to tell when the consecration took place. What then must it be for the laity who attend mass said in a language they do not understand?"

Diocesan Representative for Radio and TV at Council

On November 5, Reverend Fidelis Rice, C.P., arrived in Rome to represent the Diocese of Springfield, Mass., for radio and TV coverage of the Council. The only religious in the United States who is a diocesan director of radio and TV, Father Fidelis is officially accredited to the Council at the request of Most Reverend Christopher Weldon, Bishop of Springfield. While in Rome, Father Fidelis will conduct tape recorded interviews with Bishop Weldon and others. These tapes will be sent to Father Louis McCue, C.P., who will make copies available to all radio stations in the diocese, so that the people can hear their bishop speaking to them from Rome.

While in Italy, Father Fidelis plans to do some work for the Hour of

the Crucified radio program, of which he is director. The RAI (Italian NBC) has agreed to make available to him their own professional recordings of the most famous choirs in Italy for future broadcast on the Hour of the Crucified. Father Fidelis will also record outstanding choirs of other countries, using equipment graciously furnished by RAI

In his capacity as director of the Chalice of Salvation TV program, Father Fidelis plans to make the most of his stay in Rome to film various events and places. They will furnish material for later programs on TV. "Our new building for the Hour of the Crucified will be underway very soon," he tells us, "and it will have a filming studio. One of the projects I hope to start on when I return to the States is a series of 10 or 12 short

films on various phases of Passionist life, with a brief message on the Passion. These will be made available to TV stations in all parts of the country."

Vatican Archivist

Father Dominic Papa, C.P., guest master at SS John and Paul for English speaking pilgrims, has been named an archivist in the Vatican Secretariate of State. Father Dominic is a member of St. Paul of the Cross Province. He was ordained in 1960, and after his pastoral year, was assigned to Rome, where he was working in the archives of the Congregation. Father Dominic is known for his scholarly command of Italian.

Students at SS. John and Paul

The school year 1962-63 finds 32 Passionist priests from around the world attending the various universities in Rome. The greatest number, 12, comes from the Italian provinces. Spain is second with 8 priests. Other countries of the Congregation have the following priests engaged in higher study in Rome: Belgium, 3; England, 2; Ireland, 2; Poland, 2; United States, 2; Holland, 1.

There are also 16 priests from various Italian provinces taking their year of pastoral internship in Rome.

New Addition to Motherhouse

Construction of the new addition to SS. John and Paul is continuing. The new building, which will house the



Rev. Fidelis Rice, C.P.

General Curia and the administration staff, will be four stories and in the shape of a quadrangle.

The building will also contain a choir, refectory, common room, and rooms for visiting bishops and guests of the General Curia. It is expected to be completed in time for the General Chapter in 1964.

Also to be constructed is a new choir for the community of SS. John and Paul. The Generalate is being built on the north side of the present monastery and parallel to the retreatants' wing. The new choir will be built in the courtyard between the Generalate and the retreatants' wing.

New Regulations

Copies of the proposed new Regulations for the Congregation have been sent to all the provincial curias of the Congregation, for study and suggestions. When this material has been to Rome, the text will be revised and sent out once again, so that the provincial curias will have time to study it before the 1964 General Chapter.

By Bruce Henry, C.P.

AUSTRALIA

Theology Congress

Preparations have been completed for the Congress on Sacred Theology which will be held at the Preparatory College, St. Ives, N.S.W. in January 1963. This follows on the very successful Missionary Congress held in January, 1962.

Works of the Ministry

The Province of the Holy Ghost has been blessed with many requests for our services. During November and December alone, there are 8 two-man missions to be given, and 33 retreats.

Persons and Places

A record number of students is expected to enroll in the Preparatory College at St. Ives, in February. It is now necessary to begin planning for a permanent chapel and other facilities.

On September 8 at St. Paul's Retreat, Glen Osmond, S.A., the Archbishop of Adelaide, Most Reverend Matthew Beovich, conferred tonsure and minor orders on seven clerics of the Province: Confraters Fabian McGovern, Denis Madigan, Coleman O'Neill, Richard McGrath, Arthur Gaughan, Eugene Egar and Justin Ives.

Father Stephen Horkin, who has been in Australia and New Zealand for the past six years, has transferred to the Province of the Holy Ghost.

Father Cornelius Crowley of St. Patrick's Province passed through Sydney recently on his way to Hamilton, N. Z.

On November 13, Father Gaudenzio Galli of the Pieta Province arrived in Sydney. Father Gaudenzio was a Chaplain in the Italian Military Forces during the war, and will work among the Italian community at Marrickville.

NEW GUINEA MISSION

Father Raphael Cooper and Brother

James Coucher have been appointed to New Guinea. They are due in their new posts at the end of November. This brings the mission strength in New Guinea to 6 priests, 2 lay brothers, and 4 lay missionaries.

The situation in New Guinea has already become more difficult due to the change in political atmosphere across the border.

WEST INDIES

West Indies Superior



V. Rev. Ernest Welch, C.P.

V. Reverend Ernest Welch, C.P., arrived in Jamaica in early October to assume the Superiorship of the Passionist Missionaries in the Diocesan of Kingston. Father Ernest will reside at St. Paul of the Cross Mission, Mandeville. Prior to this assignment he had been Superior of St. Vincent

Strambi Retreat in Riverdale, New York.

During his nine year Provincialship from 1950 to 1959, Father Ernest accepted the Jamaica Mission and the Philippine Mission. At present there are fifteen Passionist Missionaries in Jamaica.

PHILLIPPINES

Assigned to Philippines



Rev. Thomas Carroll, C.P.



Rev. James McHugh, C.P.

Father Thomas Carroll, C.P., and James McHugh, C.P., newly assigned to the Prelature Nullius, Cotabato, Phillipines, left for Manila early in October.

Father Thomas was ordained in 1952 and two years later was sent to St. Joseph's Mission, New Bern, North Carolina. He remained there until this year when he was assigned to Marbel upon the relinquishment of the New Bern Mission by the Province.

Father James entered the Congregation in 1955 after serving with the United States Army in Korea and Japan. He was ordained in 1961 and

after completing Sacred Eloquence received his appointment to the Passionist Philippine Mission.

These new missionaries bring to twenty-seven the number of Passionists from the Province of St. Paul of the Cross who are laboring in the Marbel Prelature.

JAPAN

Appointments

Because of his appointment as religious superior of the Japanese Mission, Father Paul Placek has resigned as pastor of Ikeda church. Father Clement Paynter has been appointed as the new pastor, with Father Leonard Kosatka as his assistant. Father Matthew Vetter continues as Master of Novices at Mefu, with Father Denis McGowan as Vice-Master. Father Ward Biddle is vicar of the monastery, and Director of Retreats.

Professions

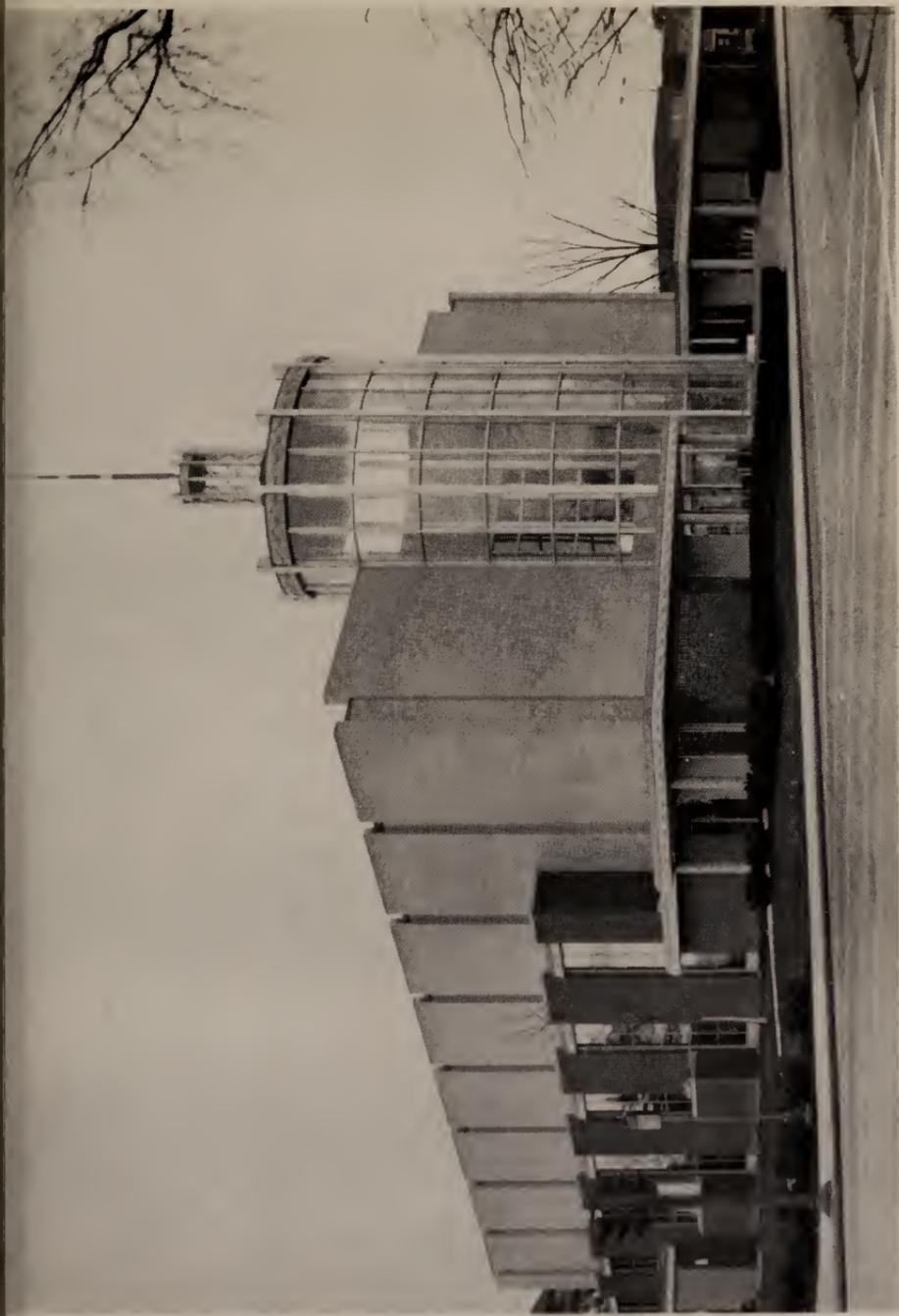
On December 4 two Japanese

novices make their first profession: Confrater Francis Xavier and Brother John. On November 21, Sister Dolores made her final profession, the first finally professed Passionist Nun of the Japanese Foundation.

Persons and Places

Fathers Carl Schmitz, Peter C. Kumle and Denis McGowan had a full schedule of missions during the autumn months. The retreat house at Mefu has been running on full schedule with laymen's retreats on the weekends, and clergy retreats midweek. There were clergy retreats for seven consecutive weeks during the fall.

Many young men have become interested in the Passionist life, and besides those who have already entered on their training, several excellent vocational prospects are in touch with the Fathers. The Passionists Nun's community continues to grow, and now numbers seventeen.



New Immaculate Conception Church, Chicago, Illinois (Stained glass in rotunda to be installed)



The **PASSIONIST**

HOLY CROSS PROVINCE

MARCH 1963



A WORD FROM THE EDITOR

In September, 1962, Father Bruce Henry, C.P., Editor of *The Passionist* since 1957, was assigned to SS. John and Paul Monastery in Rome. Shortly afterwards, Very Reverend Father Provincial asked me to succeed Father Bruce as Editor.

Since that time I have given a good deal of thought to the purpose and character of the magazine. Only personal experience these past few months has made me aware of the exacting work done by Father Bruce and other former Editors. It would seem an arbitrary decision to divert the magazine from the essential policies they established, or to limit its scope to one or other aspect of our life. *The Passionist* should be for all of us. That purpose will best be attained, I feel, if it continues as a journal of ideas on the apostolate, a source of information on Passionist spirituality, and a bond of fraternal union through the news section.

The Passionist should primarily voice the ideas of members of the Province of Holy Cross. It is our magazine. I look forward, therefore, to more frequent contributions from members of the Province. And I hasten to add that articles from all Passionists will be most welcome.

Some initial exploration has made it clear that persons outside the Congregation are willing to contribute to *The Passionist*. Instances in this issue are the articles by Brother Frederick, F.S.C., and Father Joseph Manton, C.S.S.R. In a spirit of ecumenism, this practice will continue.

I hope that we can make our magazine helpful, interesting and attractive.

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.
Editor

The PASSIONIST

HOLY CROSS PROVINCE

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St. Paul of the Cross
Ludo Laagland

Editor: Ignatius P. Bechtold, C.P.

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ASSIGNMENT to...

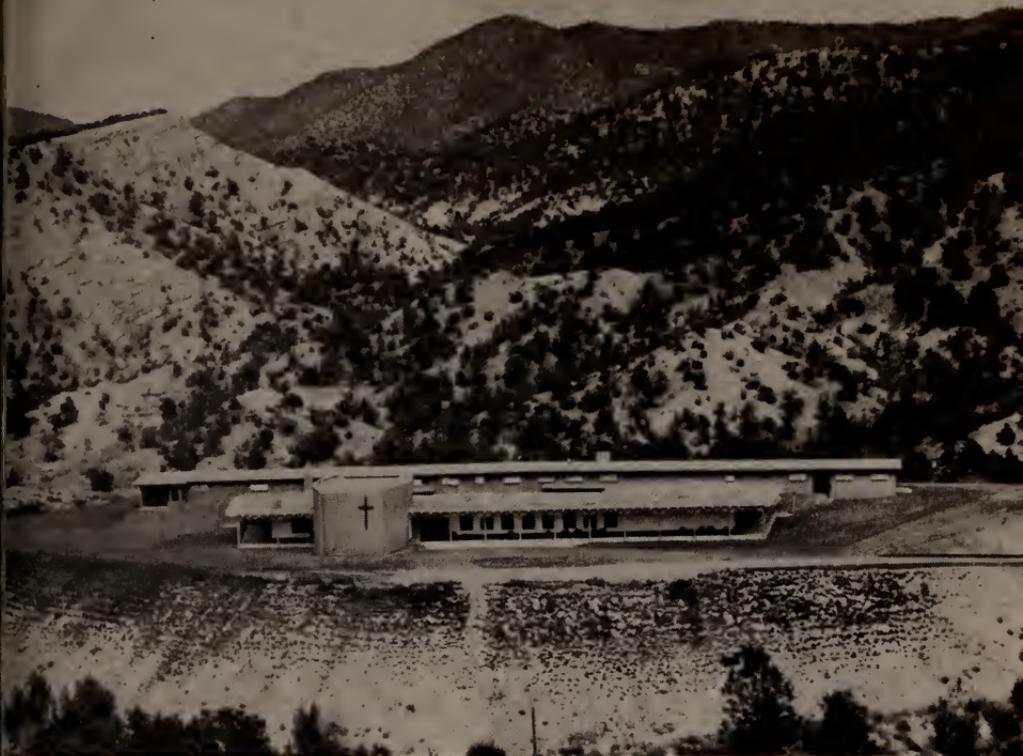
SANGRE de CRISTO

A notable venture in religious renewal, the Christian Brothers' Second Novitiate at Santa Fe, is described by the resident chaplain.

TWELVE miles north of the city of Santa Fe, New Mexico, and five miles off the main highway, back through the Teseque Indian reservation, on a shelf in Pacheco canyon at an altitude of 7,150 feet, the Christian Brothers have recently established a house for their "Second Novitiate." Since this Second Novitiate is a joint project of the five American provinces, the Brothers might have located anywhere in the United States. For some years, in fact, the Second Novitiate had been located on Beaver Island, Michigan. But the long and bitter winters and the difficulty of getting to and from the island convinced the Brothers that a different location would serve their purpose better.

While the Brothers were considering various sites in Colorado, and in New Mexico along the Rio Grande river, the 700 acre Mitchell ranch went up for sale. This site proved to be precisely what the Brothers were looking for. It is far enough away from town to insure solitude, yet still close enough in to have a telephone on the Santa Fe exchange. In recent years, a gravel road was put through the Teseque reservation lands to make this site accessible. By securing a sufficiently large tract of land the Brothers are insured of freedom from intrusion on the part of neighbors. Most important of all for this part of the country, the ranch estate has a spring which provides an adequate water supply for the needs of the house. There is also a stream flowing through Pacheco canyon which serves the needs of irrigation; fortunately, to the estate was attached a one-eighth water right.

When a Brother enters the Second



Sangre de Cristo Novitiate

Novitiate he comes to a sudden halt after years of an accelerated classroom gallop. This sudden cessation of the usual routine can create psychological difficulties in adjusting. And if the Brother has to live in some large characterless institution-type of building set back a few feet from some busy street, he might have the subconscious feeling of being confined. So both the building itself, a ranch-type structure, and the environment, contribute much to help a Brother gradually "unwind" and adapt to a more contemplative regime.

To the Brothers from the crowded sidewalks of the large cities where most of their schools are located, it is a never-ending source of wonderment to be able to walk for miles in any direction without coming across any sign of human habitation. Some Brothers who have never wandered far from the asphalt jungle or have never been exposed to strenuous hiking have found such an occupation to be all work and no play. It is not unusual to hear a Brother "thinking out loud:" "All this wide-open country! No sidewalks, no traffic, nobody crowding

you." It is interesting to see how the locale, the crystal clear air, the quiet, all begin to have an effect which I would call "therapeutic" if that would not create the impression that the Brothers making this Second Novitiate were sent here as "problems." Simply because man is a composite of body and soul, it is sound spiritually to enlist the aid of natural means, such as climate, scenery, solitude, to foster the working of Grace.

A Brother walking up north in Pacheco canyon ascends gradually through a series of terraced plains planted with pear, apricot and apple trees, till he comes to a point where the canyon walls close in, and a fifteen foot waterfall spills into the canyon from the high rocks above. The view to the South extends out through the mouth of the canyon, across the vast high tableland of the Rio Grande as far as thirty or forty miles to the line of the Jemez range. There are a number of farming communities in this section of the Rio Grande valley—like Pojoaque, Española. They are invisible during the day. But at night their lights dance like distant campfires on the far horizon. Many of the Brothers enjoy walking outside in the early hours of the morning before Mass. With the sun coming up and hitting the bare walls of the "barancas" formed by the Rio Grande, it is easy to understand why the Spanish called this mountain range "Sangre de Cristo." For the morning

sun makes this rugged range glow a blood red.

IN many ways the nights out here are every bit as beautiful and fascinating as the days. Away from the lights of the city, and with the mountains curtaining off the haze from the horizon, the stars seem to take on added brilliance. They seem to hover within arm's reach. With the aid of an ordinary field glass it is possible to see two of the moons of Jupiter. The experience of absolute silence is a rare thing today. Tucked away in this canyon we are miles from the highway and its noise. We have no neighbors. Because of the Atomic Laboratory of Los Alamos on the opposite range of mountains, even air traffic is prohibited over this area. So at nights there is a silence that seems to crawl down from the obscure bulk of the mountains like a definite physical presence. The only sounds discernible might be the undefinable night noises that come from the canyon—the cry of a distant animal, the continual sighing of the wind through the Ponderosa pines.

Within range of an afternoon's hike there are a number of eight and nine-thousand foot peaks that offer a challenge to the budding mountaineer. The first class of Second Novices here climbed all but two of the peaks in the vicinity. So these peaks have been named "inter nos" by the Brothers who "got there first." Thus we speak of "Baldy's Peak," "Joe's Summit."



Brother Erminius Joseph, Visitor General of the U.S.; Father Jerome Stowell, Retreat Master; Brother Charles Henry, Assistant to the Superior General; Archbishop Byrne of Santa Fe; Brother Cornelius Luke, Director of the Novitiate; Mr. Philippe Register, architect; and Brother Charles Lawrence, Sub-director.

"Fuji's Folly" got its name from a Brother from Japan who wanted to pose for a picture on the summit and inadvertently sat down in the middle of a Prickly Pear cactus.

ANYONE with even the slightest interest in history will be intrigued by what he finds in Santa Fe and the surrounding area. Within a half-hour's climb from the Novitiate he can come across the ruins of an old Indian village. What tribe lived there? How long ago? There are still open questions, for these ruins are among the many that have not yet been explored

and studied by archeologists. But it is a thrill for the amateur to go poking among the ruins that date back hundreds of years, and discover pottery, primitive tools and artifacts of a civilization that once flourished throughout these plains and mountains.

Painters and writers have been fascinated by this "land of enchantment." Willa Cather was able to communicate something of the spell of this place in her "Death Comes For the Archbishop." More recently, Paul Horgan described the turbulent history of the city of "Holy Faith" in his best-selling "Centuries of Santa Fe." I

suppose it is because of the endless variety of colors both in architecture and landscape that painters have found Santa Fe an artist's mecca. Every week the Sunday supplement of the local "New Mexican" has a long list of important exhibitions at the various galleries and studios of Santa Fe. This past year, a new TV series, named "Empire" began to capitalize on the natural beauties of the area. One finds a special sort of satisfaction in being able to indentify a particular mountain peak, or a peculiar rock formation from the immediate vicinity that appears in the background of this popular TV series.

A LOCAL architect, Mr. Philippe Register, drew the plans for Sangre de Cristo Novitiate. He succeeded admirably in combining the traditional Santa Fe style with many modern features. Built on a triple split-level, the design follows somewhat the lines of a quadrangle, with an enclosed patio. From the main level you descend four steps to the refectory. You go up as many steps to the corridor of private rooms, 36 in all. Some of the common rooms—like the recreation room—carry out the "western motif" by the exposed pine beams across the ceiling. A broad porch shades the building on three sides. Hand hewn posts support the arcades (called "portals") and giant beams of different lengths (called "vigas") jut out from the portal roofs giving the impression of

studied careless construction. These beams are considered the most artistic example of vigas in New Mexico. The chapel is modern, oval in shape, with an altar and retable of rough cut stones from the locality.

The term "novitiate" does not adequately cover the work of this house. Among the brothers it is known as the "Hundred Day Retreat" or "Second Novitiate." These Second Novices are all men averaging some thirty-five years of age, who have already had considerable experience in their Congregation and in the apostolate of the classroom.

The regime of the second novitiate is not as strict as that required of young first novices. The minute regulations prescribed for those just entering the religious life would serve no useful purpose for the mature type of men making this second novitiate. The Brothers here have access to an excellent library; a large variety of current periodicals cover the field of the Brothers' professional and religious interests. The "New York Times," the "San Francisco Chronicle" and the local "New Mexican" keep the Brothers in touch with current events across the country.

Every three weeks a "field trip" is taken by the Brothers which serves the double purpose of recreation and of acquainting them with local history and culture. One week, their outing may take them to the ruins of the Puye Cliff-dwellers; another week might find the Brothers heading up

towards Taos, where these Pueblo Indians continue a type of community living that has gone on in the same adobe structures for the last 600 years. Before setting out on one of these trips, a special lecture is given the previous evening by one of the Brothers on the permanent staff here, that will help the visitors to profit by what they are to see.

ALTHOUGH the idea of a Renovation Course is rather recent for Sisters, this idea of a Second Novitiate among the Brothers dates back to their general chapter of 1875. The Superiors of that period felt that the work of the canonical novitiate calls for a renewal following the experience and the trials of an active apostolate. They considered that once a Brother has undergone a maturing in the life of the Community, he could profit immeasurably by a "sabbatical year." So a second novitiate of nine months was set up at Rome. But in many cases, this arrangement proved impractical. The cost of the travel involved was considerable; it was very difficult for local superiors to find a replacement for the Brother who went to Rome. Then too, it was found that many of the problems of community living which were dealt with at Rome had no bearing on the American scene. So the period of the second novitiate was shortened to 100 days, which would entail a Brother's absence from the classroom for only one semester. And to meet the needs of different

localities, houses for the second novitiate were established in Canada, the United States, and South America.

The second novitiate begins with a regular retreat of six full days, and concludes with another, shorter retreat. During the entire course of the second novitiate there is a daily spiritual conference by the Brother Superior in charge, and a daily homily on the dialogued Mass.

After the period of the opening retreat there follows a series of "refresher courses." The fields covered are those of Liturgy, Scripture, Educational Psychology, Theology, and Catechetics.

OUR course here began with two weeks of lectures on Theology by Brother Frederick who holds the degree of Doctor of Theology, and who is presently teaching Theology at St. Mary's in Winona, Minnesota. Then Brother Paul, who holds the degree of Ph.D in the field of Educational Psychology from the Catholic University came to lecture on his speciality. Brother Raymond was brought in from St. Michael's College to pass on to the Brothers the fruits of the courses in Catechetics he took at *Lumen Vitae*, in Brussels. Brother Charles Lawrence, former dean of Manhattan College, gave two weeks on the Theology of Vocation. The chaplain gave a two weeks course on Bible and Liturgy. While all these courses are rather technical and informative, nevertheless they are pointed

towards the formative. They are not meant, by any means, to be exhaustive. Rather, they have to them an inspirational note, enlightening the mind as to values, and moving the will to pursue these values. Thus the second novitiate is meant to be a school of formation wherein doctrine, principles, and ideas serve as the springboard for a better appreciation of the values in the religious life.

Brother Cornelius Luke, who for many years has been in charge of the various house of formation, thus defines the aim of the Brother making the second Novitiate:

"The second Novitiate has been set up and, designed for the Brother entering early middle age. To insure maximum advantage he completely withdraws from the labors of the community and the school, and enters an atmosphere ideally suited for prayer and reflection. . . . He reassesses his hier-

archy of values and his responses to these values. He seeks a deeper working conviction of the sanctifying nature of the apostolate of education according to the principles of his Holy Founder. In this process he is stimulated by interior recollection, counsel, instruction, discussion and study. Already a religious possessed of at least a certain amount of sound spiritual, intellectual and social resources, he works towards a greater realization and appreciation of these assets. His purpose is to emerge from the second novitiate a more fully integrated religious personality, eager to reaffirm and reinforce his engagement as a Brother of the Christian Schools. Possibly, at least in some cases, the work itself of the apostolate in the classroom has tended to blur some of the essentials. His vision should then be clearer, and his generosity more ardent, as a result of having had a second novitiate."

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in four years of high school
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CLOSED RETREATS for HIGH SCHOOL SENIORS

BY BROTHER FREDERICK, F.S.C.

IT is the unanimous statement of priests who have given retreats at La Salle Manor that the experience has been the most rewarding of their priestly lives. During the present scholastic year we have a resident retreat master who directs one of the two weekly retreats. Father Frederick Coupal, C.M., in his mid-seventies, says that this has been the most consoling work of his forty-eight years in the priesthood. The Christian Brothers engaged in this apostolate feel that nothing we are able to do for our boys in four years of high school quite equals

what is accomplished in the three days that our seniors are on retreat. I personally concur with those who are of the opinion that we would have failed many of our boys if we had let them graduate in the condition of soul in which we find so many when they come to us for their senior retreat.

Other statements concerning the effectiveness of retreats for high school seniors could be made to substantiate my convictions. But this is not so important as is the reason for the effectiveness of the closed retreat. It is a unique retreat inasmuch as there



Frank and Free Discussion in the Lounge

are few retreat centers in the United States devoted exclusively to high school students. At La Salle Manor the entire program is geared to this age level of young men. Discipline, reading matter, conferences, instructions, prayer formulae, the open forum discussions, the horarium—all are pointed to meet the needs of senior boys. The results speak for themselves. With the experience of two hundred retreats attended by more than seven thousand young men, we have yet to discover any marring of the buildings or willful breakage of equipment. The

vast majority of retreatants are anxious to know the possibility of returning for another retreat as an alumnus. Gratitude is often expressed by return letters, and by offerings, both spiritual and monetary.

The effects of the retreats on the boys personally can be summed up in this one thought: Christ walks again in the shoes of youth! There is a transformation of thinking, a new sense of values, and a great enlightenment regarding the motives to be employed in daily actions. This transformation develops in relation to the



La Salle Manor. The boys say, "Wow! What a joint!"

Church, family life, social activities, and personal conscience. Teachers tell us that new loyalty to the school is evident when the boys return from retreat. Class spirit often develops notably. There is a deeper regard for the good fortune of a Catholic education.

DURING the retreat we have a daily diet of personal thrills in working with our boys. It seems to me that in every class of boys there is a percentage who for various reasons have been away from the sacraments for a

year or more. To these the retreat is a boon indeed. Yet for as many boys as there are "off-the-beam" we find just as many completely innocent of the world and its deceits. The good life on the retreat brings much joy to the hearts of these young men. One of the effects that many retreatants note is a freedom from temptations. They occasionally ask if we put something in the coffee or the chocolate milk. They have heard that this is done in the armed forces. They wonder if this is our technique. I presume that all these effects are to be expected since

for the most boys this is the first closed retreat of their lives. And the working of God in the soul is marvelous; at times, stunning.

The horarium of the high school senior retreat contains all the exercises one would expect to find in a closed retreat. The schedule, however, is considerably more intensive, with less lengthy periods for reading and reflection. This is necessary for two reasons. First, we are dealing with teenagers. The retreat must move along. This is precisely the discipline that is required of a high school boy. His attention wavers when anything goes beyond a half hour. While dynamism of personality is very helpful on the part of those directing the retreat, even this quality will not compensate for going over time. The first fifteen minutes go to God's glory, the next fifteen to personal fame, and anything beyond that goes to waste. Secondly, the retreat is a compulsory engagement. While we do win over the vast majority to the program, there are undoubtedly a number of boys who, if they had a choice, would not be on retreat. Because of them, especially, the program must not lag.

When we speak of the high school retreat as unique, we refer not so much to the fact that all retreatants are in the same age bracket, but mainly that the entire atmosphere of the retreat is pervaded with youth. This, I am afraid, is what startles some retreat masters on their first experience with these young men. Their bluntness

can be staggering indeed. But if we recollect that the mind always seeks truth as the substance of life there should be no reason to be startled by the way the immature mind goes about seeking it. A boy emerging from childhood can approach the mature only from the side of the childish. Reading matter, conferences, instructions and discussions need to be given or conducted with this in mind. Adults must never lose composure or serenity in dealing with youth on his terms and in his language if the youthful mind is to be touched by the truth.

IF I can digress here for a moment I would like to relate an experience in my last teaching contact with senior boys six years ago. I was explaining the type of knowledge that comes through the senses as distinguished from that we acquire through the intellect. A boy arose to ask me, "Brother, is the difference between sense knowledge and intellectual cognition one of kind or degree?" That boy had emerged, don't you think? Questions are rarely that incisive, but evidence of the ability to think and to think hard becomes present in most senior boys under proper direction.

A boy, for example, "dares" to ask what may seem to the retreat master a dirty question, possibly even one that is directed to test the knowledge of the speaker or discussion leader. It may refer to some intimacy in marriage. Or he cannot understand why rhythm is morally correct while birth preven-

tion is intrinsically wrong. His probing mind does not understand the natural law. But if we bear in mind the cardinal principle that for all his slangy, even vulgar, language the boy does not understand the principle of sin in sexual matters, that he wants to know the principle of morality and this is the only way he knows how to ask for it, then the question is accepted without evasion. For the first time in his life the youth of this age level is coming to realize that he can think. You must accept this fact. You can then readily accept the clumsy questions.

THE retreat master enjoys the singular position of influencing the boys' thinking along spiritual lines, but undoubtedly his greatest influence is in the confessional. A kind and understanding confessor is the *sine qua non* of the boys' retreat. He must convince the retreatants of his sincerity on this point. He must make it easy for the boys to approach him with their most anxious conscience concerns. Any disinclination to deal honestly and openly with discussion questions will most certainly affect his work in the confessional. Here we must insist that the priest be understanding of the boy mind. Boys will accept anything a priest has to say on prayer, the Mass, authority, character, ideals, if the priest but demonstrates his sincere desire to deal with their other concerns, on their terms.

Boys do not want talks filled with

sex implications, as if this were the only interest and problem for them. And surprising as it may seem, they do not want talks on how to choose a mate for life, or what goes into a happy marriage. They want to get their consciences straight. Above all else, they want insight into what sin really is, they want to understand what they are doing by their sins. A hard-hitting conference on sin, the Sacred Passion in relation to sin, the love of Christ in the Eucharist, these bring home the personal dimension of Redemption. A boy begins to understand that Christ made the retreat and all other good things possible by His death. This is why Christ died, he must be told. The return of love is a topic that stirs the boy's heart. Bearing the cross in those things that we cannot change is the sublimation he must be taught. This concept is not spanking new to the boy but for the first time in his life it all seems to fit together. If they are shown, too, the weakness of mere natural motives for virtue, they will come to understand that they must have more confidence in God and make better use of the sacraments. All this leads to contrition, to prayer. Things begin to make sense. There is a new outlook on life. A boy leaves the retreat realizing there will be failures despite his efforts but now he knows how to make the repairs. Above all else, there is courage to begin anew. This is the best fruit of the senior boy's retreat.

In general it would seem that super-

natural motivation is best supplied by the conferences, while personal enlightenment comes primarily from the discussion periods. Conferences that grow out of the word of God are therefore much more meaningful than the so-called psychological approach. There is definite place on the retreat for psychological enlightenment, but it seems to me that this should not be the basic idea of the retreat master's conferences. I feel that enlightenment of the mind takes place best outside the chapel and in a lounge where the boys can make a return of their own expression. It is these discussion periods, I believe, that really make the boys' retreat. Many a lad has told me that it was the open-forum that helped make his confession easier because now he felt that someone understood.

THIS is the part the Brother plays in the retreat. Whether the retreat director be a priest or brother, he must not, it seems to me, be the retreat master. I have come to believe that to give a boy maximum help in his retreat there needs to be a person who can openly discuss the topics that need open discussion, yet who is not the confessor. I have observed that retreat masters who have attempted to play this part in discussion periods sometimes got themselves behind the proverbial eight-ball. Questions were asked of them that they could only properly deal with in the confessional. As director I can say to a boy, "that

you need to settle in confession." But the retreat master can hardly say, "If I can see you in confession I will settle the matter for you."

A senior boy's problems arise mainly from his need of emancipation. He realizes that there are decisions in his life that will mean his happiness and that only he can make. And so he is almost bound to come into conflict with his parents. Inwardly he cannot reconcile his need to realize his independence with the respect that he owes his parents. This is the real basis of his home problem. It is compounded when drinking, anger, constant bickering on the part of parents have blighted his homelife. A boy suffers inconceivably from these faults of his parents. And for some boys the problems are unsurmountable since they spring from the lives of the parents themselves. The retreat is "heaven" for such lads. Often they come in for personal advice on this subject. One feels like his hands are tied when dealing with such thorny problems. But the retreat does give consolation to these boys. "Bearing the daily cross" is the motive which appeals most to them and helps them return home with new purpose and a resolve to contribute to their home life.

Dating and drinking are the subject of much discussion in the forum. Boys involved with these problems appear to be mildly shocked when exposed to the effects they can expect excesses to have in their future lives. Parents

for the most part are unaware of the involvement of their sons in these matters, and teachers, the boys say, "beat around the bush," and give little real enlightenment. The boys feel the need to prepare for married life, for the proper expression of their love. The legitimate desire to express his affections must be clearly distinguished from disorderly desires. God, the Author of life and of the seed of life in the body; God, the Author of natural law; God, the Author of love and its proper expression, is what gives understandable motivation to a boy. When discussion on these sometimes earthy subjects is well directed a boy's thinking begins to be modified.

Other conflicts, too, need to be resolved. With his need to exploit his talents, the disorders in a boy's personal ambitions create a problem. Boyhood piety no longer fills the bill. The conflict of intellectual assent in matters of faith confronts many young men with what they seem to think are doubts of their loyalty to God.

These, it seems to me, are the central problems we face in discussion periods. Much understanding must go into these sessions. Tolerance of a boy's method of expression is essential. Encouragement to continue on the hard road to self development is the ointment that heals many of the boy's worries. And he needs to be told that while mistakes will be made, the important thing is that he continue to try to grow to complete maturity, human and Christian.

The open forum is a pleasant pastime and one of the most profitable personally for the boys. You will come to know and love a boy in this session. He is delightful company. He is deeply grateful. This is the kind of understanding he has wanted all his life.

To complete the work of the open discussion the retreatants must be given opportunity for personal interviews. For many the confession will be all that is needed in the way of personal direction. Others will want to talk about a problem "across the table" and only then will feel ready for their confession. Let them choose. But interviews need to be timed. Dragging them out will discourage some from coming at all. Fifteen minute sittings, maximum, seems to work well. The line must move.

IN Christian Brother Retreat Houses the brother director gives instructions periodically during the retreat in the lounge. At La Salle Manor there are five of these scheduled instructions. The first of these is on the evening of arrival. The house rules are explained. And motivation is begun. "You've got to pull your weight for Christ—here's where you will learn to do it." We appeal to conscience. We sell silence. We expect seriousness. Then we are into the retreat.

The second instruction is on "growing up," maturity, character, what it means, the assuming of responsibilities. In this talk a number of boys' problems are mentioned: home life, use of

money, sex, drinking, honesty, emotional adjustments, attitudes toward study and work. This is done designedly to give the retreatants to understand that these subjects are to be discussed either in the open forum or in private interviews. In this talk, also, an attempt is made to project the boys into their future, to acquaint them with the problems and the Christian decisions they will face as men. The necessity of convictions, of foresight, of moral fibre is stressed. Only the strong survive.

The brother director's third instruction deals more explicitly with courtship, sex, marriage, and all that sort of thing. Here the natural law is explained. The chemistry of the emotions and their effect on the blood stream is explained. I point out that as with the law of gravity, the results are irreversible. If I jump out of a 25th floor window I am going to be destroyed. On the way down I can't excuse my motive with "I just want to feel the breeze." When I will the cause, I will the effect. In any normal man the glands work the same. Do a love act and the emotions become unruly. For the first time in his life a boy comes to understand the natural law, that God, so to speak, has built His wisdom into the human body. Then I proceed to explain the fallacy of the wordly maxim that "a man must have experience before he gets married." As many a boy has said at this point, "Holy cow, Brother, how does a guy know what it means to get

married if he doesn't have experience?" That's the statement I want, for here I reveal the fact that the worst possible preparation for marriage is "experience." I explain the blighting effects of this experience on true happiness in marriage. A boy doesn't realize that sinful habits developed before marriage are tyrants even after marriage. He doesn't realize that sexual excesses may rob him of the power to love with true unselfishness. All this is a revelation to him. And the insights gained here lead boys who have taken liberties with girl friends to become deeply thoughtful and contrite. This is the only motive for breaking up steady dating that I have found effective. I am convinced that this material strikes at the heart of a boy's problem. An overwhelming number of them have expressed their gratitude for this talk.

The fourth instruction deals with sins of speech. Here the motivation becomes "letting your light shine before men." The effect of our words on others for good or evil is graphically presented. A definition of morality in the use of words provides opportunity to emphasize the need of forming one's own conscience. Our Christian responsibility of bearing witness is hammered home.

The final talk is a preparation for the public profession of faith that terminates the retreat. In this session I try to demonstrate that faith is not the escape of the weak, but the virtue of the strong, the very fulfillment and

strength of man. Faith, I tell them, will be the basic problem, the crux, or their adult life. The problems that confront the Christian man are explained: business morality, social relationships, loyalty, citizenship, charity, Catholic action. It is either God or mammon, the kingdom of Christ or the kingdom of Satan. All life takes its meaning, all decisions their direction, from the light of faith. The boys tell me this is my best talk.

THE spiritual reading to be found on the shelves of the retreat house would not always be considered spiritual by strictly ascetical standards. It must include "elevating" reading which teaches nothing more than natural virtue even as it is portrayed in *Brass Knuckles*. Yes, readings start on this level in the boys' library and continue on to the inspiration of the saints (the boys' best seller), and even to Thomas Merton, Father Raymond, and Bishop Sheen. By observing the page-worn copies of books, paper backs, and pamphlets, we have learned what the boys like best, and we have stocked these titles in quantity according to popularity. The library now counts approximately 250 bound volumes, 30 standard pamphlet readings, a variety of paper backs and other pamphlets, along with quantities of "take one" leaflets that the boys like. Popular titles? Among others, *Saints Among the Hurons*, *Lights Along the Shore*, *Tips for Teens*, *Damian the Leper*, *Saints for Our Times*, *Modern Youth and Chastity*.

I have deferred comment on the discipline of the retreat to this point. Discipline finds an easy solution when the content side of the retreat is skillfully managed. Boys are easy to handle and to motivate when they know you are helping them. Great good-will results from the richness of the program and the satisfying way their problems are met. There is no one "on their backs." The introduction of relaxation techniques during free periods after dinner and supper, such as popular records, yearbooks, movies (e.g. U.S. Army orientation), showers and bed rest seems to be much more satisfactory than explosive types of recreation. I have tried both and find that quiet relaxation is more helpful than athletic games. I allow a brief ten minutes after supper, just before the open forum discussion, for talking outside the house. This is mostly for fresh air and to stretch, before the hour-and-a-half discussion that follows. A cookies and milk snack just before night prayers is a winning way to put them to bed contented.

Discipline is best handled by telling boys what they need to know just before things happen. On the night of arrival they are told only what happens tonight. After Mass in the morning the breakfast hour is announced. Following breakfast we explain the outside boundaries and how to use their time in the relaxation following the meal. A little trick like letting them send out a postcard at this time

often helps. Candy, cigarettes and pop are sold after dinner and supper. No smoking in rooms, only in the lounge. The first talk by the priest gives them matter to turn their minds to. Following the talk the brother director gives a brief public meditation to teach the boys to pray. An act of faith in God's presence, a brief reflection on the topic talked about, a suggestion as to what grace to ask for right now, brief concluding acts, humility, confidence, sorrow. Five minutes is enough.

Following the meditation I announce the reading period. Here I insist that every boy have at least one bound volume in addition to the pamphlets. And so it goes, with each exercise a brief word on what is next expected. This effectively cares for discipline. The brothers are around, of course. Silent supervision is the secret. The personnel of a boys' retreat house must be willing to spend about eighteen hours a day at supervision. Intermittence in this spells failure. The price must be paid in time and interest if you want to run a good boys' retreat.

I HAVE omitted here the preparations that are made at school by the home-room teacher before his class comes on retreat, but this must be taken for

granted. The placement of boys who are possible "trouble shooters" in strategic places in the dining room, chapel and dormitory is very important to the retreat discipline. Prayers in the classroom for the success of the retreat and the assignment of boys to various jobs such as servers for Mass all goes into the preparation. The teacher thus plays an important role in the retreat. And incidentally, he accompanies the class to the retreat and assists the retreat director. He is indispensable.

If the reader is intrigued by the presentation I would suggest that he arrange to observe a boys' retreat. I have a suite of rooms for any priest who would like to avail himself of this opportunity. Almost every Sunday evening we open a retreat. This one closes at noon on Wednesday. Many weeks we open a second retreat on Wednesday evening and this closes on Saturday. When you want to take a few days to prepare talks for one of your own retreats use La Salle Manor as your hideout. We will always welcome retreat masters as guests to sit through a boys' retreat. It is an education in the mind of the teenage boy, in "how-to-do-it" for your own retreats—and in the unailing power of the grace of Christ.

Some thoughts on the

SHORT SERMON

By JOSEPH MANTON, C.S.S.R.

In his letter to the Editor of The Passionist, Father Manton writes, "It was taken off a tape recorder without correction. But actually it is good technique in talking to do all manner of things that look terrible on paper."

THERE are people who say that there is no such thing as a short sermon. If a sermon is good it needn't be long; and if it isn't good, it shouldn't be long. These people are contrasting not time—not that a sermon is long or short—but that a sermon is either interesting or dull.

I was thinking, coming down on the train this afternoon, that probably as good a simile as anything else for a man as he is about to sit at his desk and write, is to think of himself as the engineer in a cab. There is the straight track of topic he wants, and he just keeps his eye on that. He may wave to a station; notice this and that along the way; slow up here and there, but he is headed for the destination. It's

like a railroad train; you don't get off the tracks.

The opposite of that is a priest who gets up in the pulpit and, for every new idea, he's after it with a butterfly net. It takes him up here, and it takes him over there. He is comparatively and literally going around in circles.

There is so little written on the short sermon that I thought that we would spend our time better if I would put up a few points—nine of them—which, practically, are a reminiscence of what we learned in college about speaking and about writing. I think that the basic principles of rhetoric and speech apply more to the short sermon; because for a longer sermon—a mission sermon, for instance—the

atmosphere is electric. The people want something. There is that occasional electricity in the air. The long sermon, the big sermon, is framed with the gold of the occasion and, for want of a better phrase, you can "get away" with the ordinary things on the great surging wave of the atmosphere of electricity. Whereas in an ordinary short sermon—the novena sermon or a Sunday mass sermon—they practically ask you to do card tricks to entertain them. They are just there daring you to give them a message. They don't sit there, at the end of their benches, as they do at a mission. Therefore, I think that all the devices of speech and writing belong more to the short sermon than they do to the longer sermon, which is invested with its own intrinsic importance.

THINKING

A sermon begins at the desk, not in the pulpit. For preaching primarily isn't writing; it isn't speaking; it's *thinking*. I think that is the hardest thing in the world. There is nothing so depressing in all the world as a piece of blank paper. When you go on a sick call—here is the body in the bed, here are your oils and the ritual—you have something to do, and something wherewith to do it. But when it comes to a sermon, it's practically plucking the thing out of thin air. That means staying at your desk. Don't they call them the "Works" of Shakespeare, the "Works" of Newman? The accent is on the "Works."

The ideas don't come in tubes like toothpaste, nor in cubes like bullion. You can't just lean back and have ideas rise up like jewelled-winged pheasants; you've got to beat the brush. And that means chewing pencils, looking out windows, walking up and down. I think that this is particularly necessary in the short sermon, because you have to work on *one* idea; whereas in the long sermon you can take all the ideas you want, and, instead of quality, you might say that you have quantity.

READING

Now the Second Point would be *Reading*. You might call it research, if you wish. It isn't that, precisely, in a sermon. You know that we are limited little people, and every one of us has just a knot-hole view of the world. If we see the subject through-out, it is more like the swinging view of a telescope. Of course, a file is magnificent. If you are going to talk about Divorce, you can go to "D" in some filing cards and get three or four good examples or illustrations. That is the *result* of reading, right under the focus of your desk lamp, right at that particular moment.

Maybe this is heresy, but I think that we have enough theology in the catechism. When I say reading, I don't mean to say read more deeply, for example, about the Trinity, about "circumcessio", and those words which we just about remember as dim echoes of dogmatic theology. I mean that we take what's in the catechism and try

to elucidate and explain it. I say this because, from my little experience, I find that even professional people are in a theological kindergarten. In other words, you can never underestimate the intelligence of people, and you can never overestimate all they have forgotten. I would say, Read, and read all you can, because you take a little from this man, a little from that man, and you put it through the rheostat of your own imagination. I don't think you should pirate things.

NEW CONTAINER

Now as to the third point, I would say that after you read and get all your thoughts together, you should put them into a *Fresh Package*. We put ancient doctrines in the new technicolor wrapper. That, at least, you can do in the introduction. You may have to talk about confession; you may have to talk about indulgences, about mortal sin. These are good, solid, and necessary topics. But in order that you may erase any suspicions which people have that missionaries give the same sermon from place to place, you should start your sermon with something which happened outside: the rain, or Sunday's terribly glazed roads, floods, fire, or something in the paper. Then the people will figure that this thing is immediate, that it's urgent, and that you are talking to *them*. At least, I think that this would be my reaction if I were in the pews.

ONE PURPOSE

Point four would be that we ought to get a pretty clear idea of what we are going to say before we start. I think that many of us get the theme only as we get into the sermon. Now that, of course, is at the expense of time and of people. If the London fog, in the beginning, is swirling out of the pulpit, we don't know where we are going; and afterwards the people are going to grope, too. If our ideas blur, the impact on the people is going to be sketchy. You may start circling the whole field like a reconnaissance plane droning overhead, instead of being a bomber which knows the target and just dives for it. So *one, single, clear purpose*—in other words, it isn't buckshot, it's a bullet. It's straight, it isn't hors d'oeuvres. It's a statue, it isn't bric-a-bric.

THE SKETCH

The fifth point would be, that when you know what you are going to talk about, you come to the *Sketch* of your subject. That should be the body of this discussion, but the field is so vast and personalities are so different, that I purposely avoided it. If I have to talk on a certain subject, theoretically I should read myself full, think myself empty, and write myself down. I work differently, I think, backwards from everybody else. I write down all the things I think of—a sentence at a time, a different idea at a time. Then I look over the whole thing and find

out if certain ideas are connected. I put "A" in the margin of all the ideas which come under the idea of "A"; then I go to "B" and put those together. Then I find that the "A's" have a certain logical connection; I label them "A-1", "A-2", etc., and at the end of it, I put all the "A's" together, all the "B's" together, and from that I build my sketch. Most of us will take the sketch and then fill it in. However, I take what I have in my head, and from out of it let my sketch emerge.

So, a typical sketch might come to this: first, an introduction, to suggest to the people that they might need something like this (say, devotion to St. Joseph); secondly, the difficulties against it; thirdly, the advantages from it; and then the appeal. You should have a brief sketch, which will be the railroad track to keep you from going astray.

STYLE

The sixth point would have to do with *Style*. There again, I think the short sermon needs it more because it gets it less. Two qualities of style which oratory and speaking demand are directness and vividness. Too many priests write an essay, and wonder why they haven't given a sermon. The whole mental attitude is different. In an essay you have a leisurely, meandering, Thackeranian sentence—the whole essence of it is polished and indirect. In the pulpit the whole essence has to be direct and blunt.

A slight device for that might be the use of pronouns, again without being offensive: "*You tell me* that it is hard to do this; well, let *me* ask *you*, etc." "When was *your* conscience last dry-cleaned?" Have *you* been using a chamois, when *you* should have been sand blasting?" In other words, it becomes an intimate conversation. I think too many sermons are liable to be performances remote from impact on the people. Therefore I recommend the use of pronouns and contractions.

Another good tool for directness would be to wave a fond but fast farewell to the passive voice. So many sermon books, grey-paged, are written in this dull, indirect style, that the best advantage offered by the sermon book is to make us say: "Ye gods, I can do as good as that." For the passive voice you say: "From the pulpit could be seen..." Rather, you should say: "Standing in the pulpit, I saw..." Another device for directness is the progressive form. You say: "A horse is clumping along the cobblestones..." there is music, a picture. The rain rattling, or lashing against the window—it's a little device. All these things are little, but I think that is what an attractive sermon is: the pains of a lot of little things.

Something else I would recommend, in the matter of directness, would be to walk on the other side of the street from all theological jargon. That is not meant disrespectfully, but I would never use, for example, the word "In-

carnation." Christ-became-man, surely. We priests live in a little world of our own, sometimes barricaded by books, and "Incarnation" means "Incarnation." We are like doctors with medical terms. We are liable to forget that the people out there do not hear the bells when they hear "Incarnation." I never use "Holy Eucharist," to my knowledge, when I could say "Blessed Sacrament." Nor do I use "sacrament of penance," when I can say "confession." And "Redemption?" I try skipping it when I can say "Christ saved the world." I don't think you can be too simple; taking the theology which, of course, we learned in the abstract (and truth has to be that way), and bringing it down to the more concrete.

Another item in the way of style for preaching would be to avoid clinches. I'm talking about "the blanket of snow"—well, the moths of how many centuries have nibbled at that. And "the riots of color," which have been quelled by (the Lord knows how many) police of time. Once the frosting on the cake was a beautiful, handsome thing, as though the cake were a January landscape. But with the telegraph-key repetition of the same phrase, the picture goes out and it becomes nothing. Certain things, like a piece of bread, can't be improved upon. But in some things that were once allegedly beautiful in the rhetorical sense, we find that by repetition the image of Caesar has worn off the coin. I would say that anything but

the old phrase is for interest.

Again, if a man uses certain language, he is liable to be accused of using fine writing. I don't think it is "fine writing" at all. You might say, "The angry man said..."; and normally I would say, "The angry man said..."—but I still think it is better to say, for example, that if a man is sullen, he growls; if he's cranky, he snaps; if he's infuriated, he roars. This is better than "The angry man said..."; more precise, more true, because it's a subdivision of the idea. And, of course, it is more effective.

I think that by being particular in the use of words, you give life to your speaking. We prepare for the big sermon because it is an occasion. But for the little sermon, we usually don't prepare, and that is why we need some suggestions about it. Another item for directness in a sermon would be detail. If I say "pirate," it doesn't mean much. But if you put a patch over his eye, a parrot on his shoulder, a sash around his waist, and a cutlass in his hand (you wouldn't use *all* these things)—you get a vivid picture. These vivid, concrete details help the language of the pulpit, which is direct and vivid.

Now the foundation of all the above items is comparison. Don't you think that comparison is the foundation of all literature? If I were to teach a course on a subject like this, I would put on every desk a card reading, "WHAT IS IT LIKE?" You don't have to use the word "like" all the

time. When you say "the snake rippled down the tree. . ." you are practically saying that he came down a tree the way a brook comes down a hill. You are giving a picture in a word. You might say, "Like a revolving door, the same old sin comes 'round and 'round," in reference to *recidivi*. All this is just taking what the people know and using that as an illustration of the unknown. So, for good pulpit practice, I would recommend comparison to make your spoken style direct and vivid.

ATMOSPHERE

The seventh point is *Atmosphere*. By that I mean: the finest talk is a combination of the casual and the dramatic. After all, you are talking to only one person. Even in the cathedral, you are talking to only one person, fundamentally. If you can establish that easy atmosphere between yourself and the audience, then it all becomes a bridge of friendship over to your topic. If you become all casual, it's limp; it's all caption; it's all trimming. There should, however, be some casualness. We attain the tone of casualness by the use of connectives: "well," "now," "of course," "as a matter of fact," plus contractions and asides. Your ammunition, of course, comes from the rhetorical, which means the tricks of rhetoric: the climax, the antithesis, and the contrasts. If you have only rhetoric it becomes too stilted, too stagey, too pompous. If you have only casualness, it's like a

rag doll—there is nothing to it. But if you write this sermon well, and throw in all the little asides, I think you will have the combination to which I would subscribe. Anybody can be dignified and dull, but the combination of the casual and the rhetorical is something to be desired.

HUMILITY

Point eight is *Humility*. Every priest should know that his sermon, no matter how good it is, is just like mud with which Our Lord allowed the blind man to see. In spite of the mud, the blind man saw. In spite of our talks, good is going to be done. If we walk into the pulpit thinking we are the jackass which carried Christ into Jerusalem, I think we will get somewhere.

EARNESTNESS

Our ninth point would be *Earnestness*. Earnestness is not an emotion; it is simply a characteristic of emotion. In other words, you can drive people crazy by being continually earnest, with clenched fists and all that. Your challenge should be earnest; your pity should be earnest; but earnestness alone is like a wood with various varnishes, all of which can be different. Earnestness should be a part of everything, but of itself it is nothing. We make the mistake, then, to think that by continually being earnest we can put our point across. We will merely succeed in talking people to

death.

Can we use humor? If something humorous will illustrate your point, it is certainly permissible to use it. I would suggest that we never tell a joke for the sake of a joke. As a matter of fact, for illustrative purposes. I think humorous asides are better than jokes. I have seen missionaries use humor with devastation: they tickle people under their chins, and then,

swinging from the ankles, they forcibly put their point across.

So, in conclusion, the best argument for the short sermon is that Catholic churches have no cushions on the benches.

And now, look how long I have spoken on the subject of the Short sermon. It reminds me of Seneca, who wrote his treatise "De Paupertate" on a desk of gold.

PLEASE PRAY FOR

The Father of Rev. Gabriel Sweeney, C. P.

The Father of Rev. Raymond McDonough, C. P.

The Mother of Rev. John Mary Render, C. P.

The Father of Rev. Louis Doherty, C. P.

R. I P.

Planning a RENOVATION?

A TWENTIETH-CENTURY GUIDE FOR THE PERPLEXED

Replies To A Questionnaire

THE material presented here is a compilation of suggestions sent in by priests who have given Renovation Courses. These suggestions can be used either by priests preparing their own courses or Mothers Superior who wish to inaugurate this work

* * *

1. What is the objective to be achieved by the Renovation Course?

The objective of a Renovation Course, as I see it, is a renewal of a Sister's religious life at a deeper level than is possible through the annual retreat. After a few years of religious life, when the novelty has worn off, the work of the apostolate has begun to weigh heavily and human weakness has asserted itself, a Sister needs to regain her first fervor and to make a new beginning. Another way to express this would be the word "formation." Information, inspiration and motivation will definitely be the means toward this formation.

For some Sisters serious problems have arisen, and they need the help of several sessions of spiritual counselling. Many Sisters have slipped into wrong attitudes and negative types of motivation (if they have learned any other!) All need more appreciation of the doctrinal foundations of the religious and Christian life, from which they will acquire lasting motives and effective inspiration to live a truly supernatural life.

2. How, specifically, does the Renovation Course differ from the annual retreat?

The annual retreat is in the nature of a religious "exercise." It is a time of intense concentration on self and God. The Renovation Course will be more "objective"—more concerned with the objective truths of the Christian and religious life. The scope of formation is broader and deeper but not as intense devotionally.

Since you have more time, the topics

can be treated less superficially than on retreat. Likewise, since the course is carried on, not as conferences, but as classes, there is no place for oratory or emotional persuasion. The classroom atmosphere also invites dialogue with the audience, which can be invaluable for making sure that your matter is being properly comprehended. One could even propose problems in order to elicit opinions from the Sisters so that they can mutually share their ideas and their experience at solving the problems. It is *most* desirable that the Sisters be of the same age group so that they will feel free to speak openly.

I believe that renovation will produce its greatest fruit in Sisters who are 10 to 15 years from their first profession. I think that many vocations would be saved if every Sister went through the Renovation Course at this period of her religious life.

3. What is the ideal length for the Renovation Course?

It seems to me that the ideal length for the Renovation Course is six weeks, including the annual retreat, which may be either at the beginning or the end. During the time of renovation there ought to be regular recreation periods and even additional recreations, so that the Sisters will be at ease and will not be under any nervous strain. A couple of outings off the property would be appropriate. Sunday should not be a regular renovation day, but a time for moderate recreation, be-

tween the prescribed religious observance of the community. (Incidentally, I don't think that the same priest should give the renovation and the retreat.)

4. How ought the material of the Course be presented?

Two talks a day by the priest and one talk by a Sister on the history and spirit of the institute do not seem to be too much. Ten talks per week by the priest over the five week period should be sufficient. The lectures should go from a half hour to forty-five minutes, but not longer. Outlines, either mimeographed or written on the blackboard, would be a great help to the audience.

Some of the Encyclicals and Papal Documents should be read and discussed in common. *Mystici Corporis*, *Mediator Dei*, *Haurietis Aquas*, *Sacra Virginitas*, *Provida Mater*—the Sisters ought each to have her own copy of these. The priest should give a commentary to explain the development of the thought and to explain any difficult sections. The possibilities of ascetical and spiritual application are innumerable.

The practical end of the instruction should always be kept in view, but the presentation should be solidly grounded on dogma, canon law, psychology and history. It is important to show the relevance of the broader and deeper approach to the practical problems of living the religious life.

5. What topics should be treated in the Renovation Course?

Each priest will do his own selection. The basis of selecting, however, will be his prudent judgment as to what topics best conduce to the objective of the course. By way of suggestion the following might be used:

1. Doctrinal foundation of the Christian life—the virtues, the gifts; fruits and beatitudes.
 2. Doctrinal foundation of the spiritual life—the state of perfection; the vows of religion.
 3. Essential means of the life of holiness: a) prayer; b) the Mystical Body; c) the Liturgy.
 4. The Sacramental life; the Mass; Mary's role in our sanctification.
 5. Guide lines for reading the Sacred Scriptures.
6. What other activities would be helpful in the Course?

Certainly the Question Box. Open forum discussions according to the ability of the director and those taking the course. Seminars might be used with a group accustomed to them. Some relevant slides, movies, and tapes might contribute. Private conferences for those that want them; certainly periods for confessions. But no tests, no assigned papers! We have mentioned the necessity of recreation above.

7. What sources can be consulted for additional information about the Renovation Course?

Review for Religious:

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Nov. 1952—Pius XII, Super. Gen. Relig. Women

May, 1954—Gallen, Pray Reasonably

July, 1954—Aumann, Relig. Life and Modern needs

Jan. March, May—Pius XII and Religious Life

July, 1955—Pius XII, To Relig. Men

Sept. 1955—Pius XII, To teaching Sisters

Nov. 1955—Gallen, Renovation and Adaptation.

Nov. 1956—Roman Congreg. and Relig. Life

Nov. 1957—Bibliography on Adaptation

Nov. 1958—Pius XII, States of Perfection

Nov. 1958—Sr. Maria, Preliminary to Adaptation

July, 1959—Gallen, Practice of Holy See (Also March & May)

Nov. 1959—Gallen, Examen on Renovation and Adaptation

May, 1962—Stokes, The Renovation Course

Commentarium pro Religiosis et Missionariis:

1958. #37, Pgs. 323-332: De Ratione Generali Accomodatae Renovationis Statum Perfectionis.

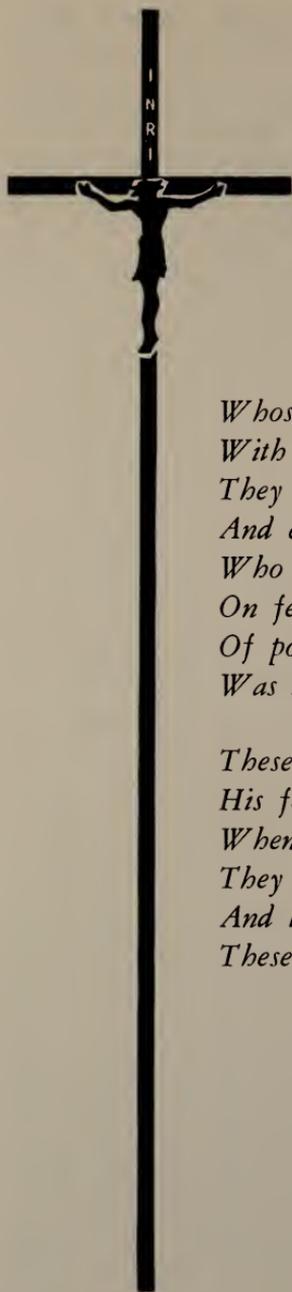
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Enchiridion pro Statibus Perfectionis
(several English collections of documents now available.

The Publications (Proceedings) of the

Religious Institutes held at Notre Dame.

Sister Formation Bulletin, National Catholic Educational Ass'n. c/o Sister Gladys Marie, R.C.S.P., Providence Heights College, Pine Lake, Issaquah, Washington.



THE SIGNED

*Whose heralds these? In mourning, sandal-shod,
With some strange cross-tipped badge upon the heart?
They keep no field or shop, but dwell apart
And ever speak of some most-loving God
Who all the ways of sweating labor trod
On feet of flesh; Who knew the ache and smart
Of poverty; Whose word in field or mart
Was seed and water to the human clod.*

*These are his messengers. They caught the cry
His foes had thought to stifle in His blood
When it was drained to pay our ransom set.
They preach His Passion under every sky
And loose His riches in an endless flood.
These vow remembrance lest the world forget.*

Brother Richard McCall, C.P.

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S P I R I T U A L I T Y
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and

*ave crux
spes unica*

BY AUGUSTINE PAUL HENNESSEY, C.P.

"Ignorance has a knack of making complicated things look quite easy."¹ Canon Joseph Nuttin of Louvain voiced this sentiment while urging priests to profit by the discoveries of clinical psychology and to learn more about the affective life of man and the complexity of human motivation. At the same time he warned the psychologists against the danger of dehumanizing man for "by shifting its center of gravity over towards the unconscious, human personality becomes drained of its true meaning and value, consisting as they do of mind and conscience, freedom and responsibility."²

In discussing the relationship between maturity and spirituality we must of necessity walk into that terrain of thought where the work of the psychiatrist and the work of the spiritual director cross paths. Both practitioners, if we may use that term, have been repeatedly warned against an occupational hazard besetting their particular competence. With somewhat excessive insistence the pastor of souls has been reminded of the danger of excessive supernaturalism lest he imagine that neurotic guilt can be absolved away.³ Less frequently, but perhaps in more solemn tones, the psycholo-

"MATURITY CANNOT COME WITHOUT A TOTAL COMMITMENT TO LOVE"

gists and psychiatrists have been alerted to the danger of psychic determinism.⁴ By this time we are well aware that directors of souls must disown that naive obscurantism which has sometimes turned them into apostles of "common sense" who consign even the authenticated findings of depth psychology into the category of transient fads. Similarly, Catholic healers of the maladjusted and mentally ill should know by now that they cannot unwittingly let themselves become "split personalities" who affirm the spiritual conception of man at the altar rail or in the confessional box but implicitly deny it in their clinics or consultation rooms.

Still, the complete harmonization of the diverse roles of priest and psychiatrist in dealing with problems of immaturity has not yet been achieved. There are still unsolved speculative questions about such basic human problems as the dynamics of scrupulosity, the meaning of evaluative cognition, the imputability of seemingly compulsive sin, etc. The practice of dealing with people must go on, even while speculative questions remain unsolved. In the meantime all who work with the maladjusted, the immature, and the sinful must do their work with profound reverence for the mystery which lies at the heart of every man; they must be confident, likewise, that whatever scientific conclusions are ultimately arrived at will be reached under the regency of an integrated theology.

This paper makes no pretense of

solving any speculative problem. Under the heading of ascetical-pastoral theology the Committee on Current Problems has asked me to write a practical paper addressing itself to two questions: Can the neurotic be a saint? What norms for practice can be given to spiritual directors with the view to developing maturity as a sound basis for spirituality?

CAN THE NEUROTIC BE A SAINT?

1. *Neurosis and Psychological Maturity*

In considering the relationship between maturity and sanctity it will be helpful to start with workable definitions of three individuals; a normal person, a psychoneurotic, and a saint. Building upon Glover's definition of normality, Cavanaugh and McGoldrick define a normal person in these words:

The normal person may thus be defined as one who conforms to the average human being in his methods of thinking, feeling, and acting, is reasonably happy, emotionally balanced, and adjusted and oriented toward future goals.⁵

The same authors quote Brown's descriptive attempt at defining the psychoneurotic:

Psychoneurotics are individuals who because of their conscious or unconscious conflicts are prevented from arriving at the accomplishments of a productive sort which would normally be expected of them in consideration of their abilities and culture.⁶

Coupling the teachings of two articles

of St. Thomas,⁷ we can define a saint in these terms:

A saint is a man who cleaves to the Supreme Goodness of God with as total commitment of love as his state will allow and thereby enjoys purity of heart and stability in virtue.

Neither normality nor holiness is possible without a relatively high level of psychological maturity. It is not surprising therefore that in current psychological literature we sometimes find the word "maturity" used as a kind of secularized synonym for sanctity.

Psychologically speaking, maturity is inseparable from creative productivity. The mature man has achieved freedom from a parasitic dependence upon others; he has increased his productive capacity and diminished his need to receive; he has been liberated from unwholesome egotism and competitiveness and he can harness his hostile aggressiveness to legitimate work and play outlets; he prizes a flexibility of mind and a power of speedy adaptation to the needs of others; his genuine capacity for love brings enrichment to his sexual and social life; and he is sufficiently self-critical to avoid subjectiveness and to retain a firm grasp on reality.⁸

Obviously a great amount of natural virtue is required for reaching this kind of maturity. Undoubtedly it is a complexus of so-called natural virtues which the psychologist sums up in the phrase "productive activity." Thus in

The Art of Loving Erich Fromm refers to a "syndrome of attitudes" characteristic of the mature person:

Care, responsibility, respect and knowledge are mutually interdependent. They are a syndrome of attitudes which are found in the mature person; that is, in the person who develops his own powers productively, who only wants to have that which he has worked for, who has given up narcissistic dreams of omniscience and omnipotence, who has acquired humility based on inner strength which only genuine productive activity can give.⁹

In contrast with such a mature person the psychoneurotic hems in an area of potential productivity in his personality and lets it lie fallow. Consequently, as Leon Saul has pointed out, "neurosis signifies a failure in adaptation in which the personality partially relinquishes mature reactions and regresses to childish ones or fails to outgrow childish reactions upon reaching physical maturity."¹⁰

This same author, who has written so perceptively about emotional maturity, is illustrative of those who build a secularized ethical system on the pursuit of maturity. In it infantilism is the breeder of all human crime; there is morality without sin; the personal goal of inner peace is reached only by the path to maturity. Thus he writes of the childish reactions of the neurotic:

These should normally be outgrown

and could be if children were properly reared from birth. This provides a scientific basis for morality—it reveals the evil in man as the persisting traumatic infantile, the result of impaired emotional development, and it shows that the true good is not submissiveness to a code but rather an expression of the strength of maturity.¹¹

2. *Neurosis and Theological Maturity*

Achieving "the strength of maturity" is a worthy human goal even though some men's misguided pursuit of it has terminated in a morality without sin. But emotional maturity proper to a child of God, while aptly described in psychological terms, is always a theological achievement. It is ultimately a product of actual grace. And the neurosis which may remain even a life-long threat to a man's maturity is not seen in its full dimensions unless one takes into account its theological significance. It would surely savor of Pelagianism to maintain that the sick psyche of wounded man must first be healed by human science before he can be mature enough to accept the graces enabling him to reach the spiritual stature designed for him by God. If the saint is a man who cleaves to God's Supreme Goodness with as total a commitment of love as his state will allow, it might very well happen that a stubborn neurotic illness is an element in his God-given state as long as he remains a wayfarer in a vale of tears. The neurosis would always remain a

disability in relation to normal psychological maturity. As an evil both nature and grace should marshal their forces to remove it; yet its theological significance would be overlooked were it not ultimately appraised as an ingredient in a higher kind of maturity which is the creative productiveness designed for this soul by God's far-reaching Providence.

The theologically mature man is the man who is ever doing the truth in love. (Eph.) He grows in his maturing process as he acquires an ever increasing responsiveness to illuminating graces and a habitual docility to the Spirit of Wisdom. The neurotic can be a saint as long as he is deputing his zeal to the attainment of an open-heartedness which is receptive of God in so far as conditions of his present life will allow him to do so. To be a saint the neurotic, like anyone else, has only one assignment—to achieve his own authentic sanctity. And Father Goldbrunner has said very truly:

Authentic sanctity is always bound up with an authentic human life, and hence with the uniqueness, with the limited talents and potentialities of the individual—which are his truth. It is wrong to say: "That is how I want to develop!" What one should say is: "What does God expect from me and my particular talents."¹²

Neurosis is compatible with sanctity *in fieri* because such emotional illness over which the saint cannot exercise despotic control serves as a passive

purgation of spirit. There is hardly a more poignant way of learning the limitations of one's creaturehood than to be seemingly pushed around by a power which seems to enjoy a mocking autonomy within oneself. Ultimately the soul has no alternative but to surrender with hope into the hands of God. But while the neurotic symptom has an autonomy in its mode of operation, we must never forget that the dynamic unconscious itself can never elude the Providence of God.

The dynamic unconscious is not a monstrous juggernaut completely out of control. God's Providence presides over the genesis of each man's dynamic unconscious life; the hidden motivations within us stemming from our pre-rational years did not take shape haphazardly; there is design even in the forgotten experiences of our infancy and childhood. God's Providence likewise presides over the dynamic influence of this unconscious in our day to day life; He does not want to give us fully-developed freedom ready-made; we must grow up into the liberty of the children of God and part of our exercise for growth is our wrestling with unreasonable fears and inexplicable anxiety. Finally God's Providence presides over the ultimate tranquilizing of our dynamic unconscious for in His own good time and in His own wise way even the wounded psyche of an adopted son is healed in Christ, the Saviour.

Can the neurotic be a saint? Our answer must be "yes" because a saint's

theological maturity does not necessarily run parallel with a hypothetical normality which we call psychological maturity; the one maturity is not necessarily co-extensive with another; some of "the unhealthy features in the faces of the saints"¹³ may await transformation until the other side of the grave. Canon Jean Vieujean, who has written so wisely about the sense of sin and its deviations summed this up very pointedly when he wrote:

The true moral worth of a man, the one he has in God's eyes, does not ultimately depend on the quality of his psyche. It depends above all on what he achieves with the psyche he has. . . As for holiness, it is a secret between man and God, the mysterious act of human soul opening out and offering itself to the transfiguring love of God. A healthy psyche can remain closed to God, complacent and self-satisfied in what he calls its honesty. A neurotic psyche can open to God, all the more so for being aware of insufficiency and weakness. . .¹⁴

WHAT NORMS CAN WE GIVE?

Christ and Existential Man

Just one year ago today Pope John XXIII, when speaking to Rectors of Seminaries, voiced two important convictions in the matter of psychological maturity. He said:

1. Sound ascetic principles raise the young man from the state of immaturity, of indecision, and of shyness, which, in predisposed subjects,

can lead even to psychopathological forms. And

2. Needed above all is a sound Christian philosophical foundation, according to the principles, the doctrine, and the method of St. Thomas, which can give the student of today and the man of the future a balanced judgment, depth of vision, common sense, and intellectual maturity.¹⁵

Traditional ascetical wisdom has a timeless pertinence not only to the business of achieving holiness but also to the work of achieving mental health. In our enthusiasm for the newer insights of depth psychology, which are undeniably astute, directors of souls may sometimes be tempted to undervalue the role of dogmatic motivation in meeting the needs of the instinctive life of man. In educating for emotional maturity as a basis of spirituality part of our task will be to engender a deeper awareness of those truths of faith which are God-given counterparts to the instinctive drives put into man's heart by God Himself.

Before suggesting four basic norms for promoting Christian maturity I would like to advert momentarily to a theological presupposition which is sometimes forgotten. We must remember that it is existential man whom Christ came to heal and to save. It is not an unverifiable textbook man, with his neatly fashioned faculties, his proper objects, and his "unincarnate" freedom. It is man of every age with all his bewildering

complexity, his wounded psyche, his instinctive drives, his infantile complexes, his unravelled neurosis, and his unrepented sins. Moreover, the Man Jesus, with his infused knowledge, knew exactly what is in the heart of man. The turbulent chaotic world of the id; the tension-fraught, sometimes childish, world of the superego; the imperious conscious yearnings of the human spirit—all these were an open book to the human mind of Christ.

Yet the wisdom He gave us for tranquilizing our troubled psyches was a wisdom with no necessary dependence upon the psychological enthusiasms of a later age. He gave us His sermon on the mount, His perfect filial prayer, His parable of the prodigal son, His sobering story of the buried talent; He gave us the allegory of the vine and the branches, the mysticism of the farewell discourse; and best of all, He gave us the inexhaustible wordless wisdom of Calvary's cross.

On the level of conscious motivation it is this wisdom, fortified by actual grace, which must lead a man to peace of mind and maturity of spirit.

2. *Instincts and Theology*

We must now give some basic norms for practice in engendering maturity. To be realistically helpful it seems that we should simultaneously bring into focus three categories of being: a) the instinctive drives upon which even our spiritual life must be built, b) the characteristics of the

neurosis which is an index of unsolved conflicts among our instinctive drives, and c) the truths of faith which supply dogmatic motivation for harnessing those instinctive drives to the pursuit of maturity.

Dr. Lawson Lowrey puts the instinctive drive into a workable framework for us when he reduces them to 1) self preservation, 3) ego-maximization, 3) group conference, and 4) psychosexual desire.¹⁶ Rudolph Allers finds the common characteristics of the neurosis reducible to 1) fear, 2) rebellion, 3) artificiality, and 4) egocentricity.¹⁷ The truths of faith which aptly run parallel to these instinctive drive and psychic disorders of wounded man are 1) the Fatherhood of God, 2) the uniqueness of vocation 3) man's solidarity in sin and redemption and 4) the benevolence of Christ's personal love for each one of us.¹⁸ In this respect the Apostle gave us a whole philosophy for Christian living in a few inspired sentences when he wrote: "With Christ I am nailed to the cross. It is now no longer I that live, but Christ lives within me. And the life that I now live in the flesh, I live in the faith of the Son of God who loved me and gave himself up for me (Gal. 2:20).

Keeping all these realities in mind, we can allege four aims of spiritual direction which can serve as norms for practice in helping souls to achieve maturity. As spiritual directors we must endeavor:

- 1) To make our disciples so re-

laxed with the providence of God that they are never crippled by fear nor unmanned by self-pity.

- 2) To help them to believe effectively in the uniqueness of each one's vocation in Christ so that they may be delivered from the artificiality of posturing.
- 3) To train them to expect the inevitability of conflict and the predictability of failure so that they may not resort to childish rebellion in the face of their own imperfection.
- 4) To convince them that maturity is impossible without a total commitment to love lest they be engulfed by egotism which never learns to love.

With these aims in mind it may now be helpful to couple each instinctive drive with appropriate dogmatic motivation and illustrate how integrated spiritual direction can work toward the control of neurotic symptoms.

1. *Instinct of Self Preservation*
God's Fatherhood in Providence
Control of Neurotic Fear

"With Christ I am nailed to the cross. . . .

No man reaches his mature development in Christ without facing threats to his own security. His instinct of self-preservation meets these threats with an impulse to flight or an impulse to fight. Both these instinctive

impulses find a congenial outlet in a truly Christian abandonment to God's providence. If we see the Fatherhood of God in true perspective our impulse to flight can take childlike shelter in God's fore-knowledge, far-reaching causality, and benevolent wisdom in behalf of the elect; yet at the same time our impulse to fight is spurred on by a God-given assignment to confront evil as an adult and to wrestle with everything disruptive of order in our Father's house.

To do the truth in love every Christian must take up his cross and follow Christ. We reach maturity only through mystic crucifixion. But we must never forget that we are nailed to the cross *with Christ*. In Christ we are the Beloved of God. Our Father hands us over to the cross in the same way that He handed over His well-beloved Son.

Spiritual directors can help to forestall neurotic fear and disabling self-pity if souls can be made to see that a loving Father is the cause of their mystic crucifixion in exactly the same way as He caused the Passion of His Son. It was the Father who planned the cross of Jesus; it was the Father who inspired His human will to endure it; and it was the Father who delivered Christ to His enemies when He might have protected Him from their power and their viciousness.²⁰ "God so loved the world as to give His only-begotten Son. . . ."

In meshing in the instinct of self-preservation with a filial act of surrender to God's providence the Chris-

tian soul must see the Father's love as the ultimate dynamic behind every trial of life. No haphazard pushing around by the world, no successful machination of an enemy, no treachery by a friend, no abuse of power, no corruption of love is ever the ultimate explanation of a man's being nailed to the cross "*with Christ*." The ultimate explanation is always the Father's loving design. For God's greatest work of love, the redemptive Passion of Jesus Christ, assures us that even the effects of evil, as they touch the Beloved of God, are positively willed by the Father's love. A man cannot long remain crippled by self pity and fear once he really believes that it is His Father who hands him over to the sacrificial wood and it is His Father who engenders in him a willingness to hang there.²¹

2. *Instinct of Ego Maximation* *Uniqueness of Vocation in Christ* *Control of Neurotic Artificiality*

"It is now no longer I that live but Christ lives within me. . . ."

All legitimate self-expression is dynamized in part by the instinct of ego-maximation. Even the most sublime achievements of mystic surrender or the most complete self-emptying of ascetic austerity is inseparable from a deeply-planted impulse to assert oneself. In Christ this instinct is meant to receive its perfect fulfilment because in Christ each person puts on a new and wondrous dignity which is uniquely his own. In Christ each man can

discover himself as an utterly unique and irreplaceable product of God's own workmanship. "And the eye cannot say to the hand, 'I do not need thy help'; nor again the head to the feet, 'I have no need of you!'" (I Cor. 12:21).

The Christ who dwells within each one of us is the Christ who was first nailed to the cross so that He might evoke from our heart that charity "in which the perfection of human salvation consists."²² We must never forget that our Christian vocation is not precisely to save our souls but to save our souls by loving an all-lovable God on God's own terms. Only He can say how much each one of us shall love Him. Only He can say how much of His supreme loveliness He chooses to reveal to us.

Spiritual directors would help their disciples to purge much neurotic pretense out of their lives if they could succeed in making souls disown a childish concept of salvation. Many think of salvation univocally as if it were obtained like a seat at the drama by paying a common purchase price. There is no one minimum or maximum price of salvation. Our God is the God of Abraham, the God of Isaac, and the God of Jacob. He is the God of each of us as an individual. And each finds Him as the salvation of his own soul in keeping with God's unique call.

Salvation is not like purchasing a seat at the drama. It is rather like having a part in the play. There is

no need for pretense or artificiality in the life of the genuine Christian. He need only be himself. He has the role assigned to him by God. And the whole dramatic portrayal is the human career of One Mystic Christ unfolding itself on the stage of human history whereon all who find salvation also find joy of heart simply in being living tributes to the mercy of God. Holiness does not stifle the instinct of ego-maximation; it sets it free with the liberty of the children of God.

3. *Instinct of Group Conformance Solidarity in Sin and Redemption Control of Neurotic Rebellion*

"And the life I now live in the flesh I live in the faith of the Son of God. . . .

We live the Christ-life in fallen flesh. Fallen flesh has of itself little congeniality for things of the spirit. God is a Spirit. Consequently the ways of God are enshrouded in darkness and obscurity and "unreasonableness" from the viewpoint of fallen flesh. "The word of the cross is foolishness" to mere men. It does not make human sense. It can become intelligible only by living "in the faith of the Son of God" which steeps us in the thought-life of Christ Himself and makes us see the reality of God's Goodness and our own sinfulness with the Son's own gift of understanding. "No one has at any time seen God. The only-begotten Son who is in the bosom of the Father, he has revealed him" (John 1:18). Christ has revealed

the authentic Face of the Father of mercies. But fallen flesh has a way of disfiguring the countenance of God; it turns a filial service of love into a code of inexorable prohibition; it deforms a wholesome sense of sin into an oppressive morbidity.

The instinct of group conformance makes a man feel stifled in spirit unless he can enjoy a sense of belonging. Morbid guilt feelings which find such congenial soil in fallen flesh overshadow a man with a sense of loneliness, indignity, disgust with himself and these in turn produce a rebelliousness against all the alleged causes of his misery.

A Christian awareness of our solidarity in sin and redemption can allay this morbid guilt if the soul will simply accept its lifelong status as "a hearty, cheerful invalid,"²³ confident of a complete healing in God's own good time. In face of the struggle between flesh and spirit the mature man must expect the inevitability of conflict which is crucifying; in face of soul's vulnerability to so many weaknesses besieging it from so many sides he must expect the inevitability of failure by at least occasional venial sin.²⁴ Consciousness of our kinship with the rest of sinful mankind produces a true and fruitful sense of guilt for the incongruity of even venial sin; consciousness of our inclusion in the redemptive victory of Christ saves us from the sense of hopelessness which produces "a guilt of existence." Paul

Ricoeur expressed this truth well when he wrote:

To put it all in one phrase, accusation plunges man in despairing misery as soon as it cuts off culpability from the memory of innocence and the promise of liberation.²⁵

4. *Instinct of Psychosexual Desire Christ's Personal Love for His Saints Control of Egocentricity*

"Who has loved me and given Himself up for me."

No man runs gladly to the cross even with the hope of finding Christ there. The uncongeniality of flesh for mystic crucifixion can be overcome only by love. Love is the sole source of sacrificial surrender. And love cannot long thrive without an awareness of being loved. Unless we see the cross of Christ as a "desperate" gesture of personal love for each one of us, we miss the point of our Lord's role as a Lover of souls. Calvary is the earnestness of God breaking through the obtuseness of men's minds so eventually we say with conviction: "He has loved *me* and given himself for *me*."

Even the best of human loves, the fruitful blossoming of psychosexual desire, is but a murky mirroring of the soul's union with God through Christ. All the elements of this imperious instinct—the yearning for fruitfulness, the capacity for surrender, the delight in union—are meant to be lifted unto

a higher plane when the soul meets Christ on His cross. Father Goldbrunner expresses this truth very beautiful when he writes: "Graciously the Lord turns our passion on to Himself when we bring our love to the Cross. On the Cross Agape takes Eros into her arms."²⁶

In some particular area of his personality development the neurotic is stunted by his own egotism. On this particular terrain he is too frightened or worried or egotistical to surrender to the demands of love. Here the spiritual director must try to convince his that maturity cannot come without a total commitment to love. The outstretched arms of the Crucified Christ are an overture of love summoning the neurotic to achieve maturity; and maturity achieved on the cross of Christ is just another name for sanctity.

¹ Nuttin, J. "Psychology for Priests" in *Psychology, Morality and Education*, p. 7.

² *Ibid*, p. 15.

³ cf e.g. Rengel and Van Lun, *The Priest and the Unconscious*, pp. 42-58.

⁴ Pius XII, "On Psychotherapy and Religion"—April 13, 1953 Commentary—Gemelli, A., *Psychoanalysis Today*, pp. 114-146.

⁵ Cavanagh—McGoldrich, *Fundamental Psychiatry*, p. 20.

⁶ *Ibid*, p. 220.

⁷ *Summa Theologica*, II^a II^{ae} q. 24 art. 8-

⁸ Saul, L., *Emotional Maturity*, q. 81, art. 8, pp. 7-19.

⁹ Fromm, E., *The Art of Loving*, p. 32.

¹⁰ Saul, L. *Op. cit.* p. 3.

¹¹ *Ibid*, p. 19.

¹² Goldbrunner, J., *Holiness Is Wholeness*, p. 27.

¹³ *Ibid*, p. 15-16. Goldbrunner neatly describes some misshapen by-products of "holiness."

In contrast to these legitimate imperillings of bodily health there are other "illegitimate imperillings" of health caused by a striving after holiness. There are unhealthy features in the faces of the saints which are not the expression of true human suffering. We read of illnesses which are not necessary, illnesses of the body and the soul which represent untruth, since they are caused by false attitudes, by false ways of life, by a false conduct of life, not in accordance with the laws of nature nor with the true relationship between the natural and the supernatural. These "illegitimate illnesses" are contrary to nature. But such mutilations of life, physical and spiritual, have become so identified with the very notion of holiness that one almost has to smile, when calling a man a saint, as if to apologize for his manifest oddity.

¹⁴ Vieujean, J., "The Sense of Sin and Its Devotions" in *Psychology, Morality, and Education*, pp. 59-60.

¹⁵ John XXIII, *Speech to Italian Seminary Rectors* (June 28, 1961).

¹⁶ Lowrey, L., *Psychiatry for Social Workers*, p. 161.

¹⁷ Allers, R., *Psychology of Character*, pp. 337-358.

¹⁸ Pius XII, Statement on "Indirect treatment."

"Where instincts are concerned, it would be better to pay more attention to indirect treatment and to the action of the conscious psyche on the whole of the imaginative and affective activity. This technique avoids the deviation we have pointed out above. It tends to enlighten, cure and guide; it also influences the dynamics of sexuality, on which there is so much insistence, and which is said to be found or really exists in the unconscious or subconscious."

Histopathology Address

Paper read at the Convention of The American Catholic Theological Society, 1962. With permission of the author.

¹⁹ La Grange, R., *Providence*, pp. 215-225.

²⁰ *Summa Theologica* II. q. 46, art 3.

²¹ St. Thomas, *Super Evangelium S. Joannis Lectura* on 21: 18-19 Lectio 4, # 2631.

²² *Summa Theologica* III q. 46, art. 3 c.

²³ Faber W., *Spiritual Conferencess*.

²⁴ D. B. 833.

²⁵ Ricoeur, P., "Morality without Sin or Sin Without Moralism?" in *Cross Currents*, Fall, 1955.

²⁶ Goldbrunner, J., *op. cit.* p. 61.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Sixty Years Ordained

On January 18, 1963, two veteran members of Holy Cross Province attained the sixteenth anniversary of their ordination to the priesthood. They are Reverend Augustine Scannell, C.P., and Reverend John Laurens Bailey, C.P. Both took their preliminary training at our Preparatory School in Dunkirk, New York. Father Augustine was professed at Pittsburgh on October 27, 1895, while Father John Laurens took his vows as a Passionist at Pittsburgh on September 21, 1896.

As classmates, both studied philosophy, and then dogmatic theology, at our retreat in Normandy, Missouri from 1897 to 1901. The class was transferred to the newly built Holy Cross Monastery in Cincinnati in 1901 to begin the study of moral theology.

On January 18, 1903 Fathers Augustine and John Laurens with nine others were raised to the priesthood in Holy Cross Monastery Church by Most Reverend Henry Moeller, then Bishop of Columbus, Ohio. Following the year of Sacred Eloquence, which was taken at West Hoboken, both fathers taught for a time at the Preparatory Seminary in Dunkirk, and in 1906 were assigned to the newly founded Holy Cross Province.

Father Augustine began work as parish priest at Immaculate Conception parish in Chicago in 1906. During his pastorate he established the parish school, and in 1911 was founding pastor of St. Paul of the Cross parish in Park Ridge. Other assignments through the years have seen Father Augustine as lector of Canon Law, and as vicar of our monasteries in Chicago and Detroit. Over half



Rev. Augustine Scannell, C.P.



Rev. John Laurens Bailey, C.P.

of his long priestly years have been spent in Chicago.

On January 20, Father Augustine celebrated a Solemn Mass of Thanksgiving in the new Immaculate Conception Church in Norwood Park. Serving as Deacon and Subdeacon of the mass were two priests whom he had baptized. Father Thomas J. Barrett, C.M., of De Paul University, was the first child baptized by Father Augustine at St. Paul of the Cross parish, while Father John Kemp, S.J., of Loyola University, was baptized by Father Augustine in the monastery chapel at Norwood Park. A profound and moving sermon was delivered by Father Joseph M. O'Leary, C.P., who as a

boy was present at Father Augustine's ordination. Many guests of the clergy and laity honored Father Augustine at a banquet following the mass.

Father John Laurens was the first boy baptized in Holy Cross Church, Cincinnati, to study for the Passionist priesthood. Father Guido Matassi, who baptized him, was present at his ordination. During most of his priestly years, Father John Laurens was stationed at our monastery in St. Paul, Kansas. For some time he served as vicar of the monastery. More recently he has been a member of our communities in Louisville and Detroit. On January 21, Father John Laurens was the celebrant of a Solemn Mass of



Left to right: Mayor Richard Daley of Chicago, Father T. J. Barrett, C.M., Mrs. Daley, Father John Kemp, S.J., and Father Augustine Scannell, C.P.

Thanksgiving in the monastery chapel in Detroit. Very Reverend Kyran O'Connor, C.P., Second Consultor, and Very Reverend Bernard M. Coffey, C.P., Rector of the Monastery, assisted the jubilarian as Deacon and Subdeacon. Although it was the wish of Father John Laurens that no sermon be given, Father Bernard Mary congratulated the jubilarian and commented on the singular privilege of his having offered mass for sixty years. A cablegram from the Vatican brought

the blessing of Pope John XXIII to the gathering.

Both Father Augustine and Father John Laurens have asked that their gratitude for the many kindness shown them on the occasion of their priestly jubilee be expressed to the readers of *The Passionist*.

Experts

A group of 78 priests, religious and laymen comprise the Advisory Board of the Family Life Bureau of the Na-



Left to right: Brother Xavier Kenney, C.P., Father Francis Kenney, Mrs. Teresa Kenney, Father Gerald Kenney, Archbishop Binz, Sister Kevin Marie Kenney, C.S.J., Father Kevin Kenney, C.P.

tional Catholic Welfare Conference. Three Passionists are listed on the Board: The Rev. Luke Missett, C.P., on the Policy Committee; the Rev. Forest Macken, C.P., on the Research Committee; and the Very Rev. Conleth Overman, C.P., on the Education Committee. Members are elected to a three year term when the Board meets in the fall. The purpose of the Board is to utilize the thinking of men and women throughout the United States

who are active in the family life apostolate.

Honored

At a dinner in the episcopal residence on January 31, 1962, Archbishop Leo Binz of St. Paul, Minnesota, presented Mrs. Teresa Kenney of Minneapolis with the papal cross *Pro Ecclesia et Pontifice*, "for those who perform outstanding service for Church and Pontiff." Mrs. Kenney, widow of

the late William P. Kenney, is the mother of Father Kevin Kenney, C.P., of Detroit, and Brother Xavier Kenney, C.P., of Chicago. In addition she has two other sons in the diocesan priesthood, Father Francis Kenney of Ascension parish, Minneapolis, and Father Gerald Kenney of St. Anthony's, Minneapolis. A daughter, Sister Kevin Marie, C.S.J., in the juniorate of the Sisters of St. Joseph in St. Paul. There are six other children in the Kenney family. Mrs. Kenney is beloved by many Passionists for her warm hospitality. Members of Holy Cross Province rejoice with Father Kevin and Brother Xavier in this deserved honor shown their mother.

Death of Brother William Lebel

Forty five years of devoted service in the Passionist Brotherhood came to an end on February 20, 1963, when Brother William Lebel, C.P., was called to his eternal rest. Following services at Holy Cross Church in Cincinnati, the body was taken to Louisville for interment. Very Rev. Simon Herbers, C.P., celebrated the solemn mass of requiem in St. Agnes Church, assisted by Fathers Patrick Edward O'Malley and Ambrose M. Devaney. The sermon was delivered by Very. Rev. William Westhoven, C.P., Rector of Holy Cross Monastery. Burial was in the monastery cemetery.

Joseph Lebel was born at Montpelier, Vermont in 1885. The years of his young manhood were spent as a sailor on the Great Lakes. He entered

the novitiate at Louisville in 1917, and was professed as Brother William of the Blessed Virgin Mary on July 12, 1918.

Brother William's duties were usually those of boilerman and outside brother. The last thirty years of his life were spent at Holy Cross Monastery. In his quiet and unobtrusive way Brother William faithfully fulfilled his religious duties and the labors of his manual charge. Although he had been ailing for some time, Brother William preferred to work until the end. He died as he had lived, quietly and in the course of his religious day. May his generous soul rest in peace.

AROUND THE PROVINCE

Chicago

FAR EAST VISITOR. Very Reverend James P. White, C.P., Provincial, left Chicago on March 6 to conduct a visitation of our houses in Japan. While in the Far East, Father Provincial will visit Korea to discuss the possibility of the Province undertaking mission work there. This visit is at the request of the Korean bishops. Father Provincial expects to return to Chicago at the end of May.

On December 7, 1962, the altars of the new Immaculate Conception Church were consecrated by Most Reverend Aloysius J. Wycislo, auxiliary bishop of Chicago. On December 8, the titular feast of the monastery and parish, Very. Rev. James P. White, C.P., Provincial, offered the First



Father Augustine, assisted by Fathers Barrett and Kemp, at his Diamond Jubilee Mass, Immaculate Conception Church, Chicago.

Solemn Mass in the new edifice. The interior decorators are now finishing their work. Installation of the stained glass will be completed by the end of March. His Eminence, Albert Cardinal Meyer, Archbishop of Chicago, will preside at the solemn dedication on May 26. A photo study of the church will be presented in the June issue of *The Passionist*.

Today's Vocation Crisis, a summary of the studies and discussion at the First International Congress on Vocations to the States of Perfection, held

in Rome, December 10-16, has been recently published by the Newman Press. Fathers Godfrey Poag, C.P. and Germain Lievin, C.S.S.R., Secretary and Director, respectively, of the Pontifical Organization For Religious Vocations, are the editors. This book assembles the thought of world experts on modern vocational problems and procedures.

Louisville

On February 14 the Louisville community bade farewell to Confrater

Augustine Paul Kunii, C.P., who is returning to Japan for his final year of theology. Confrater Augustine Paul is the first native Passionist vocation from Japan. He will take up residence at our new foundation in Tokyo and attend the interdiocesan seminary there. It is hoped that Confrater Augustine Paul can be ordained in the spring of 1964.

A three lecture series on the Book of Psalms was given to priests of the Louisville area by Father Carroll Stuhlmueller, C.P., during February. The response was enthusiastic, with an average of more than 30 in attendance.

Under the sponsorship of the Cultural Program, the Louisville faculty and students have been hosts to some outstanding speakers in recent months. Mother Mary Florence, S.L., Executive Secretary of the Conference for Major Superiors of Women's Institutes, lectured on the history and background of the Sister Formation Movement. Both the lecture and the discussion which followed were helpful in showing how priests can best adapt their retreat work to Religious Sisterhoods. On February 2, 1963, Father Frederick Lanzaco, S.J., from the Jesuit House of Theology, West Baden, Indiana, spoke on the subject of "Languages and Theology." Ranging widely in his subject, Father Lanzaco showed how many areas of life are related to theological thought and expression.

Once a month Father Eugene Peterman, C.P., conducts a Married Couples' Retreat at Bellarmine College. There

has been an average of 25 couples in attendance. In view of the popularity of his presentation, Father Eugene has been asked to conduct a retreat for married couples on the campus of the University of Kentucky, at Lexington, in March.

Warrenton

Under the supervision of the Directors of Students, a Student Council was recently inaugurated at the Preparatory Seminary. The organization aims at giving the students an added sense of responsibility and the opportunity of expressing initiative. Each class in the seminary will have two elected representatives on the Council. So far the council has been principally concerned with drafting its constitution. Eventually it should offer the students an arena for their suggestions and projects.

Very Rev. Godfrey Poage, C.P., visited the seminary in February to give two lectures to the faculty and student body. On February 24 he spoke on the Ecumenical Council, and on February 28 on Venerable Dominic. Father Godfrey's on-the-spot reporting was highly informative and interesting.

The senior basketball team, coached by Father Carl Anthony, has successfully engaged a number of area seminaries in hard fought contests. Games with the St. Louis Minor Seminary, Maryknoll, The Christian Brothers, and St. Henry's Oblate Seminary have served to cement friendly relations with these institutions.



Ron VanderKelen, Father Joel, Milt Bruhn.

Volume One of Father Cyprian Towey's new course on Communication Latin, *Sermo Latinus*, has been published. This book presents the results of Father Cyprian's pioneering work in the direct method of teaching Latin. It is expected that it will have a wide acceptance. Other volumes are in preparation.

St. Paul

On January 17, Very Rev. William Westhoven, Rector of Holy Cross Monastery, Cincinnati, received the first vows of Brother Peter Westhoven, his nephew, and of Brothers Romuald Mudd and Laurence Straatman. While at the novitiate, Father William gave the novices an inspiring lecture on mission work in China, Japan, and the Philippine Islands.

The first week of February found the community on retreat under the competent direction of Very Rev.



Father Terence Mary and Retreatant.

Stephen Paul Kenny, C.P., Fourth Consultor of the Province of St. Paul of the Cross. After the retreat Father Stephen Paul talked to the novices on the extensive works of the apostolate in our Eastern Province.

A number of improvements have been made in the past few months. The novices have begun the work of re-cataloging the library, which previously had been moved to the first floor and equipped with modern steel shelving. A new handball court adds zest to recreation afternoons. The monastery corridors are now spic and span with a fresh, bright coat of paint.

Sierra Madre

Father Pius Leabel, C.P., was elected to a three year term on the board of directors of the Catholic Homiletic Society of America at the annual convention in Cleveland in January. Father Pius has been associated with the

Homiletic Society in a directive capacity since its beginning in 1958.

Guests at the retreat house over the year-end were the Wisconsin Football Team and their Coaching staff. They came for dinner Sunday evening and remained until noon, New Year's Day, when suited up they left by bus for the Rose Bowl. Many on the team are Catholics. Personable crewcut Ron VanderKelen, the quarterback who more than doubled all Rose Bowl records, is a daily communicant. Picture shows Father Joel, Rector, with VanderKelen and Coach Milt Bruhn.

Rain is news in California. After 317 days without rain, Sierra Madre received five inches on February 10th. Fortunately the first hours of rain were gentle so there were no serious mudslides.

Fiesta Kickoff Dinner is set for April 24th at De La Salle High School. Over 10,000 visitors attend the annual Fiesta and it is this group, Vice Presidents and Parish Captains of the Retreat League, the Steering Committee and its enthusiastic workers, some 500 men in all, who spark the drive. C. C. Mullins is again Chairman of the Fiesta Committee.

The monastery is feeling the touch of spring within and without. The corridors, parlors, and many of the rooms have been painted. Outdoors, Brothers Joseph and Leonard have repaired roads, put in curbsings, and enlarged the parking areas.

Detroit

The boiler room of the retreat house

has been designated as a fallout shelter by the Civil Defense Department. Provisions have been stored there to accommodate 25 persons for two weeks.

During the second semester the priests in their Pastoral Year are taking the Advanced Course in Family and Marriage Counselling under Rev. Paul J. Hickey, Director of Catholic Social Services for Wayne County. The course, which is accredited to the University of Detroit, consists of counseling skills and interviewing techniques in the field of marriage and family, together with a Practicum in which the student counsellors are given individual supervision. In addition each student priest is giving a lenten course, and has been assigned to conduct a mission with one of our senior missionaries. Another adjunct to their pastoral training is the opportunity given the student priests to assist in room visitation at the retreat house.

Houston

On the occasion of a visit paid to him in mid-January by Very Rev. Walter Kaelin, C.P., Bishop Nold of Galveston-Houston approved a drive directed "to retreatants and their friends" for the completion of Holy Name Retreat House. On February 20, at a dinner meeting of the Executive Board, Father Lambert Hickson, Retreat Director, announced that Mr. Frank Metyko had graciously agreed to act as Chairman of the Drive. Present at the meeting, in addition to the fathers, were Ben Reynolds, Jr., Chairman of the Execu-

tive Committee, J. B. Earthman, John Madden, Frank Metyko, and Leighton Young.

On the first Sunday of Lent, Father Forrest Macken was speaker for the quarterly Catholic TV program running half an hour—his second TV appearance in Houston. Father Forrest has also delivered a series of public lectures for married couples, as in St. Louis. These were well attended and helped local captains in selling the retreat idea.

LENTEN MISSIONS AND RETREATS

During lent the missionaries of Holy Cross Province will be constantly engaged in mission and retreat work. 59 missions are listed for the Midwest and South, of which 36 are one-week missions, 20 are two-week, and 3 are three-week. There are also 5 novenas and 69 lenten retreats in the central and southern States. The west-coast houses report 24 missions for lent, 16 one-week, and 6 two-week. This makes a grand total of 83 missions, 5 novenas, and 69 retreats for lent. These statistics do not take into account the retreats given weekends and mid week at our six retreat houses, nor the many short retreats assigned by local superiors. At a conservative estimate, at least 120 retreats will be conducted by our fathers during lent.

RETREAT HOUSE FACTS AND FIGURES

The improvements at our retreat

house in *Sierra Madre* have been completed. These include the new central heating and air conditioning system, with individual room controls; and additional exists in the refectory and assembly hall, required by the new fire regulations.

Father Raymond McDonough conducted a retreat from February 8-10 at the retreat house in *Citrus Heights* for the Newman Clubs from the University of California, and Sacramento State and Sacramento City Colleges. There are 41 Newman Clubs in Northern California and many of them are interested in retreat bookings at Christ the King.

Holy Cross Retreat House in *Cincinnati* has 33 single rooms available, and the current average is very close to capacity. Father William Westhoven, Rector, conducts a monthly day of recollection for priests. Father Louis Doherty is giving the weekend retreats for women at the Passionist Nuns' Retreat House in Erlanger, Ky.

It is confidently expected that 1963 will see an all-time high in the total number of retreat days at Our Lady's Retreat House in *Warrenton*. The Archdiocese is expanding the closed retreat plan to all four years of high school. This means that there is a virtually unlimited field for mid-week retreats to high school groups. The Apostolic Retreat, pioneered by Father Conleth, was given in December. 24 captains and expiditors attended. A feature of the Apostolic Retreat is the participation of the men in the con-



One Hundred Potential Vocations

ferences and discussions.

An eleven minute color film with sound, *A First Class Affair*, presents St. Paul of the Cross Retreat House in *Detroit*. This is an excellent medium for recruiting and fund-raising purposes. The fifteen man delegation to the Retreat Convention in Portland, Ore., last July, was closely observant of the machinery of the convention. With the Manresa Retreat League, the men of the St. Paul of the Cross Retreat League will be hosts to the 1964 National Retreat Convention in *Detroit*. Mr. John J. Raymond, President of the St. Paul of the Cross League, was elected to the Board of Directors of the National Catholic Laymen Retreat Conference, and has the title of

Regional Vice-President. The 25,000 mark was reached in October, during the 93 man retreat from St. Scholastica's.

On Sunday, February 24, Mr. Frank Rudman of Fort Worth received the honor of Knight of the Holy Sepulcher; his wife, that of Lady of the Holy Sepulcher. This award was conferred in view of his interest in Holy Name Retreat House in *Houston*, and the Jesuit Retreat House in Grand Coteau. Father Walter Kaelin, *Houston* Rector, attended the ceremony.

VOCATIONAL PREVIEW

Three "Seminary Weeks," each lasting five days, will be held at Warren



The Hundredfold



Passionist Sisters, Edgerton Community

ton starting July 7. It is expected that at least 200 potential candidates will come into contact with Passionist Seminary life in this way.

The Benildus Club of both St. George and St. Patrick High Schools in Chicago have each spent an evening at the monastery. Four days of recollection for high school and two for grade school are planned for lent. The Don Bosco Vocational Club reports record attendance this year, with over 100 boys at some of the meetings.

Father Raymond expects about 10 boys to enter the minor seminary from the West Coast in September, with 2 young men to go directly to the novitiate, and 2 others to take special Latin at Warrenton. The increased tempo of diocesan recruiting in Los Angeles is offering a challenge to Passionist recruiting in this area.

Both St. Louis and Louisville report good prospects for vocations for September. It is hoped that the 200 boy ceiling for the seminary in Warrenton will be reached next fall.

PASSIONIST SISTERS

The Daughters of the Passion and Death of Our Lord Jesus Christ and the Sorrows of Holy Mary were organized in Mexico in 1894 by Reverend Diego Alberici, C.P. Co-founder of the community and its first superior was Rev. Mother Dolores de la Herida, C.F.P. Today the community numbers 400 sisters in 23 houses.

Works of the community are varied, including a retreat house, a hospice for priests, and four schools in Mexico; and three schools in San Salvador, Central America. The sisters have charge of the domestic department in six seminaries in Mexico. The community has novitiates in Mexico and San Salvador.

An academy and college in Cuba which the sisters had conducted for fifty years was nationalized recently when Fidel Castro's government expelled the thirty sisters on the staff.

There are three communities of the Daughters of the Passion in the United States. They conduct a school in Fort

Lauderdale, Florida, and do domestic work at Our Lady of Lourdes Seminary, Cassadaga, New York, and at St. Joseph Seminary, Edgerton, Wisconsin.

The present superior is Rev. Mother Maria Elena de la Cruz, C.F.P.

ST. PAUL OF THE CROSS PROVINCE

Golden Jubilees

Three venerable priests of the Province recently celebrated their Golden Sacredotal Jubilees. Fathers Columban Courtman, C.P., William Harding, C.P., and Bede Horgan, C.P., were the jubilarians. All three were ordained on December 21, 1912. Two received the priesthood from Bishop John J. O'Connor of Newark in St. Michael's Monastery Church, West Hoboken (now Union City), Fathers Columban and Bede. Father William was ordained in the Buffalo Cathedral by Bishop Charles H. Colton of Buffalo.

Father William Harding, C.P., celebrated his jubilee on December 12, 1962, at St. Joseph's Monastery, Baltimore, Md. Most Reverend Lawrence J. Shehan, Archbishop of Baltimore, presided at the solemn mass. His Excellency had just returned from the Vatican Council and it was not expected that he would have time to attend the jubilee. But the Archbishop let it be known that he could not miss Father William's great day.

Father William was ordained two years when he became Assistant Direc-



Rev. William Harding, C.P.

tor of the Preparatory Seminary, then located at St. Joseph's in Baltimore. In another two years he became Director of the Seminary. He moved with the Seminary in 1921 when a more commodious establishment was opened in Dunkirk. During the years when he had charge of the early training of prospective Passionists many young men came under his care. Those who are still alive presented Father William with an ornamented scroll commemorating his jubilee, in the form of a spiritual bouquet.

The years grew on apace finding Father William as missionary, laymen's retreat director, assistant parish priest and lector. In 1927 he was appointed

pastor of St. Joseph's in Baltimore. He held this office for fifteen years during the most trying days of the great depression. A monument to his pastoral activity is the soaring monastery church built in 1931. In 1943, Father William returned to the arduous work of the missions, a labor in which he is still actively employed. The highlights of his splendid career were eloquently brought out in the jubilee sermon preached by Father Berchmans Lanagan, C.P., one of his 'boys' in the Baltimore Preparatory Seminary.

Father William is a member of the Baltimore community. All told he has spent thirty-three of his fifty priestly years in Baltimore. As the jubilee brochure mentions, no native son of the Baltimore Archdiocese was ever more beloved than this adopted one.

Father Bede Horgan, C.P., was feted by the Rector and Community of Our Lady of Sorrows Monastery, West Springfield, on December 18 to honor his Golden Jubilee. The greater number of the jubilarian's fifty golden years were spent in the arduous work of preaching missions and retreats. Vigorous health enabled him to carve out a great missionary career. But incessant labors for God and souls took toll in his latter years and his once indefatigable constitution gave way to chronic illness. Resigned in the face of sickness and humble in the sight of God, Father Bede sought no external remembrance of his jubilee. For the sake of the brethren, however, he acquiesced in the request of those who



Rev. Bede Horgan, C.P.

wished to honor him. He was unable personally to celebrate the jubilee mass. Very Reverend Father Provincial sang the solemn jubilee mass in the chapel of St. Joseph the Worker attached to the large retreat house. The sermon was preached by Father Cosmas Shaugnessey, C.P., a member of the community. After the mass, Father Bede renewed his religious vows in the presence of the Father Provincial. The whole community then joined the jubilarian at the festive dinner in honor of the occasion.

Holy Cross Seminary in Dunkirk, N.Y., was the setting on Sunday afternoon, January 3, 1963, when *Father Columban Courtman, C.P.*, sang his Golden Jubilee Mass at 5 o'clock in



(l. to r.): Rev. Columban Courtman, C.P., V. Rev. Colman Haggerty, C.P., Rev. Linus Monahan, C.P.

the seminary chapel. It was a fitting remembrance to one who had spent all but twelve of his fifty sacerdotal years in the office of Lector at the Preparatory. A majority of the priests in the Province today were his students in the Dunkirk seminary.

The jubilee mass possessed an unusual and peerless touch. The sermon

was preached by Father Linus Monahan, C.P., the dean of the Province. This venerable religious who has spent sixty-nine years as a Passionist and is in his sixty-second year of priesthood, was the Rector of St. Michael's in 1912 when Father Columban was ordained and he preached the sermon at the present jubilarian's First Mass.

This remarkable event is no doubt unique in the history of the Congregation and perhaps in the history of the Church in America.

The Rector of Holy Cross was the host for the jubilee banquet and subsequent ceremonies. Certainly the seminarians present must have realized the special privilege they were permitted to enjoy in this historical event of the Province.

May health in mind, body and heart continue to bless these Golden Jubilarians for years to come.

Death of Father Ronan Carroll, C.P.

The first religious of St. Paul of the Cross Province to lay down the "armor of God" in 1963 was Father Ronan Carroll. He died on January 12 in Holy Family Monastery, West Hartford, after a long cardiac illness. Father Gregory Flynn, C.P., Rector of Holy Family, and Fathers Hugh and Alban Carroll, Passionist brothers of the stricken priest, were with him when he quietly breathed out his life. The community were at the moment chanting matins in the choir.

Father Ronan was born Austin Patrick Carroll in 1904, professed in 1926, and ordained to the priesthood in 1932. His successful mission career was brought to an abrupt halt when he suffered his first heart attack some years ago. Since that time his religious spirit bravely manifested itself in a serene resignation to his life of limited



Rev. Ronan Carroll, C.P.

activity, and gave his deep fraternal charity a more pronounced depth and intensity. Ever lighthearted, he possessed a holy gayety and a whimsical Gaelic humor.

His Passionist brothers, to whom he became ever more dear in the course of his illness, now deeply feel his loss. Father Hugh sang the Solemn Funeral Mass in St. Ann's Monastery Church, Scranton, Pa.; Father Alban read the committal prayers as the youngest of the three was laid to rest in St. Ann's community cemetery. May his soul rest in peace with God and the Saints.

Verbum Crucis

The first issue of the *Verbum Crucis* has been published. This excellent and informative digest fills a long felt need in the Province. The Editor in Chief is Father Aloysius McDonough, the Provincial Prefect of Studies, and the contributing editors are drawn from the Lectors in accord with their particular competence and specialty. The *Verbum Crucis* contains short terse comments and reviews of the latest works in Theology, Scripture, Canon Law, Philosophy, Church History, Sociology and allied sciences. In this way the individual priest is now able to keep abreast of the tremendous progress of the intellectual life of the Church.

The attractive and connotative format was designed by Father Lambert Missack, C.P., Director of the Monastery Press, Jamaica, L.I., which printed the work.

ORDINATION

His Excellency, Most Reverend Cuthbert M. O'Gara, C.P., D.D., Bishop of Yuanling, ordained eight Passionists to the holy Priesthood on February 22 in St. Michael's Monastery Church, Union City. They are the Reverends Bruce Buchheit, Jamaica, N.Y.; Conrad Bauer, Akron, Ohio; Brendan Keevey, Philadelphia, Pa.; Michael Flinn, Pittsburgh, Pa.; Antoine Myrand, Montreal, Canada; Luke Perry, Wethersfield, Conn.; Colgan

Keogh, Colgan, Ont., Canada; and Alexis Paul, Norwood, Massachusetts. (See picture, inside back cover.)

Bitterly cold weather brought a cancellation to the solemn outdoor procession. However, this year, as always, the approach to the high altar was broken by the significant visit to the chapel of the Blessed Sacrament. There the ordaining prelate, flanked by the chosen eight, paid homage to the Great High Priest. The great depth and expanse of St. Michael's gave majesty and solemnity to the sacred rite. The flaming red vestments of bishop and ordinandi, the purple of the prelates, the varied hues of different religious habits blended into a tapestry of liturgical beauty.

V. Rev. Canisius Hazlett, C.P., was the Archdeacon and V. Rev. John C. Ryan, C.P., Rector of St. Michael's, the Notary. His Excellency was assisted by Fathers Richard Kugelman, C.P., and Nicholas Gill, C.P., of St. Michael's faculty. Father Fintan Lombard, C.P., was the Master of Ceremonies to the Bishop and the Director of Students, Father Norman Demeck, C.P., Master of Ceremonies to the Ordinandi. Third Year Theologians of St. Michael's were the minor ministers. The superbly trained *schola cantorum* of the Passionist Monastic Seminary, Jamaica, L.I., provided the choral music.

His Excellency the Bishop gave communion to the parents of the newly ordained while several priests distributed communion to other communicants.

At the end of the mass the new priests first blessed their parents and immediate families after which the religious and clergy lined the altar railing to be blessed in turn.

A buffet luncheon was served to the

visiting clergy and the community. Luncheon in the parish hall was prepared for the families of the young priests. During the afternoon the newly ordained left for their home parishes to sing their first solemn masses on February 24.



PASSIONISTS AROUND THE WORLD

HOLLAND

Consecration of Bishop Stanislaus van Melis, C.P.

The mission in Brazil, founded in 1956 by the Province of Our Mother of Holy Hope, was designated as the Prelature Nullius of Sao Luis de Montes Belos in 1961. On December 1, 1962, the founder and superior of the mission, Very Rev. Stanislaus van Melis, C.P., was appointed titular bishop of Polemonium and Prelate Nullius of Sao Luis. Monsignor van Melis, wishing to have his relatives, friends, and many benefactors present at his consecration, returned to Holland at the end of December.

The solemn consecration took place on February 2, in the monastery church at Mook. It was indeed a day to remember! The Consecrating Bishop was Most Rev. P. J. A. Moors of

Roermond, in whose diocese the retreat is situated. Co-consecrators were Monsignor W. Bekkers, Bishop of 's-Hertogenbosch, Bishop van Melis' native diocese; and Monsignor H. Baaken, coadjutor to the Bishop of Munster, in which diocese Bishop van Melis, while Provincial, founded our retreat at Dinslaken-Hiesfeld. The music was beautifully rendered by the Schola Cantorum of our theologate.

A large gathering of dignitaries, both of Church and State, were present for the occasion. Among them were Msgr. R. Tellmann, representative of the Archbishop of Goiania, Brazil; Msgr. J. J. van Hussen, National Director of the Pontifical Mission Societies; Most Reverend Malcolm La Velle, C.P., Superior General; Very Rev. Hilarion van Laer, C.P., General Consultor, and representative of the Belgian Province; and many religious from our retreats in Holland and West



Bishop van Melis gives his episcopal benediction at the conclusion of the ceremony of consecration. Mater Dolorosa Passionist Church, Mook, Holland.



Bishop van Melis greets his Nephew and Niece.

Germany. The Governor of the Province of Limburg headed the civic dignitaries, while the Burgomaster of Zeeland-Langenboom lead a large deputation of relatives and friends of Bishop van Melis. In aedificationem Corporis Christi! Ad multos annos!

The Province of Our Mother of Holy Hope has given five bishops to the Church in the past 40 years: Msgr. Damian Theelen, C.P., Bishop of Nicopolis, Bulgaria; Msgr. Eugene Bosilkoff, C.P., successor to Bishop Theelen; Msgr. Leo Kierkels, C.P., Apostolic Delegate to India; Msgr. Gabriel Sillikens, C.P., Bishop of Keta-pang, Borneo; and Msgr. Stanislaus van Melis, C.P.

SPAIN

Province of the Precious Blood

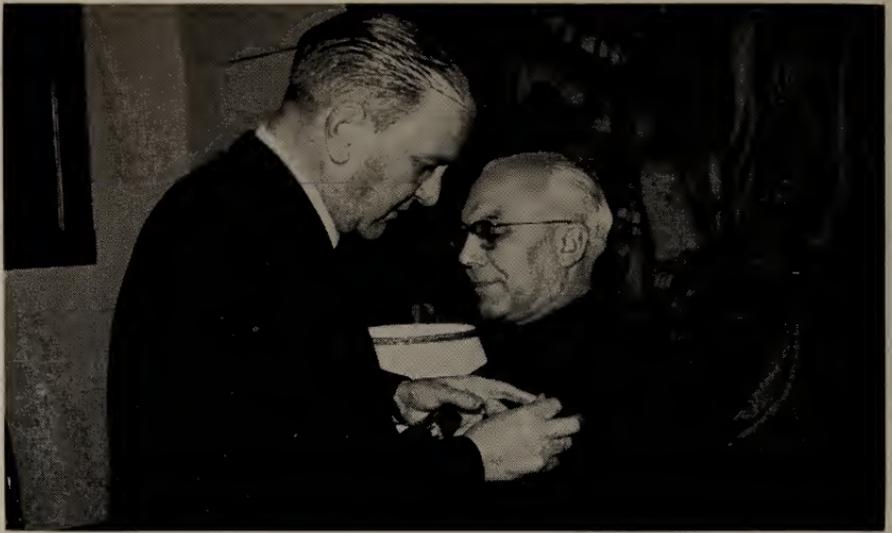
MADRID. In view of his outstanding accomplishments for God and Country,

Reverend Father Bernard Monsegu, C.P., of the Passionist Province in Castile and Leon, was awarded the Cross of the Knights of the Order of Isabel the Catholic, during the national holidays last July. This notable award was presented to Father Bernard at the Palace of Santa Cruz in Madrid by the Honorable Fernando Ma Castiello, Minister of External Affairs.

Father Bernard Monsegu is nationally famous for his many writings. Three times he has attained honors in the national literary-scientific competitions: 1942, the *Casino de Madrid* for his book, "El Occidente y la Hispanidad" (Spain and the West); 1954, the *Donoso Cortes* for his book, "Clave Teologica de la Historia" (A Theological Key to History); and 1959, the *Menendez Penayo* for his book, "La Filosofia de Humanismo de J. Luis Vives" (The Philosophy of Humanism of J. Luis Vives). In addition, Father Bernard is the author of twelve other books, as well as innumerable articles in various philosophical and theological reviews.

Since 1954 he has been directing the popular review *El Pasionario*. At present he is serving as a *Peritus* for the Ecumenical Council, at the request of the bishops of Spain.

Centenary of St. Gabriel. The houses of study of Precious Blood Province kept the centennial year of the death of St. Gabriel of the Sorrowful Virgin with a variety of religious and academic observances. The festivities reached a climax in Madrid, when



Father Bernard Monsegu, C.P., receiving the Cross of the Knights of Isabel the Catholic from the Honorable Fernando Castiello, Minister of External Affairs.



H. E. Cardinal Antoniutti, Apostolic Nuncio to Spain, visits the Madrid Community during the commemoration of the centennial year of St. Gabriel's death.

the Apostolic Nuncio to Spain presided at the liturgical commemoration, and the Brothers of the Christian Schools were host to a musical concert in honor of the Saint.

Province of the Holy Family

ZARAGOZA. To mark the closing of the centennial year of the death of St. Gabriel, the First Congress of Passionist Spirituality of the Spanish Provinces was held at Zaragoza from February 25-28, 1963. Father Felix Sierra, C.P., Prefect of Studies of Holy Family Province, directed the Congress. Professors in the various houses of study of the three Provinces presented the papers, while the students rendered the music for the many liturgical functions, and gave a number of literary readings and shorter papers. An exhibition of paintings, both classical and modern, on themes of the Sacred Passion was presented during the three days of the Congress. The following papers were read: *The Nature of Passionist Spirituality*, by Father Anthony Sierra; *Progressive Transformation Into Jesus Crucified*, Father Gaudentius Delgado; *Means of Perfection in Passionist Spirituality*, by Father Mariano Liebana; *St. Gabriel of the Sorrowful Virgin, Incarnation of Passionist Spirituality*, by Father Paulinus Alonso—all of Holy Family Province. Fathers Pius Zarrabe and Anthony Mary Artola of Sacred Heart Province gave two papers, respectively: *Historical Foundations of Passionist Spirituality*, and *Scriptural Foundations of Passionist Spirituality*. *The Characteristics of*

Passionist Spirituality, and *Theological Foundations of Passionist Spirituality*, were delivered by Fathers Isidore Gonzalez and Basil Izco, of Precious Blood Province.

The Passionist expects to publish some of this valuable material in due time.

VENEZUELA

BARQUISIMETO. Assumption Parish, in charge of the Passionist Fathers of Holy Family Province, opened a government-certified parochial school in September, 1962. 70 pupils are enrolled, and there are already hopes for enlarging the school. The parish has likewise acquired a motion picture theater, both to provide wholesome recreation for the people, and to aid the school financially. The people have greeted this undertaking with great enthusiasm.

Two additional parishes, *St. Paul of the Cross*, and *Our Lady of the Valley* were separated from Assumption parish in July, and placed in charge of our fathers. Our religious, all of whom reside at the retreat of S. Cristo de la Gratia, also take care of the faithful in sixteen rural villages.

AUSTRALIA

MARRICKVILLE. On December 9, 1962, a mission departure ceremony was held in St. Brigid's church, at which mission crosses were given to Father Raphael Cooper, C.P., and Brother James Coucher, C.P. Accompanying the religious to New Guinea are two lay mis-

sionaries, John Howard and Peter Freeston. Holy Ghost Province is now represented in New Guinea by 6 priests, 2 lay brothers, and 3 lay missionaries.

ST. IVES. The Theology Congress organized by the lectors of Holy Ghost Province was held at the Passionist College, St. Ives, N.S.W., January 21-23. The many priests who attended found the papers and the discussions very interesting and informative. It is hoped to publish some of the material from the congress in *The Passionist*. The Preparatory College at St. Ives is expected to have some 40 candidates for the 1963 term, a record enrollment.

NEW GUINEA MISSION. Three new mission stations have been established recently, bringing the total to six. Two of these are in the Waina Siwanda area, which has been taken over from the Dutch Capuchins, due to border adjustments being made in New Guinea. Life is rugged on the mission. The tropical climate takes its toll. A single missionary may have as many as twenty villages in the bush to care for. Supplies are flown in by air. Ossima now boasts both a new church, opened on Christmas day, and a new air strip. The lay missionaries, who volunteer for a period of three years, have proven to be of immense help on the mission, both as builders and teachers. The following excerpt from a letter of Father Cletus shows that the day of adventure is still with us: "The weather was not promising, there was a lot of rain about. We passed over

the coastal mountains without difficulty, passed Ossima and then on to the Bewani mountains. Here we ran into trouble. The peaks were shrouded in cloud. For nearly an hour we weaved in and out among the most ferocious razor back ridges, climbing to 4,500 feet. The mountains were still well above us, but finally we found a way through. All that could be seen ahead was piled up cloud. Imonda was impossible to find. So we turned back."

NEW ZEALAND

HAMILTON. The retreat movement continues to expand. The 1962 total of 486 men is a substantial increase over our first year, with 374. The idea of a closed retreat is a novel one in this predominantly farming area. Distance is also a factor. Some of the men come 150 miles. The clergy of the Auckland diocese were greatly pleased with their two retreats made with us in 1962. Other works of the ministry continue to flourish. During the period February to July there are six two-week missions and eleven sisters' retreats. Only three missionaries are available to handle this work.

On February 3, the first New Zealand subject, Aidan Kay of Christchurch, now Confrater John Leonard, C.P., made his first profession into the hands of Very Rev. Fr. Charles, Australian Provincial. It is hoped that the eight other New Zealanders in the Preparatory College at St. Ives will soon be entering the novitiate.

JAPAN

Passionist Fathers

The recent purchase of a house near the major seminary in Tokyo marks another forward step in the history of the Passionists in Japan. This will be a student residence for our young men who will take classes at the seminary. The house is small, four rooms and a kitchen, and the property itself could be described as postage stamp size. Father Andrew Mary will be superior of the house, with four students in his community: Confrater Francis, in his last year of philosophy; two students in their Latin studies; and Confrater Augustine Paul, recently returned from the U.S., who will take his last year of theology at the seminary, and provide a link with Passionist student traditions.

In the long range view, we have two boys in the minor seminary, with hopes of four more to enter this Spring.

On February 19, in the city of Fukuoka on the Island of Kyushu, after a ground breaking ceremony at which His Excellency the Bishop presided, construction was begun on our second retreat house in Japan. When it is complete it will provide rooms for 30 or more priests or lay retreatants.

Lent is the busiest mission season in Japan. This year the line of work ex-

tends from the far north on the Island of Hokkaido to the southern tip of the Island of Kyushu. Every available missionary will be fully occupied.

Passionist Nuns

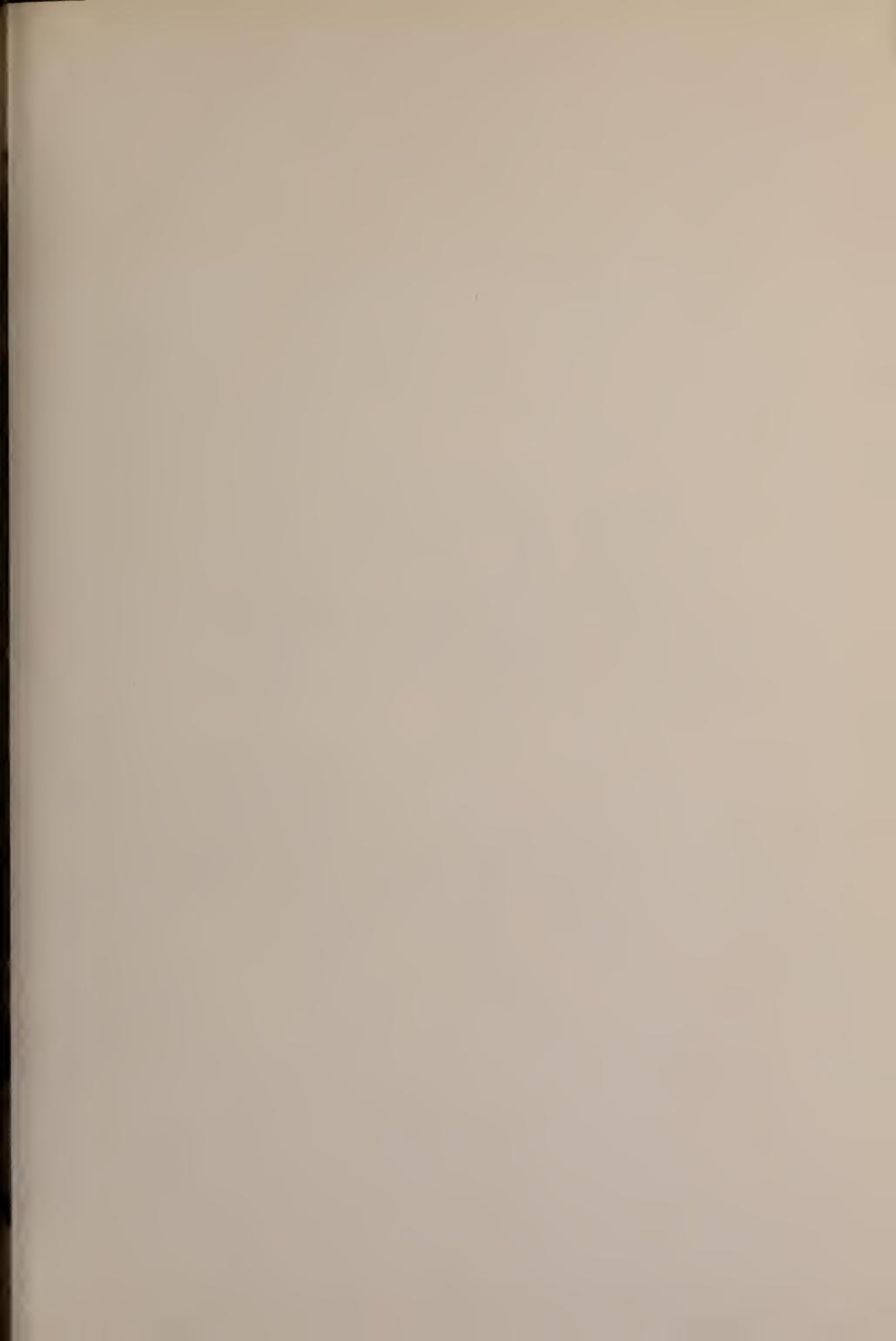
Three of the Hibarigaoka community, Mothers Mary, John Mary and Mary Fidelis, C.P., are studying Japanese at the Language School in Kyoto, with residence at the convent of the Sisters of St. Joseph nearby. This is the only means of mastering the difficult language, and a good knowledge of Japanese is essential for integrating the Passionist way of life into the Japanese scene.

On February 2, Sister Mary Regina (Shimizu San) received the habit at a ceremony presided over by Father Matthew Vetter, C.P. Sister Mary Regina is the second vocation from the Ikeda parish. Fathers Paul, Clement, Ward, and Fidelis (USAF) were present for the occasion.

1962 saw the expansion of the Passionist Nuns' retreat apostolate. Most Japanese Catholics make a retreat once a year. Last year retreats were started for pagans. One of these, directed by Father Matthew, numbered 53 retreatants, the largest group ever on retreat at our house. It is hoped in this way to lead the mi-shinja into the catechumenate and prepare them for baptism.



Left to right: Fathers Conrad Bauer, Michael Flinn, Alexis Paul, Lutke Perry, Bishop Cuthbert O'Gara, Fathers Antoine Myrand, Brendan Keewey, Bruce Buchheit, Colgan Keogh. St. Michael's Monastery Church, Union City, N.J., February 22, 1963.

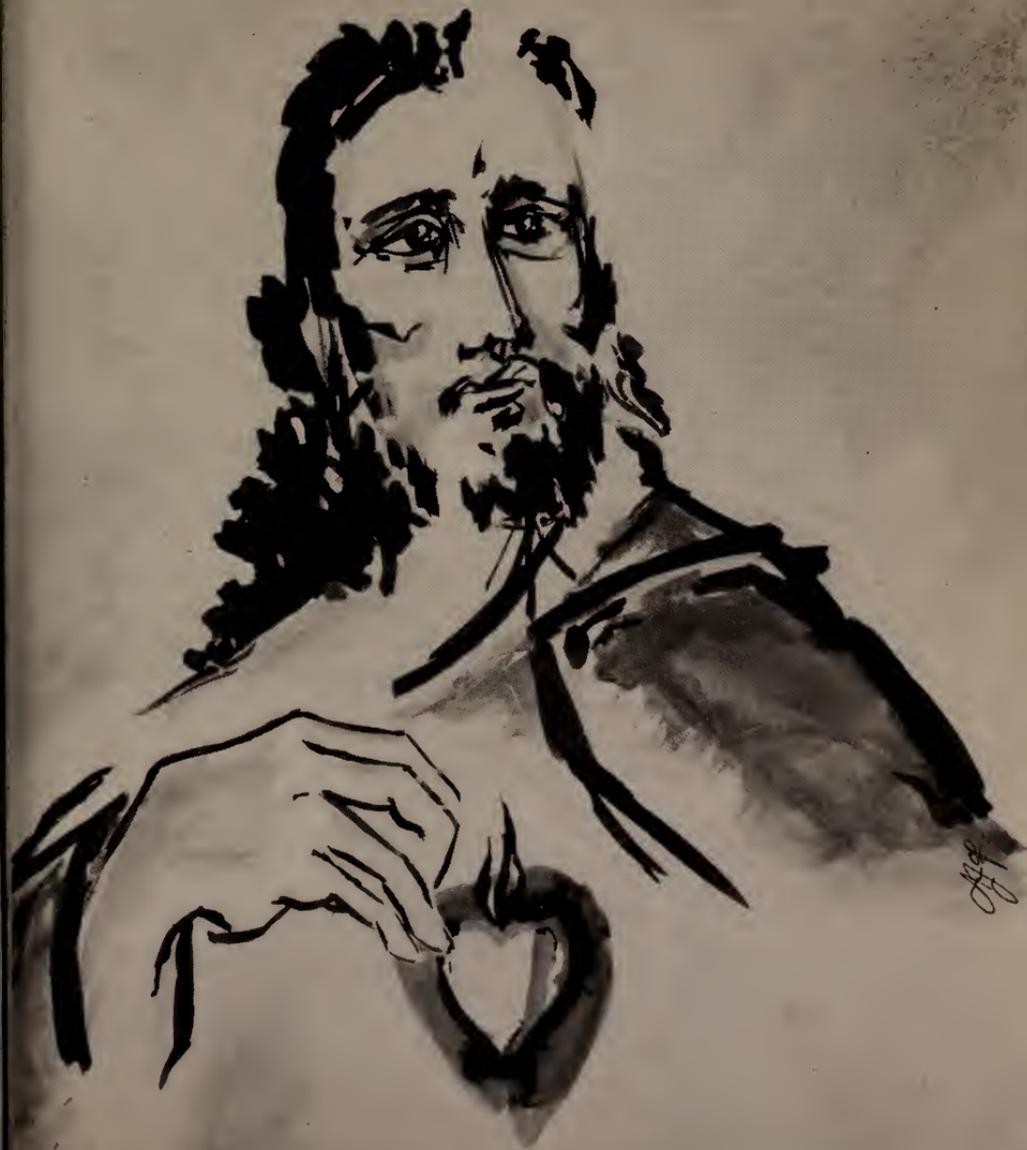


MAY THE
PASSION
OF
OUR LORD
JESUS CHRIST
BE
EVER IN
OUR HEARTS

The **PASSIONIST**

HOLY CROSS PROVINCE

JUNE 1963



ACROSS THE EDITOR'S DESK

It's a challenging, interesting process, plotting out an issue of *The Passionist*. Many letters, manuscripts and pictures, much cheerful cooperation, moments of hope and moments of anxiety—and at last the June issue is “put to bed” as the printers say. We hope you find the finished product to your liking.

Father Alphonsus Foley first gave his thoughts on Preaching the Passion, to the Missionary Congress of Holy Spirit Province in 1962. We feel that all of you would like to share them.

A native of our parish in Norwood Park, Chicago, Sister Marie Vandenberg of the Houston Cenacle returns to the company of the Passionists. Sister's article on women's retreats deserves a larger public than we can command.

Our Provincial Consultor, Father Emmanuel Sprigler, takes us along with himself to a Cursillo in California. I promise that it will be an exhilarating trip!

Many of us know something of Father Mark Hoskins' magic in sending girls to a score of novitiates. Father Conleth Overman gives us a behind-the-scenes view of how it is done, in his Profile of Father Mark.

Lest I be accused of asking for articles and writing none myself, I have clattered my Smith-Corona through a few pages of copy in an essay on Love of the Church. Now it's your turn.

Our news correspondents deserve a bow, too. I will introduce them to you in our next issue.

Finally, do you like the cover? Confrater Andrew Joseph, one of our students here in Chicago, is the artist.

Fraternally yours in Christ
Ignatius P. Bechtold, C.P.
Editor

The PASSIONIST

HOLY CROSS PROVINCE

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The Sacred Heart of Jesus
<i>Andrew J. Buschmoble, C.P.</i>

Editor: Ignatius P. Bechtold, C.P.

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Our preaching of the Passion should keep pace with modern insights from scripture and the liturgy.

Aggiornamenti and

ALPHONSUS FOLEY, C.P.

RECENT years have seen in the Church a widespread interest in the riches of the Scripture and Liturgy. The convergence of the biblical and the liturgical movements, however, did not spring from the same soil. The pioneers in the biblical movement showed no great interest in the liturgy. Neither would the first masters in the liturgical movement have thought of themselves as biblical scholars. It is therefore all the more remarkable that they advanced towards each other like men tunnelling in a mountain, who start from opposite sides and find that they are working on the same passage, because their digging has been correctly orientated from the beginning.¹

This return to Christian sources is also a distinctive characteristic of modern theology. The renewal this marks has been stimulated by the biblical and liturgical movements. There has been a fresh flowering of biblical theology and many studies have appeared which set forth the riches, say of Old Testament thought or of Pauline teaching.

The influence of biblical theology on dogmatic theology is being felt in many ways. The treatise on the Redemption is being enriched by a new understanding of the soteriology of St. Paul. The still young treatise on the Church is finding strength in Old Testament themes and in the Pauline conception of the body of Christ. The liturgical movement has been busy renewing the theology of the Sacraments and in bringing support to the deepened biblical understanding of the Redemption. Anyone who has made contact with this ferment of renewal is filled with a sense of freshness, wonder and of richness.²

Passionist thinking has not been unaffected by this intellectual ferment. There is abundant evidence of its impact on the understanding and on the evaluation of the primary work of the Congregation: Preaching the Passion. In the Acts of the VI Congress of Passionist Spirituality (1958), there is an account of an unresolved discussion on the special character of the Congregation in the Church. Is it the

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special work of the Congregation of the Passion to keep alive in the Church the memory of the historical Passion, the actual events of the Passion? Or is such a purpose insufficient to characterise an institute such as ours when the Blessed Eucharist, theologically speaking, is the present memorial of the Passion?

Again, in 1961, two significant articles were published by Passionists, one in the *American Ecclesiastical Review* (March) on "Preaching the Passion," the other in *The Passionist* (September) on "Preaching the Passion on Retreats." The first article amounts to a question mark as to whether some methods of preaching the Passion truly accomplish this. The second has for its sub-title: "This personal living of the Passion is the tree of the spiritual life."

Tract on Redemption

Three propositions can summarise the relation of Passion Preaching to the tract on Redemption:

1. All preaching of the Passion must ultimately be based on a theology of the Passion.
2. A theology of the Passion is based primarily on the dogmatic tract on the Redemption.
3. The value of a theology of the Passion is determined by the worth of the tract on the Redemption.

There are grave doubts, serious reservations on the adequacy of the present day tract on Redemption. It has been described by Charles Davis as "jejeune," "stunted," "truncated," "thin and shallow." In his study of theology the seminarian seeks to understand the Sacred Passion. He searches for its intelligibility. Why is Christ's suffering redemptive? How does all that Christ did fit together? What is the overall plan of salvation? He is told that Christ's death is a sacrifice and is given the concepts of merit and satisfaction to explain its value. He assents—but deep within remains unsatisfied. Appended to the long developments of the hypostatic union, the

pages which follow on the redemptive work of Christ seem thin and shallow. The epic victory is reduced to the payment of a debt. Wonder and joy should fill us when we study how Christ has saved us. But there is no such thrilling impact.³

It is precisely this stunted and incomplete tract on the Redemption, *the basis of the theology of the Passion*, that has been enriched by the biblical and liturgical movements. In this paper the Redemption, the foundation of the preaching of the Passion, will be treated in the light of these movements. Greater emphasis will be placed on Scripture than on the Liturgy, since Liturgy plays a supporting role to Scripture in explaining the Redemption. This approach to Redemption theology will present a few aspects of the deeper and more integrated knowledge of the Passion which biblists and liturgists have opened up to us. This, in turn, may prompt a further study of the Passion in the light of Scripture and the Liturgy on the part of the reader.

Objective Redemption

Eminent scripture scholars are committed to the thesis that the death and the resurrection, of Christ, *taken together*, constitute the unique cause of our redemption.⁴ The words "taken together" are important. From the viewpoint of redemption, the death of Christ is welded together with his resurrection. The crucifixion and the resurrection are not so much two sep-

arated events as one mystery with two facets. The resurrection is therefore an essential part of man's redemption. Nothing is taken away from the redemptive significance of Christ's sufferings and death by this insistence on the place of the resurrection. On the contrary, it is the resurrection which gives meaning to His death, while it is His death which gives meaning to His resurrection. Both are essential and indissociable.⁵ The stream of monographs on the resurrection which has appeared during the last thirty years has gone to show that this greatest of Christian mysteries is no longer seen merely as the proof par excellence of Christ's divine mission, but everywhere it is recognised as an essential and integral part of the redemption itself.⁶

Objective Redemption in the Scripture: The *Synoptic Gospels* are content to put the death and the resurrection of Christ as two facts with no other link between them than God's will in placing them in the forefront of the messianic plan. Yet we detect a subordination of one to the other. In one sentence Christ has linked them as the beginning and the end of a journey: "Ought not Christ to have suffered these things and so enter into his glory?" Lk. 24,26.⁷ With *St. John's Gospel*, the Incarnation is at least in the background, but there are explicit statements, as well as allusions and symbolic suggestions, that clearly show the importance of Christ's death *and* resurrection in John's redemptive theology.⁸ *St. Peter's* sermons in Jeru-

salem made the Cross a thing of the past and simply offered the risen Christ as the principle of salvation. In the first Epistle of St. Peter the death of Christ is restored to its proper place (1,18;3,18) but without making the resurrection any less important.⁹ It is *St. Paul* who is preeminently the witness of the resurrection and the theologian of the resurrection. For him, if Christ has not risen, faith is sterile and the faithful are still in their sins. In other words, there has been no redemption or eternal salvation. The gospel message is empty of all content. . . We cannot emphasize too much this central doctrine of Pauline teaching.¹⁰

Objective Redemption and the Liturgy: Besides this present day scriptural emphasis on the role of the resurrection in man's redemption, contemporary liturgical reform seeks to put a needed stress on the paschal mystery, which culminates in the glorious resurrection. The liturgy of the Easter Vigil ceremonies with its twin motifs of baptism and resurrection focuses our attention on the part the resurrection plays in redemption.¹¹

Well could we ask at this point how it has happened that for so long redemption has been understood almost exclusively in terms of the suffering and death of Christ, with little or no reference to the resurrection? Various explanations have been offered and to some extent they supplement each other. Ultimately, the solution lies in the answer we give to the question:

What think you of Christ?

The most searching of all the ancient heresies was Arianism, which denied the divinity of Christ. Although Arianism originated in the East, it is possible to trace its effects in the West and to see as a long range effect a one-sided emphasis on Christ's divinity. In the climate of anti-Arian reaction, Christ no longer stands by man's side as the representative and advocate of mankind. . . He has, so to speak, crossed over and is now on God's side and He Himself is the awful and unapproachable God. Once the risen Christ was allowed to merge into and be identified with the eternal glory of the Trinity, the resurrection came to be regarded as no more than the happy conclusion of His earthly life; it came to be relegated to a secondary and often merely apologetical role in the totality of man's redemption. With this failure to give the glorified humanity of Christ its proper emphasis, there came a correlative obscurity in the concept of the role of Christ as Head of the Church.

Simultaneously, the events of Christ's earthly life and their relics and traces in the Holy Land began to loom all important: for they appeared as the most apprehensible of what the incomprehensible God in his converse with man had allowed man to share. Hence the infancy and the Passion accounts of Christ's life came to occupy the forefront of Christian devotion. The redemption itself was thought to have been realized almost exclusively

in the Passion. The repercussions of these developments in regard to the earlier Easter-centered piety of Christians is clear. According to the mind of the early Church, Sunday was the weekly memorial of the resurrection, the re-living of the Paschal Mystery. But since the Middle Ages, Sunday has become ever more and more explicitly related with the Incarnation and the Blessed Trinity. We see this shift of emphasis, for instance, in the prescribed genuflection at the mention of the Incarnation during the Creed and by the assigning of the Votive Mass of the Trinity to Sunday since about 800 A.D., of which we have still retained the Preface of the Trinity.¹²

It should be mentioned in this context that St. Thomas, understood in the totality of his doctrine, is an exception in all these years of failure to give requisite emphasis to the importance of the resurrection in man's redemption. For Thomas the Passion and the resurrection are causes of man's justification. It seems that he came to understand the importance of the resurrection from his study of the Epistle of St. Paul to the Romans.¹³

Subjective Redemption

Objective redemption has been effected by the sufferings, death and resurrection of Christ. How is its effect made available to man? How do we in the present share in these actions accomplished in the past? How can we become the *subject* of the sufferings, death and resurrection of Christ, actions which were personal to Him?

Subjective redemption applies Christ's merits to man. It is achieved by our incorporation into Christ, the Christ of glory, the Christ of the present. St. Paul tells us this on many occasions. We are in Christ. Christ is in us. We are the body which is Christ, the risen Christ, the only Christ which St. Paul knows.¹⁴

Subjective Redemption in Scripture: St. Paul is interested not so much in the historical details of the Passion and death of Christ or even of his resurrection, but in their theological and salvific aspects.¹⁵ There are two stages in his theology of redemption, even though the principal factors remain constant throughout his epistles. St. Paul shared a view of the risen Christ as seen in the first Christian community. The effect of Christ's resurrection was at first to promise resurrection for the faithful in the time to come at the *parousia*. Paul sets this view before us in his Epistles to the Thessalonians and in the First Epistle to the Corinthians. "Now if Christ is preached as risen from the dead, how do some among you say there is no resurrection of the dead?" 1 Cor. 15,12. In the second stage, evident in his later epistles, St. Paul is more occupied with the risen Christ and the *present*. The effect of the resurrection is to make our lives a sharing in the very life of Christ. While Christ's saving work consisted essentially in His death and resurrection, there is a tendency to abstract from their historical details and to visualize a more general effectiveness that refers directly to Christ in the

resent. Christian salvation deepens into a new life, a share in Christ's risen life.¹⁶

St. Paul's words gain immensely in meaning when they are understood in their biblical categories, which are not so much those of vicarious satisfaction or meritorious causality. It would seem that St. Paul thought of Christ's redemptive work in terms of "return to God." God determined not only to save mankind but to save him in a way which would attest the ultimate in love and respect for man's freedom. To enable man freely to return to God, God sent His own Son to take on man's condition without looking on man's sin. Christ took on the condition of sinful mankind. As man He is the first one to realize this return to God. He passed from the condition of sinner to a divine condition. The return of human nature to God is not due then to a kind of juridical action or to reparation in merely the natural order, but to the dying of Christ to weak and passible flesh and His rising again with a glorified body living through the power of the Spirit. Our redemption, that is, our return to God, is due to the suffering and death of Christ in "the flesh of sin" and to His rising to become "a life-giving spirit." Christ is the "first fruits of the resurrection."¹⁷ It is by our incorporation into the risen Christ that we receive His Spirit and that we are redeemed. We return to God with Christ and in Christ. The risen Christ therefore is the living principle through

which redemptive action, existing outside ourselves, is applied to us. Christ's raising up by His Father gives life to Christ and to us *in Christ* at the same time. Christ in glory forms the living sphere in which our salvation is worked out. The phrase *in Christ* defines the causality of redemption. The phrase *with Christ* specifies that our justification is effected by the same act of the Father by which Christ is glorified.¹⁸

Union with Christ in the Act of Redemption: St. Paul however goes further than stating that we share in the act of redemption by sharing in the life of Christ in glory. His words require not only a share in the *state* of Christ in glory but a share in the *very act of Christ's death and resurrection.*¹⁹

To appreciate what is meant by sharing in the act of our redemption, we must consider the state, the condition of Christ in glory. The glorified body of Christ is His true earthly body but transformed by the life-giving action of the Father into a spiritual, a heavenly body. Theology seems to have been little interested in the state of the glorified body of Christ. Though St. Thomas has devoted four long articles to this matter in the *Summa*, Thomistic tradition has, with few exceptions, ignored them.²⁰

Scripture, however, gives great importance to the glorified Christ. The gospels, especially St. John, see in the transformation of the earthly body of Christ, the triumph of Christ over death. But it is in the Epistle to the

Hebrews and in the Apocalypse that we see the redemptive action of Christ in its *eternal phase*. The Apocalypse sets forth Christ in glory, as Priest and Victim, with the emphasis on his eternal state as Victim. Hebrews shows us Christ in glory carrying out the eternal work of His priesthood.²¹ And the thoughts of St. Paul on redemption have only to be placed in the framework of sacrifice to see how consistent is his theology of redemption with an ever-actual immolation in the midst of Christ's life in glory.²² This synthesis has been effected by the author of the Epistle to the Hebrews.

Christ's glorification, as scripture describes it, can be seen as a permanent act beyond which Christ's existence never passes. In this everlasting glorification Christ's sufferings and death are permanently established, not in the act of happening but at their final point, their consummation. Christ's redemptive sufferings and death are ordered towards the glory in which they are fulfilled and in which they coincide, just as in any change the end of one way of being coincides with the beginning of another. Christ's sufferings and death are permanently established in His everlasting glorification, for this latter is none other than the conclusion of His sufferings and death, the very act of dying achieving its goal.²³

We are redeemed, the fruits of redemption are transmitted to us, by our incorporation into the risen Christ, our solidarity with the Christ of glory,

the Christ who is forever fixed in the ever-actual act of redemption, in the ever permanent act of His Passion, Death and Resurrection.

The Liturgy: The liturgists have helped us to stress the ever present reality of the redemptive action of Christ in their studies on the efficacy of sacramental signs. Every sacramental sign, as commemorative of the redemptive actions of Christ, makes present in some way or other these redemptive actions. Though there is no unanimity in explaining the precise nature of this presence, it is agreed that the presence of the historical acts of redemption in the sacramental rites of the Church is a datum of patristic tradition.²⁴ This presence of the redemptive activity of Christ in the Church and its members is stressed, too, in the Encyclical "Mediator Dei." The encyclical has once and for all put an end to what may be called the divorce between Christ and the Church in Catholic thinking. To put it in perhaps oversimplified terms; Christ did not by His Passion, death and resurrection merit graces for us which have been stored up and which the Church succeeding Christ in time mechanically dispenses through the sacraments. "Mediator Dei" insists above all and again and again on the *presence* and *activity* of Christ in the liturgical acts of the Church.²⁵ "In the Sacraments and in His Sacrifice, Christ is daily active in the work of salvation."²⁶

Writing of the liturgy, Father Carroll
tuhlmueller says:

According to St. John, a Christian is
not so much a scholar as he is a *wit-
ness* proclaiming what he himself has
experienced: that the Lord Jesus lives!
In the liturgy the Christian beholds
the *parousia* or *epiphaneia* of the glor-
iously Risen Christ. Dogma comes to
life and the Christian cannot but speak
with boldness of what he has seen
and heard (cfr. Acts 4,13). Religion
without the liturgy is the Passion with-
out the resurrection, a dead body laid
out to be examined, rather than a living
Person to be worshipped. Without the
liturgy teachers stand condemned by
the desperate words of St. Paul: "If
Christ was not raised, then our gospel
is null and void and so is your
faith." (1 Cor. 15,14)²⁷

These words can well be pondered
by all who are called to the sublime
ministry of preaching the mystery of
the life-giving Passion of Christ.

Conclusions

There are two conclusions that may
be drawn from the notion of redemp-
tion outlined in this paper.

1. *The historical Passion of Christ can-
not be separated from His resurrection.*
His Passion is but the beginning of
His exaltation and glorification; it is
not the whole mystery of Christ.

2. *The Passion of Christ is not some-
times solely in the past. It is also of
the present for it is forever actual.*
Though the Passion and death histor-
ically belong to the past, they now

remain fixed in everlasting reality in
the risen Christ, the Christ of glory.
When Christ was in the world His
Passion was subject to successive time.
It still is, not however in the risen
Christ, but in His body the Church.
The Passion continues to take place in
the Church because we who now suffer
are incorporated into, identified with
the risen Christ, our Head, who is
forever established in the act of re-
deeming us.

Suggestions for Preaching

Our traditional method of preaching
the Passion was systematized by St.
Vincent Strambi. He treats both the
meditations and the motives according
to the historical perspective. In view
of our modern insights from scripture
and theology, it seems that our ac-
cepted method of preaching the Pas-
sion should be modified. The Passion
should be presented not only as a hap-
pening of the past but also in its im-
portant theological aspect as a reality
of the present. Any presentation of the
Passion which does not stress or even
mention the eternal continuity of the
Passion and its culmination in the re-
surrection theme would seem to be in-
adequate today.

As an approach to this develop-
ment the following suggestions are
offered.

1. By study and prayer, Passionists
should master the modern theology of
Passion-resurrection as set forth by
scriptural sources.
2. Especially on *retreats* to religious we

could attempt an exposition of the deeper understanding of the Passion. In these retreats we have the same audience for a considerable length of time. It is suggested that an instruction preliminary to the usual meditations could show how the Passion is a present reality. Then the wonderful implications of this truth in the daily struggles and sacrifices of the religious life could be developed. We could emphasize the fact of the continuity of the Passion of Christ in His members, and make real and concrete such Pauline expressions as "the sufferings of Christ abound in us," "what is lacking of the sufferings of Christ I fill up in my mortal flesh for his body which is the Church." And always, the relation of the Passion to its culmination in the glory of the resurrection, life in the Spirit, the life of love, both in Christ and in the religious, could be indicated.

3. What of this approach to the Passion on *missions*? We know that there are difficulties in presenting this deeper understanding of the Passion on our missions. Time is limited. The audience may be uninstructed. But we must not underrate the spiritual receptivity of our listeners or the grace of our vocation. Neither must we forget that the very message of divine revelation has *in itself* an appeal to the human mind and heart. The hope of glory as the outcome of suffering, the presence of the risen Christ in the sacraments we receive, our solidarity with Christ in our present sufferings, a

needed emphasis that death to sin is balanced by a personal resurrection to a life of peace, joy, love and strength even in the present,—all these themes can be introduced into mission preaching, not to supersede the tried and true, but to strengthen and complete it. What other meaning do those words have which serve as the very motif of the mass of our Holy Founder: "God forbid that I should *glorify* in anything but the Cross of Our Lord Jesus Christ, through which we attain our life, our salvation and our resurrection!"

NOTES

(It is presumption for one who has no qualifications in theology, scripture or liturgy to attempt the task set by the purpose of this paper, especially when I can refer to no explicit treatment of the Passion from the viewpoint of the biblical and liturgical movements. This presumption will perhaps be made tolerable by assurance that the doctrinal part of this paper is made up of a collection of statements by writers who are outstanding in the fields of theology, scripture or the liturgy.)

¹ Cf. *Worship* January, 1958. Bible and Liturgy by P. Doncoeur. "The Liturgy and the Scripture are inseparable and the study of one without the other leaves a gap in the understanding of either."

Cf. Proceedings of the 20th N. American Liturgical Week p. 212.

Cf. also Papers 19th N. American Liturgical Week. "The inter-dependence of O. T. Liturgy and the Bible" by C. Stuhlmüller, C.P., "The Language of O. T. Liturgy and Scripture" by J. I.

McKenzie, S.J., "The Liturgical Influence on the Formation of the Four Gospels" by D. M. Stanley, S.J.

² *Downside Review*—Spring, 1961. "The Danger of Irrelevance" by C. Davis, p. 93-94.

³ *The Resurrection* by F. X. Durwell, C.S.S.R. Introduction by C. Davis, p. xiii.

⁴ *Worship*—April, 1961. "Of Resurrection Theology" by Barnabas M. Ahern, C.P., p. 294.

Cf. *New Testament Abstracts*, Vol. 4 No. 3—718, 722. Vol 5 No. 2—526, 622r.

⁵ Durwell op. cit., Introduction, pp. xiii-xiv.

⁶ Cf. *Catholic Biblical Quarterly*—July, 1961, p. 352.

Cf. *Worship*—April, 1961 for instructive treatment of development in recent years of Resurrection Theology. Art. "Of Resurrection Theology" by Barnabas M. Ahern, C.P.

⁷ Cf. Durwell op. cit., p. 35.

⁸ Cf. Durwell op. cit., p. 21.

⁹ Cf. Durwell op. cit., p. 33.

¹⁰ Spicq, O.P. quoted *Worship*—April, 1961 P. 281, "Redemption through Death and Resurrection." S. Lyonnet, S.J.

¹¹ Cf. *Worship*—June/July, 1960 P. 386, "And by Rising He restored Life." English Digest, S. Lyonnet, S.J.

¹² Cf. 20th. N. American Liturgical Week. "Popular Participation and the History of Christian Piety," G. Diekmann, O.S.B., pp. 53 seqq.

Cf. *Theological Studies* P. 319—June, 1961 for information on Jungmann's

agreement with this evaluation of the after-effects of Arianism.

¹³ S.T.3. Q. 56. a. 2, ad 4. also *Worship*—April, 1961. Barnabas Ahern.

Cf. Fr. Nicholas Crotty, C.P. Thesis, "The Development of St. Thomas' Teaching of the Soteriological Role of Christ's Resurrection.

¹⁴ Cf. *Worship*—June/July, 1960, p. 390.

¹⁵ Cf. Cerfaux. *Christ in the Theology of St. Paul*, p. 121.

¹⁶ Cerfaux. op. cit., pp. 2-3, 195-197, 529-532.

¹⁷ *Worship*—June/July, 1960, pp. 392-393.

New Testament Abstracts Vol. 5, No. 1. A. Feuillet holds that this interpretation of St. Paul is not supported by the text of St. Paul Par. 280r.

¹⁸ *Durwell*—op.cit., p. 31.

¹⁹ *Durwell*—op. cit., p. 244.

²⁰ *Nouvelle Revue Theologique* No. 7, 1961. p. 685.

²¹ *Durwell* op. cit., p. 136-150.

²² *Durwell* op. cit., p. 148.

²³ *Durwell* op. cit., p. 149-150.

²⁴ *Theological Studies*.—September, 1961, p. 479.

²⁵ Cf. 19th N. American Liturgical Week Article, "The Church Year in Action" by G. Diekmann, O.S.B., p. 16-17.

²⁶ *Mystici Corporis*, English C.T. Society—Par. 31.

²⁷ Stuhlmüller, Carrol, C.P. *Scriptural and Liturgical Depths in Religion Teaching*. Address to the Convention of College Religion Teachers, 1962.

This paper was read at the First Passionist Missionary Congress, Province of the Holy Spirit, St. Pius X Retreat, St. Ives, New South Wales, in January, 1962.



RETREATS-- FROM THE DISTAFF SIDE

MARIE VANDENBERGH, R.C.

A fatherly, friendly, brotherly, Christlike love emanating from a priest is the quality that counts most. . . .

CARLOADS of ladies departing after a weekend retreat at the Cenacle express their appreciation in two remarks that we have come to consider typical: "Wasn't the food good!" and "Wasn't Father wonderful!" (In that order!)

"Wasn't the food good!" summarizes their reaction to our efforts to adapt the physical aspects of the retreat house to feminine tastes. It includes the comfortable beds in private rooms, the view of big oaks and flowering shrubs from the glass-walled lounge, the carefully selected variety of color and texture in the draperies, bed spreads and upholstery, the carpeted floors that silence the irritating clack-clack-clack of high heels, the assort-

ment of spiritual books readily available in the gracious library, and—closer to the food itself—the attractive place settings in the cheerful dining room where a soft-voiced nun reads aloud during meals.

"Wasn't Father wonderful!" is sometimes harder to define, for Father's good qualities vary with each good Father, and the ladies are not always able to specify precisely what it was that impressed them. They liked him, that's all. Normally a woman does not think objectively enough to be able to tell you, in logical order, the material and formal elements of Father's talks, what good qualities inhered in his person, his manner and his presentation, or what good effects, both essential and accidental, resulted in their souls from his ministrations.

If she is at all articulate, it is in this last mentioned category that the practical intelligence of the average

housewife will ordinarily find something to remark. She can, to some extent at least, comment on the changes she found taking place within her during the retreat. The changes, I grant you, are due at least as much to God's grace as to Father's sermons, but Father is usually given credit for the entirety.

Besides the references to "how Father helped me," a number of additional reactions that can be indicated here, have been manifested by laywomen retreatants.

A March, 1963, issue of the Milwaukee Catholic Herald-Citizen carried a column by the Dean of the Marquette University College of Journalism, Donald McDonald, which enumerated the qualities lay people most appreciate in priests. It seems worth summarizing here for its general bearing on the topic at hand.

- 1) Holiness above all: "Not 'churchiness' or 'pietism' (but) the evident orientation to God and the things of God in all that he does"
- 2) A priestly self-concept: "The most highly esteemed priests are very clear about their distinctively priestly responsibilities, and are conscientious about carrying them out as perfectly as possible."
- 3) Dedication: "The total, unreserved, unqualified commitment of the priest to his priestly office and responsibility."
- 4) Detachment from material goods: "Manifested by their unconcern

over material goods around them or the material goods that might be theirs if they chose to procure them."

- 5) Openness of mind—and a "willingness to set aside his own views and prior positions if it can be demonstrated (that another course of action holds greater promise for the good of the Church.)"
- 6) Contemporaneity—"Not that the priest will accommodate principles to 'the times' or permit the vagrant winds of moral fashions or sentiment to sway his judgment, but that he will know 'the times' sufficiently well so that what he preaches from the pulpit and what he counsels in the confessional will be realistic because his applications of the principles and the norms and the code will be applicable to the existing situation in which the laity find themselves."

The rest of this article will amplify more or less the points Mr. McDonald has raised.

Holiness

The question of priestly holiness is not strictly the subject of this article, but the fact remains that a retreat master "gives himself away" during the course of the retreat. If there is little personal holiness, what he gives, though excellent in itself, will have little real value, make little impression and bear little supernatural fruit.

Laypeople consciously or unconsciously expect that a man who is ser-

iously pursuing the Christ-life will have deeper insights into the Gospel message than they themselves have. A laywoman retreatant therefore expects that the preacher will tell her something about the following of Christ that she does not already know, give her something to grow up to, hold up an ideal that is above her present standard of imitation of Christ, but which is within her reach, as it were. She will look for a new aspect of an old subject; for example, not the same, inevitable legal distinctions between calumny, detraction and slander, but rather a picture from the Gospel of the kind and merciful Christ in conversation with the sometimes disreputable females of His acquaintance: a concrete example of a Christ-like "kaffee-klatsch."

An earnest woman will deeply appreciate it if, when she brings a problem to the retreat master, he gives her his full attention, grants her a sympathetic hearing without watering down the Gospel to accommodate her. She wants the priest to "be Christ" for her—Christ who was in the world but not of it, kind but truthful, merciful but firm, gentle but strong. A priest who is this to whatever extent will enable her to be a better woman just for having been in his company a while. This is what matters. This is what a priest's personal holiness does for a woman, and this is what she is looking for, though she may not be able to give it a name.

Appropriate Material

As was pointed out in the beginning, women do not easily deal with abstract ideas. Talks adapted to women need to be kept as "down to earth" as possible. This is done most satisfactorily through the incorporation of human interest appeal in the form of illustrations from Scripture, real life stories, etc. Jokes arbitrarily dragged in make a poor impression, whereas a humorous anecdote that fits into the theme of the sermon is very well received.

Incidentally, though this may not be typical, one woman objected very strongly to a preacher's use of the interjection "my dear ladies." It would seem the dear ladies want to be considered as individuals, not as an anonymous group. Surprisingly enough, women are not as sentimental as men. Flowery flights of devotional rhetoric are likely to be lost on them. "Get to the point, Father" is apt to be their reaction. Give them a solid nugget of theology served up in everyday language and garnished with concrete illustrations: that's just to their liking.

We have found that with rare exceptions women respond best to talks 30 to 40 minutes in length. Some preachers have a fruitful practice of asking the group to remain 5 to 10 minutes in the chapel after the sermon is ended, to pray over and reflect upon the thoughts that struck them most forcibly. This technique seems to accomplish a greater good than for the retreat master to round out an hour making all the practical applications him-

elf. A little bit of "do it yourself" in the retreat will also help a woman form a habit of mental prayer she can use after she returns home.

Adaptation

A special type of retreat group wants special consideration. In a Legion of Mary retreat, for instance, the legionnaires appreciate, nay, expect to find—signs that the preacher is familiar with the Legion handbook, the distinctive Legion spiritual formation, and the Legion's ordinary apostolic difficulties.

If a retreat master has a standard set of sermons that he is accustomed to deliver willy-nilly to each and every audience, the women will feel cheated—and they say so afterward. It may be the preacher's 45th retreat that year, but it is their one and only. Have they not a legitimate reason for hoping it will be geared to their needs? The adaptation need be only superficial: a few preliminary references and special applications during the course of one of his "standard" sermons is sufficient.

The Legion of Mary is a parish organization, so a mission band priest may never have had personal experience with it or with other parish, diocesan or national organizations such as the Confraternity of Christian Doctrine, the Council of Catholic Women, the Catholic Daughters, and the assorted Third Orders. This is a handicap. As the world becomes more Catholic Action-conscious, a lack of familiarity with these normal channels of its functioning will become more and

more of a drawback. Wise is the preacher who will seek out information, often available in pamphlet form, in a self-education program. It will not only serve to adapt his talks more closely to the needs of such special audiences, but will make him a more effective counselor both in and out of the confessional. Often specific referral of an aimless woman to one of these organizations is the solution to her state of ennui. Naturally, the more a priest knows about the format of these groups, the more expert will such referral be.

The opportunity a retreat presents for integrating a woman more closely into her parish seems frequently overlooked by retreat masters. The Cenacle uses as a selling-point the argument that a retreat makes women better parishioners, but we have to admit it does so usually only indirectly by helping her to be a better woman. Only once has a preacher, to my knowledge, included a talk on "how to be a better parishioner"—and he had been asked specifically to treat the subject.

In order to adapt himself to the needs of a group, it helps for the preacher to know the make-up of the group in as much detail as possible. Often a retreat master will ask to see the registration slips which will indicate to him who is married and who is single, and show the occupation of any who are employed. This seems a good practice. Then too, the better to enable the priest to be helpful to the individual, we try to classify our retreats

into special groups with a basic unity, a common denominator that forms a bond between them: married women, single women, working women, widows.

A retreat for widows, for example, has both a positive and a negative value. It enables the retreat master to omit references to husband-wife relationships that are no longer pertinent, and to include material suited to the particular problems of a lonely woman. We began listing retreats for widows not so much because of their special problems, though they have them; but rather because when they attended general retreats sometimes two or three talks—or almost half the entire series of eight sermons—did not apply to them and were as good as lost: i.e., "Obedience to Husband," "Birth Control," and often "How to Raise Your Children," for the majority of widows have only grown up children.

This category of older women retreatants, both single and widowed, is growing. Impressive statistics can be marshalled to show that in most cases the husband will predecease his wife. With research in geriatrics extending the normal life span, a widow may live for as long as forty years after her husband's death. The priest who includes a talk on how to make the most of the later years of a woman's life will find this increasingly helpful to more and more women.

As a corollary to this situation, it follows that a growing number of

women have the leisure and desire to develop their interior life beyond the minimum requirements of an ordinary Christian. More and more women are brought to express disappointment if their retreat master presents them no challenge or shows them no glimpse of the higher reaches of asceticism. Naturally, a priest cannot tailor the entire retreat to the needs of a minority, but here again it can be a case of making a few additional comments, adding perhaps only one illustration that will meet the needs of someone the Lord is calling down a special road of prayer.

Voice and Delivery

The priest himself and what he has to say are what matter most as ingredients of a satisfactory retreat; but how he delivers himself of his material also affects his listeners. Although this will not come as news to anyone, it might be useful to highlight the fact that there is a difference between the mission sermon and a retreat conference. Even where the sermon material might be similar, the tone of voice is not. Where a mission to several hundred persons in a parish church gives a preacher room, as it were, for all the pyrotechnics allowable for pulpit oratory, in the retreat conference the group is smaller and there is a more intimate relationship between the priest and his audience. This makes an almost conversational tone a more effective approach than the formal type of sacred eloquence.

If a comparison to the entertainment world will be pardoned, it can be pointed out that the same contrast is noticeable in the techniques appropriate to the legitimate stage and those usable before a TV or movie camera.

Maurice Evans, the well known Shakespearean actor, could emote and gesticulate and posture to his heart's content when he was treading the boards of an actual theatre. Such broad acting was necessary in order to project his characterization to his audience way out there in the back rows and balconies. Then when he came to make his first Hallmark productions on TV, he simply transferred to them all the old histrionics and even the cardboard scenery of his stage productions. It was a mistake. In *Richard II*, for example, the whole performance was appallingly overdone, and the obviously cardboard scenery wobbled perceptibly before the merciless, all-seeing eye of the camera. It was an artistic travesty.

Now Maurice is no fool, and it didn't take him long to tone down his techniques and adapt his props to the realism demanded by the more intimate relationship of actor to camera. By the time the Hallmark series came to the production of *Macbeth*, Maurice Evans and Co. were TV pro's, giving the old script the new refinements of interpretation made possible and necessary by the modern motion picture camera.

By the same contrast, heavy preaching is as out of place on a retreat as

a seven course dinner on a hot July night when what people need and want is a light salad and iced tea. This is not to say the priest must be trivial; rather that he can accomplish the effect he desires only by using a lighter touch.

While we are discussing the manner of preaching, might I venture to relate a method used by a priest of my acquaintance for keeping his delivery up to par. He brings a tape recorder and tapes his talks. Then later he listens to himself to see 1) if he got the message across in a cogent fashion, and 2) if any bad habits were creeping into his delivery. I mention this because the retreatants do not hesitate to remark, "Father talks in a monotone." "He drops his voice so low I missed half of what he is saying." "Father gets so excited he talks too fast and it gives me a headache to try to follow him." Or the other extreme: "Father makes such long pauses I lose his train of thought."

In conclusion it might be well to point out that every preacher, while he may not excel in all three areas mentioned in this article, will surely be good in at least one. Women will appreciate his good qualities and bear with his shortcomings. A fatherly, friendly, brotherly, Christlike love emanating from a priest is the quality that counts most; appropriateness of material comes next, and a pleasant delivery, though important, is last in line when a woman sums up what she looks for in a retreat master.

THE CURSILLOS ARE COMING



EMMANUEL SPRIGLER, C. P.

*You will want to make a Cursillo
after reading this article by a
Passionist who has. . . .*

IT had all the appearance of a camp-out! Men arriving with sheets, pillow cases, blankets, bed-rolls, sleeping-bags. To the question: "What gives?" came the answer, "The men all sleep in a basement dormitory. The idea is to foster brotherliness in Christ." The place was St. Mary's School, Stockton, California, and the occasion was the opening of a *Cursillo*, or "Short Course in Christianity." The time was Thursday evening. At eight o'clock the general assembly was called in the combination cafeteria-auditorium, and the initial address was given by Mr. Graham, the Rector. The Rector of a *Cursillo* is always a layman. We were given the fundamental idea of the

Course: that it is an instrument of Christian renovation, in which all the modern methods of pedagogy, socio-religious activity, and psychology are employed, and brought into harmonious fusion with the traditional teaching of the Church. The Course is Christo-centric, and great emphasis is placed on the value of grace, the doctrine of the indwelling of the Holy Spirit, the need for docility to the Church and her teaching authority; all this presenting a positive Catholicism, and with a view which is apostolic and triumphant. The spirit of Christ-like love and brotherliness is to be fostered. On occasion, a *Cursillo* may be conducted in a retreat house, where the

men are quartered in individual rooms: but the preference is still for "togetherness."

We were informed that this first night would be "la noche negra," the *black* or *long* night, the night of retreat: hard, fast, no nonsense, all for Christ. The men have not come to waste their time; it will not be wasted for them. This night of retreat will set the pace for the following days of grace. Silence was to be kept till after breakfast. We were to take off our watches—right now!—there would be no need for them during the Course, everything was programmed and under control. Simply obey the bell!

THEN up to the chapel for two meditations: One on "An Examination of Conscience," the other on "The Prodigal Son and God's Mercy." The meditations—there are five altogether—are given by the priest who is the spiritual director for the *Cursillo*. On this Course there were two Franciscan Fathers in attendance as spiritual directors: Father Alan, who is responsible for the movement in this part of California, and who is leading a team to Japan in the near future; and Father Keith, who is almost totally blind, but certainly possessed of an inner vision! The Rosary was recited very meditatively; then the Way of the Cross, also performed in a very reflective and lengthy manner. Finally, Benediction and the hearing of confessions. By this time the men had a good idea of what is meant by "la noche negra"!

On Friday morning at six thirty there was the third meditation: "Three Attitudes When Confronted With Christ's Call." Then Mass, Communion, breakfast. At nine o'clock the *Cursillo* began, with the first *Rollo* or Lesson: this one on "An Ideal: Its Nature and Purpose." All the Lessons, except those on Grace and the Sacraments are given by laymen. If a layman does not teach during the *Cursillo*, there is no Course. The other Lessons for the first day were: "Sanctifying Grace"; "The Church and the Layman"; "Actual Grace"; "Piety: True and False." Space would hardly permit us to develop all the Lessons here; suffice it to say that the offerings presented were simply astounding. The Lesson on "Piety" was given by a policeman. The one on "Study" by an eminent heart surgeon. The one on "Action" by an office worker. This last named said that he had never thought that he would be addressing such a group, that in fact he had never before addressed a group of any kind, that he considered himself a remarkable example of what one could do when aided by grace. The Rector had asked this writer to give the aforesaid gentleman, and one other, a special blessing in the chapel, since they were a bit timorous about their first venture as a professor—the term applied to those who deliver the Lessons.

THE *Rollos* for the second day are: "Study"; "The Sacraments"; "Action"; Obstacles to Grace"; "Lead-

ers." The system sets great store by the three lessons on "Piety," "Study" and "Action." These form the tripod on which the whole mechanism rests. The meditation for the second day is on: "The Person of Christ." In the beginning of the Movement in this country all the meditations and lessons were translations from the Spanish. Father Alan told us that in one case the translation of a lesson was finished only ten minutes before the professor was to deliver it. But of course original material has now been developed, and some adaptations have been made relative to the United States. However, the five meditations and the fifteen lessons will always remain topically the same. The method is even more implacable toward change than is the Legion of Mary. The lesson on the sacramental system was given by Father Alan, lasting from nine until two thirty, with only two short coffee breaks. It was a masterpiece, elevating and stimulating to the n'th degree.

The *Rollos* were held in a large classroom, the participants being seated at tables bearing the names of very particular saints: Peter, Paul, Matthew, Mark, Luke and John. The number of men admitted to a *Cursillo* is ordinarily about thirty to forty: the principle involved being the flexibility of smaller units. On this Course, because of exceptional circumstances, the number was slightly in excess of forty. Each table is presided over by a *presidente* and a *professor*. This latter is a real "ringer," having already made

the *Cursillo*, as has the presidente, but this is unbeknown to the enrollees. Between them these two keep a wary eye on the men, even on priest-participants, noting their attention, their industry in taking notes. Notebooks are furnished. At the end of each lesson every man must write a summary of it, this in addition to his notes. The presidente may then call upon any man at random to raise and read his summary. This is done table by table.

WE wondered at the presence of boxes of crayons on the tables, and soon found out why. Each table must also submit a drawing or poster exemplifying the idea just treated of in the Lesson. The artist is assigned by the presidente, but each man may contribute his nickel's worth to the endeavor. Then, table by table, the finished product is held aloft and explained. This sometimes takes some doing! There are cries of wonderment, expostulation, good-natured jeering from the audience. "How ya goin' to explain that to your wife, Joe?"—this caused by one poster on the sacramental system, having a rather bizarre symbolism for Matrimony. The posters are then hung in the room, and this makes for an amazing art show by the end of the Course. Usually the priest-participants are excused from the reading of a summary, as also from art-work.

At the conclusion of each Lesson there is usually a rousing rendition of "De Colores," the theme song of a

Cursillo: that all the world is full of color, life, interest, joy, once a man begins to live *in Christ*. It has been called the "Technicolor Song," and is sung for any reason, or no reason, at any time or place, even in church and at the grave-side on the occasion of the funeral of a cursillista. During the *Cursillo* other songs are added: "Dixie"; "Oh, Susanna!"; "On Top of Old Smoky"; "The Blue Tail Fly"; "Yankee Doodle"; "Cristo Rey." The singing also takes place before and after meals, and sometimes reaches tremendous volume if not artistic rendition. After one lunch period the writer remarked to the Rector: "If this keeps up, we'll have the police here!"—"Oh, we've had them here twice already, and the fire department once."

DURING the break which follows each *Rollo*, the men are not allowed to wander, only necessary absences being permitted. The pressure is maintained at all times, even though here the degree is lessened. These breaks are also made the occasion of a visit to the Blessed Sacrament, each table-unit being led in by its presidente or professor, the men gathering closely around the altar: this to stress closeness to Christ, union with Him. There is an impromptu examination of conscience, vocally, led by one in charge, as well manifestations of sorrow, love, gratitude. The men are encouraged to voice their own sentiments along these lines. Not too many do, but the re-

sponse is heartening, and is an experience for all concerned.

Usually Friday is the hardest day. Even some of the presidentes and profesores find this to be the case, and say so. One gentleman, a cursillista, a plant manager, was getting filled up by Friday night with what he considered too much phony piety (this is not unusual); in fact was on the point of going home, and said so to us. After a discussion, he felt better and stuck it out. By Sunday morning he was enthusiastic. "I wouldn't have missed these talks for anything in the world! But it's drawing these posters that's getting me down!" Being an engineer, he had seemed to be a natural as artist for his table! Apparently the experts can tell just about when grace begins to work—around Saturday noon. Father Alan told us that he has seen this too often to be in doubt about its almost inevitability. Certainly, the Lesson on the Sacraments must have a great deal to do with this change of heart.

ON Friday and Saturday nights, after the last lesson and the hearing of confession, the Rector and the spiritual director(s), together with the presidentes and profesores meet in a special session to assess each man making the Course. Priests who are also participating are admitted to this meeting. If a cursillista seems to be having trouble in assimilating the matter, or is lackadaisical, suitable means are proposed and adopted to remedy

the condition. At the writers' table was a Lebanese gentleman of very generous physical proportions (his stalwart son, a graduate pharmacist, was also making the Course) who was in trouble from the very beginning. That he was bewildered would be to understatement the case. He was seated at the head of the table, next to the presidente, and therefore under very close surveillance. He took very few notes. At the Friday night meeting it was decided to move him to a central position at the table, next to this writer, in order to make him feel more at home and loosen him up. What with pleasant inquiries about his status quo, about the pharmacist son, about his origins, about his interest in the *Cursillo*, gradually the desired effect began to appear, so that by the end he was most interested, taking notes more copiously and saying that he had never in his life slept so soundly, "what with all this thinking and writing."

The meals were prepared by a staff of voluntary workers, former *cursillistas*, the food plentiful, varied, of good quality and well cooked. Since in this case the cooks and dishwashers were of a musical turn, they entertained during the meals, some of these men possessing remarkable voices. During mealtime and afterwards, the men really have the proverbial "ball." To the aforesaid singing there are added the telling of jokes, anecdotes, and indulging in anything that will enliven the situation and promote the brotherliness in Christ.

THE third day of the *Cursillo* begins with the meditation: "Christ's Message to the *Cursillistas*." Christ has something for each of them to do! Each one has an apostolate to fulfill, small and insignificant as it may be. One of the main themes of this last day is the continual reiteration of the idea: Don't worry; everything is taken care of, already planned for. Because the men are already beginning to look forward to the aftermath of the Course: what they are going to say to their relatives and friends, how they are going to have to act in the same old circumstances, how they are going to have to fight to remain faithful to their resolutions, what great things they are going to do, this constant reassurance is most necessary. The first *Rollo* of this third day is: "Study of Environment," showing the fight that lies ahead will be on three fronts: themselves, their neighbor, their environment. The second Lesson, "The Life in Grace": showing them the acts of piety which will be their support in the battle ahead. Daily offering, Meditation, Mass and Communion, Visit to the Blessed Sacrament, Rosary, Examen, Spiritual Reading, Spiritual Direction, Annual Retreat. In connection with this last we shall have a **word** to say later on. The third Lesson, "Christianity In Action": explains how to put into practice the ideas they have learned, namely to prepare and dispose them for the apostolate in group action, to work together—that is, as a member of the visible and hierarchical

Church. The necessity of apostolic action is stressed. The fourth Lesson, "Total Security" (*Segura Total*): gives the secret of perseverance after the *Cursillo*, that is, through the Group Meetings, in which a small team of men meets each week and renews their common aspirations by means of checking over together the fulfillment of their "Service Sheets." These latter are distributed on this last day, and a cursillista has an opportunity of signing up for some field of endeavor, even if it be only as a cook or dishwasher for another *Cursillo*!

The last *Rollo* is: "The Cursillista After the *Cursillo* Is Over." This is rather a logical conclusion to all that has gone before, the final send-off. The cursillista is given that he is nothing and can do nothing alone. He depends completely on "contact with Christ" and "contact with his fellow cursillistas" in order to be and to do what he so anxiously wants to be and to do, at this stage of the Course.

THE Closing Ceremony, *Clausura*, has three main parts:

1) the large 'family reunion' where all former cursillistas are present, and individuals are called upon to point out what the *Cursillo* (and especially their life after a *Cursillo*) has meant to *them*. This is for the purpose of showing the new Cursillistas that it is possible for them to go out and be and do what they have been told to be and do during the past three days. Then the new Cursillistas are called

upon to give their impression of the Course, and this in turn is of great psychological aid to the old Cursillistas as they relive what they went through on *their* *Cursillo*.

2) then follows the *Hora Apostolica*, or Holy Hour, in which all take part, using the *Cursillo* prayerbook.

3) immediately afterwards, in the Chapel, the new Cursillistas are called one by one to the altar, there to receive their Carnets, or identity card as a Cursillista, and are told that now they are on their own.

Finally, there is a social gathering (more or less) of all new and old Cursillistas, with the *abrazo* (embrace of fellowship) and the singing of the *Cursillo* songs. To this gathering the wives of new Cursillistas are sometimes invited, if for no other reason than to prove to them where their husbands have been during the past three days!

IT will be noticed that Spanish terminology is used for describing and designating this instrument of renovation, and some of its activities. This is because the movement itself is Spanish origin; and these terms are retained much after the fashion that we employ certain Latin expressions, such as: "de fide," "sub grave," "sub rosa." Much content in a short space! There is one last item of which the *Cursillo* makes extensive use, and that is the *palanca*, or plank, or lever. This is prayer and sacrifice. For every *Cursillo* there is sought the aid of the prayers and sac-

rifices of the clergy, religious, former Cursillistas, school children. Without this flood of prayer and sacrifice there would be no Christianity Course. At Stockton, the bulletin boards were literally festooned with letters and telegrams telling of interest in that particular *Cursillo*, and of promises to storm heaven that it might be a success. Of course the local school children were given their chance. One boy promised to "stop pestering my sister for as long as possible." A Cursillista remarked: "In my house that would mean exactly one minute!" Without the *palanca* there can be no Course in Christianity!

It will also be noticed that there is no mention of Mary in the schema of a *Cursillo*. But she occupies a place in and after the Course in exactly the same proportion that she occupies a place in the Mystical Body, the Church. Without her there can be no living of our divine sonship, brotherhood with Christ. Since the Holy Spirit is her inseparable Spouse, if Mary is not found, the Holy Spirit will not work His marvels of grace. Without Mary it is useless to talk about a Christianity Course.

THE *Cursillo*, then, has as its purpose to train leaders, who, in the words of Pius XI, will be "solid Catholics, convinced of their faith, firmly instructed in the things of their religion, sincerely given to the Church, and in particular to the Supreme Apostolic Authority, the Vicar of Christ on earth; persons of genuine piety, manly

virtues, pure customs, and of a life so irreproachable that they will serve as an effective example to all."

To take care of both present and future difficulties, it is well to state here what the *Cursillo* is not. It is not an Organization; it is a Movement. It is not an association, nor will it ever be. It is not a new form of Catholic Action. It is a stimulus, and in this respect akin to a retreat. But it is not the same as a retreat. They are two separate forces of spiritual renovation. They are not the same, yet they are not opposed. They are complementary. As mentioned above, the annual retreat is strongly urged upon the Cursillistas as a means of perseverance. Likewise a monthly day of recollection. A retreat-house director remarked to us that a certain man, upon being approached with regard to making a retreat, replied: "I've made a *Cursillo*: a retreat would be too tame now!" He was missing the point entirely, at least temporarily. When he returns to his senses, he'll rally round. The charge has been made of too much emotionalism in a *Cursillo*. There is a good deal of it, but the Course is such a splendid blend of dogma and method, that exceptional cases should only prove the rule: hard, fast, no nonsense. In a retreat, all the instruction is given by a priest; in the Course, at least part must be given by laymen, else there is no Course. The *Cursillo* is deliberately filled with music, jokes and laughter. The retreat finds its greatest effectiveness in silence and re-

collection. The *Cursillo* stresses participation; the retreat asks for solitude, non-contact with fellow-retreatants. Normally, the *Cursillo* is made once in a life-time; the retreat should be made annually.

There are warnings given: not to develop a "holier than thou" attitude.

The Course is ONLY ONE OF MANY instruments of holiness. Not to "bug" people—especially priests—to make a *Cursillo*. Not to form a clique or special society among the "alumni" of the Course; this is un-Christlike and repugnant to the "outsiders." Not to act as though the *Cursillo* is a secret society. Positively, the *Cursillistas* are urged to offer their services, whatever they might be, to the pastor. This applies to men and women both, since the women may also make their separate *Cursillo*, and acquire the great ideals it has to offer.

As regards those who make the *Cursillo*, there is indeed a screening process before admission. Obviously the so-called dregs of society will not be found at the Course, but the *Cursillistas* themselves are supposed to take care of these elements in the Mystical Body, directly or indirectly. Regarding potential *Cursillistas*, it may be well to quote here from Auxiliary Bishop Stephen A. Leven, of San Antonio: "It should be emphasized that no candidate for the *Cursillo* should be accepted until arrangements can be made for a priest of the parish in which he lives to become a *Cursillista* also. These good people who are so

marvellously converted to apostolic life need competent and knowledgeable direction. This can only be given by a priest who has made the *Cursillo*. This rule should never be waived."

The Movement is spreading in our country. To cite one case alone: almost two thousand men have made the *Cursillo* in Cincinnati. The fruit of this "Second Pentecost" has been truly marvellous. Reports can be had from all sides, testifying to the power of grace flowing from the *Cursillo*. To make sure that the results continue, there is the post-Course meeting, called *Ultreya* ("beyond the Course"), in which a weekly class in theology is scheduled, as well as the checking of the worksheets mentioned above. Connected with the lecture, then, is the cell meeting, of some fifteen minutes duration, and this is the real core of perseverance, creating as it does an atmosphere similar to that of the Course itself: brother there to meet brother in order to deepen a life in Christ.

At the end of a *Cursillo* the men are truly saturated with the new idea, the impelling, the compelling idea of getting grace, of keeping grace, of making grace grow, of reaching the perfection of the grace-life. They have learned that there is no incompatibility between living a life of grace and being happy. There is ONLY ONE WAY to be happy and possessed of Christ's peace, and that is to LIVE THE LIFE OF GRACE, and not simply to be in the state of grace.

BY CONLETH OVERMAN, C.P.

PRIEST WITH A Hobby



Rev. Mark Hoskins, C.P.

There would be no shortage of Sisters to teach in our schools today if every priest developed a similar hobby.

AGING, short of stature, his speech sweetened with the burr of his native Kentucky hills, Father Mark Hoskins, C.P., is a priest with a unique hobby. Since 1926 when he sent his first postulant to the Sisters of Holy Cross, Father Mark has encouraged a total of 109 Sisters to embrace the religious life. He has approximately a dozen priests and Brothers to his credit also, but his success has been mostly with distaff vocations.

Father Mark is short in theory but long on practice in recruiting laborers for the Lord's vineyard. There is nothing spectacular in his methods. He passes out no literature, shows no movies, uses no posters. "The principal thing is interest," he says. "These

young people respond when you take an interest in them."

Father Mark's interest in encouraging vocations dates back to his own youthful experience. In 1911 the Rev. Mark Moeslin, C.P., gave a mission in the boy's home parish of St. Lawrence, Kentucky. In one of the sermons the missionary spoke of the priesthood and told about the boys studying in the Preparatory Seminary on Mt. Adams in Cincinnati, Ohio. "I was just burning up with the desire to be a priest. So when Father Mark spoke to us altar boys in the sacristy after the service and asked how many of us wanted to be missionaries, I raised my hand."

SINCE his ordination on December 22, 1923, Father Mark has never lost an opportunity to promote vocations. Sister Mary Ildephonsus, C.S.C., will soon celebrate her 40th anniversary of religious profession because Father

Mark met her as a girl when he was doing week-end supply work in Morris, Illinois.

Father Mark believes in the direct approach. When he sees a young lady who seems to be good material he asks her forthwith if she has ever thought of being a nun. If she shows any interest he takes her name and address. Later he writes to her. He supplies her with motives, tells her how "nice" the religious life is, what great good she can do as a religious, advises her to pray and receive Holy Communion.

Although in the past he had recruited extensively for a favorite community, of recent years he makes no specific suggestion unless the young lady requests it. Usually the prospect chooses the community whose members teach in her school. Father doesn't press his correspondents to make a decision but explains how they are to go about making application to enter a novitiate. He continues his interest in the young lady until she either enters a community of Sisters or shows that the idea no longer appeals to her. Once in the novitiate the candidate no longer hears from Father unless she writes to him.

PERHAPS the initiative on Father's part in starting the "dialogue" on vocation is the most significant feature of his "method." Father Mark has

encouraged many hundreds of young people and yet, he asserts, "never in my whole life has any young person ever approached me on the subject." The conclusion can be drawn from this priest's success that vocations don't just happen. Grace gives the desire, but somewhere a guide must help to bring the seed of vocation to fruition.

What happens when Father Mark makes a mistake in the confessional and suggests a vocation to the sisterhood to a woman who has a husband and children at home? "That has happened to me often," Father said, "but I don't let it bother me. I merely tell the woman that her voice sounded younger than she is. And then I tell her that although she cannot herself be a nun she should pray that she will have a daughter who will have a vocation."

An immense amount of labor has gone into the achievement of sending 109 girls to the convent. How many thousands of letters Father has written during the past 40 years only God knows. Father Mark has never been officially assigned to vocational recruiting. He has used his ministerial work and his social contacts to make opportunities for recruiting spouses for the Master. There would be no shortage of Sisters to teach in our schools today if every priest developed a similar hobby.

*Authentic love
has an ecclesiastical
dimension.*



CHRIST LOVED THE CHURCH

IGNATIUS BECHTOLD, C.P.

OUR century has been called "The Century of the Church." A number of providential movements, liturgical, biblical, social and ecumenical, have enriched the life of the Church in our times. Although disparate in their origins, these movements have found fellowship and ultimate direction in the *schemata* of the Second Vatican Council. Renewal is the theme of the Council. Renewal and *aggiornamento!* Pope John XXIII has summed up its work and its hopes in these words: "...to restore to full splendor the pure and simple lines that the face of the Church of Jesus had at her birth, so that men may see her as the Divine

Master established her, holy and without blemish."¹

In stating this objective, our Holy Father was alluding to those words of St. Paul. "Christ also loved the Church, and delivered himself up for her... in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish." Eph. 5,25-27 This essay will endeavor to situate the mature love of the Passionist against the background of Christ's love for the Church.

The whole life of Christ was centered in the Church. When he began

his public life it was by preaching the truths of the kingdom of heaven. His words and his miracles made it evident to men of good will that Jesus was the Messiah, and that the kingdom he proclaimed was the fulfillment of the messianic promises of old. Christ never spoke of revolution—he always spoke of fulfillment.

He came to the people of God. God had chosen this people to be the repository of his revelation and the recipient of his favors. He had bound himself by a covenant of loving kindness (*hesed*) to show his mercies to them. So tender and so intimate was this covenant, this union of God and his chosen people, that not content with describing it as the familiarity of father and child, God spoke of his people as his bride. His love for them was the love of husband for spouse.

A characteristic of this union of God and his people was that it was directed to the group, the collectivity. Certainly there was place for personal religion in the worship of the Jews. The psalms, so many of them personal prayers, are evidence of this. But always there was something greater than the individual. This was the people, the nation. And God's favors to the individual were constantly conditioned by union with the chosen race.

When, therefore, we say that Jesus came as the Messiah to fulfill the destiny of the chosen people, we mean that by his work, the ultimate destiny of Israel would be attained. That ultimate reality, the kingdom which fulfilled the

vocation of Israel and into which Israel passed, was the Church.

FOR THE CHURCH

Christus propter Ecclesiam venit. All the teaching of Christ, all his labor with the Apostles, the promises he made to them, the powers he bestowed on them, began the organization of the Church. As Pius XII writes in *Mystici Corporis*: "It is impossible to name a moment in the life of Our Redeemer when He did not labor for the formation or consolidation of his Church."² God's pattern of dealing with mankind would remain the same. It would be through the collectivity, the group. It was the Church which would be the definitive means established by Christ to bring men to salvation.

During the public life there was as yet no Church in reality.³ The Church had to be born into the world as something new. The clay had to be impregnated with the spirit of life, the bride had to be taken from the side of Adam and the spirit of life breathed into her. That is the meaning of those words of St. Paul: "Christ also loved the Church, and delivered himself up for her . . ."

A supreme act of love lies at the foundation of the Church. That act of love was the sacrifice of Christ, his suffering and death. It was because he loved the Church even to the end that Christ bowed his head in death. This love of Christ could be detailed in terms of torture of the body and agony

of the heart. But here we are intent on significance and meaning. At the moment when the lance pierced his side, the Church, the Bride of Jesus, was taken from that side, even as Eve was taken from the side of Adam. And at the moment of his resurrection the Bride first began to live. For the Church lives through the Holy Spirit; the Holy Spirit is the life principle of the Church. And the Spirit could be given only by the Risen Christ. He is at once the source and the sum of all Christ's gifts to his Bride.

BRIDE AND BODY

In describing this mystery of Christ's love for the Church, St. Paul makes use of two powerful and meaningful figures of speech. The Church is at once *Bride* and *Body*, or better, she is Christ's Body because she is his Bride. These figures of speech are united in one truly tremendous passage in the letter to the Ephesians. St. Paul is speaking to married people. In exhorting them to love, he presents the example of the love of Christ for the Church, the union of Christ and the Church.

Let wives be subject to their husbands as to the Lord; because a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body. But just as the Church is subject to Christ, so also let wives be to their husbands in all things.

Husbands, love your wives, just as Christ also loved the Church and

delivered himself up for her, that he might sanctify her, cleansing her in the bath of water by means of the word; in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy and without blemish. Even thus ought husbands love their wives as their own bodies. He who loves his wife, loves himself. For no one ever hated his own flesh. On the contrary he nourishes and cherishes it, as Christ also does the Church (because we are members of his body, made from his flesh and from his bones).

For this cause a man shall leave his father and his mother and cleave to his wife; and the two shall become one flesh. This is a great mystery, I mean in reference to Christ and to the Church. Eph. 5, 22-33.

It is obvious that St. Paul is not telling the Ephesians that the union of Christ and the Church is like marriage. Rather he is explaining that marriage, and the unselfish love it demands, images a distant likeness of the core truth of Christianity: the union of Christ and his Bride, the Church.

CHRIST AND THE CHURCH

Christ takes his Bride to himself. In doing so he cleanses her of all stain and blemish. This is accomplished by his passion and death (objective redemption). Proximately this is done

through the bath of water, baptism, by which the merits of his passion and death are applied to members of the Church at the very moment that they are united to Christ (subjective redemption). This has overtones of a ceremony which the Ephesians knew very well: the bathing of the bride in a special rite before she presented herself to her husband. At the same moment, in one and the same act, Christ sanctifies his Bride. The Church becomes his Bride, begins to live, precisely by the gift of his Love, the gift of the Holy Spirit which he imparts to her. At this moment of the divine nuptials, as Christ presents to himself his Bride in the radiant beauty which is his gift to her, the union of Christ and his Bride is consummated. St. Paul points out that just as husband and wife become one body, one flesh, so Christ and his Bride become one: the Church is the Body of Christ. This is the mystery which St. John contemplated in the Apocalypse: "I saw the holy city, the New Jerusalem (the new people of God) coming down out of heaven, made ready as a bride adorned for her husband." Ap. 21, 2.

From this union flow the most meaningful consequences. Christ's love for his Church is now that of one for his own body. He nourishes her, he cherishes her, as St. Paul says. The mystery of the eucharist becomes resplendent with significance in the light of this deep truth of the love of Jesus for his Church, his Bride (he nourishes her) and his body.

ONE IN ALL THINGS

As in every true marriage, there is a perfect identity of goods. "For he has clothed me with a robe of salvation, and wrapped me in a mantle of justice . . . like a bride adorned with her jewels." Is. 61,10 St. Paul spoke of the "unfathomable riches of Christ." These riches are the dowry of Christ to his Bride. All the holiness of Christ, all that fulness of grace which he has received *for* the Church, this is now her possession and her glory. The Church has truth, she has authority, she has holiness, because the Spirit of Truth, the Spirit of Power, the Spirit of Love has been given to her forever. And this is precisely where the covenant of old finds its fulfillment in her.

I will espouse you to me forever:

I will espouse you in right and in justice

In love and in mercy;

I will espouse you in fidelity . . .

And you shall know the Lord.

Osse 2, 21 f.

Even in the old covenant God made promises which the infidelity of his people could not cancel out. In the new covenant we find the ultimate reality of that divine fidelity: the free gift by which Christ has given his treasures to his Church, never to be withdrawn.

Here, then, are the characteristics of perfect love. Christ's love for his Church is sacrificial, entirely unselfish, completely generous. It is a tender love, for he cherishes his Bride. It is exclusive, for she alone is his Bride.

It is permanent, for the new covenant is eternal, sealed in his blood.

CHRIST'S GREAT LOVE

Truly Christ is a Tremendous Lover! How exactly his love fulfills the description of divine love which St. Thomas gives us: "God's love is a cause, creating and infusing the goodness which is in things."⁴ How beautifully this love of Christ for his Bride is foretold by Ezechiel:

"I swore an oath to you and entered into a covenant with you; you became mine, says the Lord God. Then I bathed you with water . . . and anointed you with oil. I clothed you with an embroidered gown, put sandals of fine leather on your feet; I gave you a fine linen sash and silk robes to wear. I adorned you with jewelry; I put a bracelet on your arms, a necklace about your neck . . . pendants in your ears, and a glorious diadem upon your head. . . . You were exceedingly beautiful with the dignity of a queen. You were renowned among the nations for your beauty, perfect as it was, because of *my splendor*, which I had bestowed on you" Ez. 16, 8 ff.

All that the Church has, she has from Christ. All that she has, she has from his love. But his love is total, and the Church has all that Christ has.

THE CHURCH IN THE WORLD

Such, in brief, is the divine aspect of the mystery of the Church. But

there is a human aspect to this mystery, also. The Church is the Body of Christ in the world of men. As Bossuet writes: "The Church is Jesus Christ spread abroad and bestowed among men, Jesus Christ whole and entire, Jesus Christ perfect man, Jesus Christ in his fulness."⁵ It was this aspect of the Christ mystery that prompted Gerard Hopkins' beautiful lines:

I say more: the just man justices,
Keeps grace: *that* keeps all his
going's grace.
Acts in God's eye what in God's
eye he is—
Christ—for Christ plays in ten thousand places,
Lovely in limbs, and lovely in eyes
not his,
To the Father, through the features
of men's faces.⁶

The fullness of Christ has not been reached. The Church has a destiny in the world: to grow, to build herself up in love, to reach a measure of perfect manhood. John XXIII reminds us: "Her earthly pilgrimage is yet far from the moment when we will attain her triumph in eternity."⁷

This building up of the Church in love can be said to have a height and a depth, a length and a breadth. The horizontal dimension, the length and the breadth of the Church in love, is the extension of the membership of the Church to all men. That is God's desire, that is the plan hidden from the ages: "He has made known to us his hidden purpose—such was his will and pleasure determined beforehand in

Christ—to be put into effect when the time was ripe: namely, that the universe, all in heaven and on earth, might be brought to unity in Christ.” Eph. 1, 10

The vertical dimension of love is the penetration of the individual members of the Mystical Body by the holiness of Christ. The gift of holiness which the Church has received is not only that of being holy, but of making holy. Here is the paradox. While the Church herself is holy, men may prove unworthy, may resist the impulse of the Spirit of Holiness. How beautiful Cardinal Suhard expresses this:

“During her pilgrimage on earth the Church is in *via*, moving toward the heavenly Jerusalem, but the road is often a *via dolorosa*, a road of crucifixion. The march is exacting and is not done without wounds and scars. Her human face, as happened with her Master, often bathed with sweat and blood; and, like the Holy Face, is often covered with filth. What Isaias prophesied of Christ’s passion can be applied to certain ages of the Church: Nay, here is one despised and left out of all human reckoning; bowed which misery and no stranger to weakness; how should we recognize that face?”⁸

If Christ so loved the Church, is it any wonder that the Saints had such an ardent love for the Church? The love of Christ in them could not work differently that it did in him. And therefore, as charity matured in their

souls, as the gifts of the Holy Spirit unfolded in them, there came an apostolic enthusiasm, a spirit of zeal, a love for the Church.

PAUL OF TARSUS

How clearly we see this in St. Paul the Apostle. He has been called “The Man of the Church.” He was on fire with love of the Church. The love in his heart urged him on incessantly in his apostolic labors. He calls this love the very love of Christ himself—not so much his love for Christ, but Christ’s own love as a pressure in his heart. Cor Pauli, Cor Christi. “The love of Christ impels us . . .” Cor. 5, 14. In his letter to the Corinthians Paul outlines the extent of his apostolate: his journeys, the dangers he was thrust into, his many sufferings, “. . . in labor and hardships, in many sleepless nights, in hunger and thirst, in fastings often, in cold and nakedness.” 2 Cor. 11, 27 It was in this very way that Paul filled up in his own body those things that were lacking to the sufferings of Christ, for his body which is the Church. Col. 1, 24 His heart, too, felt the anxieties and sorrow of Christ’s loving heart. “Besides those outer things, there is my daily pressing anxiety, the care of all the churches!” 2 Cor. 11, 29. And how clearly we see the motivation behind all of this when he writes to those same Corinthians: “. . . I am jealous of you with a divine jealousy. For I betrothed you to one spouse, that I might present you a chaste virgin to Christ.” Cor. 11, 2

The life of St. Catherine of Siena lucidly mirrors the love of Christ for the Church.⁹ In her early life, Christ called Catherine to seclusion and special intimacy with himself. But this phase of her life, which lasted for several years, was succeeded by a more mature love. It was a love that reached out to the whole Church. Her spiritual dynamism influenced the Church in ever-widening circles of contact, until finally this little woman swayed the policies of popes and kings. The secret was her love—or rather Christ's love in her. For in a mystical interchange, Christ took Catherine's heart and placed it in his own breast, placing his own sacred heart in her bosom.

Thousands upon thousands were converted wherever Catherine journeyed. A whole train of priests, her little brigade, accompanied her. At times they would be hearing confessions through the day and night. Yet it was not individual souls, it was the *Church*, the Bride of Christ, that was the object of Catherine's labors and desires. Interviews, penance, prayer, pleading, letters—every means that she could command she employed. Her words attest the intensity of her zeal: "I want to give my blood and the marrow of my bones for Holy Church. Should the whole world reject me, I would still have no other preoccupation. I would repose weeping and suffering upon the bosom of that sweet spouse, the Church."

She stirred up the zeal of the nobles for the defence of Christendom against

Islam. She defended the honor of the papacy against its enemies. She pleaded with success for the return of the pope from Avignon. "This little woman shames us!" exclaimed Pope Gregory XI.

All her prayers were for the Church. "O God eternal," she cried, "accept the sacrifice of my life for the Mystical Body of Holy Church. I can give you only what you yourself have given me. So take my heart and press it against the face of your Spouse, the Church." Then she experienced that mysterious encounter, when Christ took her heart and pressed the blood and water from it to bedew the face of the Church . . . and the pain was so violent that she would have died had not divine strength supported her.

To her prayers, Catherine added her penance. Although her body was greatly weakened by her perpetual abstinence from food, although she was fatigued from her strenuous labors and her incessant prayer, Catherine's love, like that of Christ, led her to deliver her body up for the Church. "Behold my body, that I have received from you. I am offering it as an *anvil* on which to crush the sins of the Pope's enemies."

As Catherine lay dying she summed up the meaning of her life in these words to her spiritual family: "Be sure, my dear and very sweet children, that if I die at present, it is because I offered my life in immolation for Holy Church. I am ready to give my life a thousand times a day, every time in

greater tortures if that were possible, for the honor of his name and the salvation of my neighbor."

TERESA OF AVILA

A similar maturity of love is found in the life of St. Teresa of Avila. In the earlier years of her spiritual life Teresa was drawn to solitude and personal intimacy with Christ. But as her love grew to maturity, as God favored her with rapid advance in contemplation, her vision enlarged to embrace the Church. As Pere Marie-Eugene remarks of her in his beautiful study, *I am a Daughter of the Church*, Teresa was seeking Jesus alone and the whole Christ is revealed to her. In the reformed convent of St. Joseph of Avila, a convent which she organized with a view to living in solitude, "what strikes her most forcibly is the fact of her belonging to the Church."

Pere Eugene ascribes this discovery of the Church to the period when Teresa attained the union of will. It is more the effect of love than of illumination. "The newly awakened zeal is no longer a simple overflowing of the superabundance that still leaves the soul to itself and its concerns for personal perfection. . . . Rather it is a vital movement arising deep within, carrying along the whole soul and committing it entire to the Church and her members. The soul now is not as a vase overflowing, but like a reservoir all of whose flood gates are open to make fruitful the field of the Church. Actual perfection for the soul lies in the com-

plete gift of itself without any reserve to the Church."¹⁰

And so this woman, bent with suffering, weakened by sickness, begins the great work of her life. She sacrifices her personal desires for solitude to found the convents of the reform whose purpose is painful prayer for the Church. From this time forward her holiness is at the service of the Church. A great spiritual truth has come to be known by her: "Christ Jesus espouses souls here below only to associate them more closely in her own immolation and to his works for the Church."

At length, having attained the summits of holiness in her very labors for the upbuilding of Christ's Mystical Body in love, Teresa lay dying. And now Christ revealed to her that he had given her a new name. In the joy of ecstasy she repeated again and again, "I am a daughter of the Church."

SALVE SANCTE PATER

This enlargement of love to embrace the Church, the whole Christ, is a significant feature of the spiritual profile of St. Paul of the Cross. His love of souls, his prayer and penance for the conversion of sinners, his apostolic labors for almost forty years, his work in founding the Congregation of the Passion—all of these aspects of his life are manifestations of this love.

There is abundant evidence to show that for Paul, love of the Church and zeal for the conversion of sinners was but one reality. And the practical extension of this loving zeal was the

arduous apostolate of the Saint. By preference he labored in the most neglected areas, among the most abandoned sinners, that he might wipe from the face of Christ's Spouse the sordid filth that men were casting upon it.

It was during these same years of his active apostolate that Paul, having long since attained the graces of union, was immersed in the agonies of his reparatory contemplation. In his study, *Reparatory Contemplation in St. Paul of the Cross*, Father Basil Izco points out that while we do not find explicit references in the Saint's writings to filling up the sufferings of Christ for the Church, we do find that all of Paul's writings are impregnated with this spirit of reparatory love and suffering to build up the Body of Christ.¹¹ And he adds that Paul's labors in the founding of the Congregation and indeed, his whole life, show how a truly generous soul aids Christ in the redemption of his Mystical Body.

The greatest work of the Saint was undoubtedly the founding of the Congregation of the Passion. During the retreat at Castellazo in preparation for the writing of the rule we find this entry in Paul's *Diary*: "During the night I felt fervor even to the point of tears as I prayed to the Lord for Holy Church and for sinners . . ." ¹² Here again we see love for the Church and zeal for souls mentioned in one context. It was from this context that the first rule of the Congregation emerged.

In his book *St. Paul of the Cross*,

His Spirit and Virtues, Father Cajetan Reynders traces the Saint's love for the Church to that deep spirit of faith by which he saw Christ in the Church. St. Paul frequently asked his religious to pray for the Church. At every mass he remembered with special fervor the Holy Father, the cardinals and the bishops. Persecutions of the Church in various countries, the spread of heresy and Freemasonry, caused the Saint intense grief of heart. His lifelong devotion to the cause of England's conversion is perhaps the signal evidence of this love. "It was a thorn in his heart to see England separated from her Mother, the Holy Church. He could not bring himself to forget England; that kingdom haunted his mind and his heart."¹³

An instance of his loving anxiety for the Church is found in a letter to Father John Baptist: "Let us pray much for the needs of Holy Church, for we are at the last extremity. O God, what horrible, calamitous and dangerous times we are in. Orate, orate fratres carissimi! and have prayers offered by a contrite people especially for the Holy Father, that God may preserve him and give him great light. . . ." ¹⁴

Everything that pertained to the Church was dear to Paul. He loved the liturgy. The feast and solemnities of the Church filled his heart with deep emotion. Especially, his zeal for the divine office stemmed from that spirit of faith by which he heard the very voice of Christ's Bride as his religious chanted the canonical hours in

our retreats. Once he chided a priest who did not observe the rubrics, by telling him he did not have the true "ecclesiastical spirit." For Paul "the spirit of the Church is the Spirit of Jesus himself, Spouse of Holy Church, Our Mother."¹⁵

The remarkable love and loyalty which Paul had for the Holy Father was simply another aspect of his love for the Church. This is shown abundantly in his life and letters, but nowhere more beautifully than in the Last Testament, in which the Holy Founder, a few weeks before his death, expressed to his religious the deepest desires of his heart:

I especially enjoin upon the brethren a filial devotion to our Holy Mother the Church and complete submission to the visible head of the Church, the Roman Pontiff. Prayers must be offered day and night for him and for the Church. Labor with all your strength for the good of the Church, for the salvation of poor souls by missions, retreats, and other works according to our Institute.¹⁶

The lives of the Saints, then, emphasize a characteristic of all mature love for Christ: for love, as it advances, should take on an ecclesiastical dimension. Even as Christ loved the Church, so should the Christian, the religious, and the priest.

MYSTICI CORPORIS

"Let this be the supreme law of our love," writes Pius XII in *Mystici Cor-*

poris, "to love the Spouse of Christ, as Christ wished her to be, and as he purchased her with his blood."¹⁷ The Encyclical then details the ways in which this love should be expressed. Christ is the supreme model of our love. We are to imitate the universality of his love, its eager activity "to labor diligently for the edification and increase of this Body." This is to be done by our continual prayer, by detachment and mortification, by the labor of our state in life, and by patient acceptance of life's hardships. Only in this way do we "walk in love as most dear children" of the Church, our Mother.

"That this total and entire love may abide and increase in our souls," the Holy Father reminds us, "we must accustom ourselves to see Christ in the Church."¹⁸ Truly, Christ and his Church are one reality. Father Daniel Berrigan gives an apt commentary:

The Church continues to project Christ in the world . . . she may repeat with confidence: "The Father works until now and I work." It is then with no transfer of love that the believer turns his regard from the person of the Incarnate Word to the labors, struggles, setbacks, triumphs of the Church; he is merely following the glance of Christ: "Behold the fields, white for the harvest. At this hour there awakens in the Christian a new intention of what it means to love Christ; for the love of a person for another does not live within a vacuum; it is

a total sharing of interests, desires, a love which is one in intensity and scope.¹⁹

ALL OF US

As the faith of the Passionist, like that of St. Paul of the Cross, discovers Christ in the Church, every aspect of Passionist life can become luminous with love for the Church. Our prayer and penances, the Divine Office by which the cleric is immersed in the very prayer of Christ's Spouse, the hours of study or manual labor—all these aspects of our life can contribute powerfully to the upbuilding of the Body in love. So too our apostolic work, with its anxieties, its monotony, its fatigue. In this we are one with Paul of Tarsus and Paul of the Cross in filling up in our own bodies what is wanting to the sufferings of Christ for his Body which is the Church. In this way the totality of Passionist life can become the authentic expression of that ingenious love which best fulfills our fourth vow.

At the same time, the Passionist, with that wisdom which is the fruit of love, will see our Congregation, not as autonomous, but as part of the Mystical Body. He will not remain aloof from the currents of life which are flowing through the Church of our time. All that pertains to the Church will engage his interest, if not his activity. True love alone can prepare the Passionist to make the necessary adaptation of our work to the service

of the Church which the present century requires.

The secret of authentic adaptation, of fruitful renewal is to love the Church as Christ loved her. In this way, as a man of the Church, the Passionist will live and labor in this thrilling springtime of new life. For again the warm breath of the Holy Spirit is renewing the face of the earth. Again the world is coming to behold the face of the Church as Christ established her, holy and without blemish, in all her radiant beauty.

NOTES

¹ Cf. *Catholic Mind*, Oct. 1962, p. 59.

² *Encyclical Mystici Corporis*, Paulist Press, n. 111.

³ Note: under one aspect the Church existed even before the Incarnation. Some Fathers call her then the *Bethrothed*, later to become the *Bride*. Cf. de Lubac, H., *The Splendor of the Church*, pp. 35-38.

⁴ *Summa Theologica*, I, xx, 2c.

⁵ Apud de Lubac, op. cit., p. 27.

⁶ Poem: As kingfishers catch fire . . . Gerard Manley Hopkins, *The Penguin Poets*, p. 51.

⁷ Cf. *Catholic Mind*. Oct. 1962, p. 59.

⁸ Suhard, E., *The Church Today*, p. 110.

⁹ See two studies: Hennebusch, P., I Mirror the Church, *Cross and Crown*, Sept., 1961. Blood and Fire, in *Crucified With Christ*, Kramer, H., pp. 3-48.

¹⁰ Marie-Eugene, O.C.D., *I Am a Daughter of the Church*, 199. See especially the sections: The Mystery of the Church, Holiness at the Service of the Church.

¹¹ Basilio de S. Pablo, C.P., *La Con-*

emplacion Reparadora en San Pablo de
a Cruz, p. 12, in *Revista De Espirituali-
dad*, xvi, 1957.

¹⁴ *Letters*, III, n. 1565, p. 710.

¹⁵ *Letters*, II, n. 782, p. 507.

¹⁶ Burke, E., *Hunter of Souls*, 101.

¹⁷ *Mystici Corporis*, n. 102.

¹⁸ *Mystici Corporis*, n. 104.

¹⁹ Berrigan, D., *The Bride*, p. 53.

¹² *Diary*, November 25, 1720.

¹³ Reynders, C., *St. Paul of the Cross,
His Spirit and Virtues*, p. 30. Cf. the
chapter, The Faith of St. Paul of the
Cross.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE

Sacerdotes in Aeternum

Holy Cross Province was gladdened on May 19, when four clerics, Fathers Hugh Pates, C.P., Xavier Albert, C.P., Ambrose Mary Devaney, C.P., and Patrick Edward O'Malley, C.P., were raised to the dignity of the Priesthood. The historic cathedral of the Assumption in Louisville, Kentucky, was filled for the ceremony. His Excellency, Bishop Charles Maloney, Auxiliary Bishop of Louisville, was the ordaining prelate. At the same ceremony, five Passionist clerics, Fathers Alphonse Engler, Blaise Czaja, Joseph Van Leeuwen, Kenneth O'Malley, and Timothy Joseph O'Connor, were given the subdiaconate. Present for the occasion were Very Reverend James P. White, C.P., Provincial, Very Reverend Conleth Overman, C.P.,

and Very Reverend Kyran O'Connor C.P., Provincial Consultors, together with many relatives and friends of the ordinandi. The newly ordained priest offered their first low Masses in St. Agnes Monastery Church on Sunday May 20. On Sunday afternoon they officiated at Solemn Benediction, and following this gave their priestly blessing to a large crowd of friends and parishioners.

Father Hugh Pates graduated from St. Thomas Military Academy in St. Paul, Minnesota, before entering the Passionist Seminary. His First Solemn Mass was celebrated at Nativity Parish St. Paul, on June 2. An uncle, Father Richard Pates, S.J., assisted Father Hugh. Father Howard Ralenkotter C.P., preached the sermon.

Father Xavier Albert was converted to the faith while a student at Texas

Southern University, where he graduated with a degree in pharmacy in 1953. His First Solemn Mass was offered at Our Mother of Mercy Parish in Houston, Texas, on June 2. The sermon was delivered by Father Cornelius Sullivan, S.S.J.

Father Ambrose Mary Devaney came to the Passionists upon completion of his three years in the United States Air Force. St. Agnes Church, St. Paul, Minnesota, was the scene of his First Solemn Mass on June 2. Father Campeon Clifford, C.P., gave the sermon.

Father Patrick Edward O'Malley entered the Passionist Novitiate in 1955 after two years at Creighton University in Omaha. He was assisted at his First Solemn Mass at Holy Trinity Church, Des Moines, Iowa, by his cousin, Father Joseph Mary Connolly, C.P. Father John Mary Render, C.P., preached for the occasion.

Jubilate Deo!

The months of May and June found a number of Passionists marking anniversaries. Three priests celebrated their Golden Anniversary of ordination, one his 50th Anniversary of religious profession, five fathers noted their Silver Sacerdotal Jubilee, and one brother his Silver Jubilee of profession. The Ennsley parish also marked its twenty-fifth completed year of service.

Fifty Years Ordained

On June 1, 1913, Fathers Julian Montgomery, C.P., Bernard Brady,

C.P., and Alexis Quinlan, C.P., were ordained in St. Ann's Church, Normandy, Missouri, by Bishop Paul Nussbaum, C.P. Other members of the ordination class who have been called home to God were: John Philip Maerder, Bernardine Alfano, Luke Callahan, Anthony Bischoff, Canute Christiansen, and David Ferland.

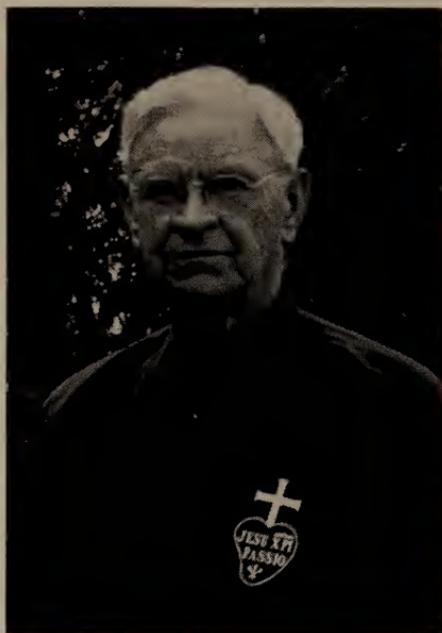
The class made its novitiate in Pittsburgh under Father Stanislaus Grennan, C.P., Master of Novices, and were professed in 1906 and 1907. The professed members spent 1906-07 in St. Paul, Kansas, while the class was being formed. Father Linus Monahan was Director. The years 1907-13 were spent at Holy Cross in Cincinnati with Father Bonaventure Oberst as Director/Lector. Father Philip Birk took charge of the class during the year of Sacred Eloquence in St. Paul, Kansas.

FATHER JULIAN MONTGOMERY

On June 2, Father Julian offered a Solemn Mass of Thanksgiving in the monastery church in St. Paul, Kansas. Very Rev. Conell Dowd, Rector, was the preacher. The novices' choir was at its best for the occasion. A festal meal and recreation rounded off the day. During his long career as a Passionist, Father Julian has served as assistant pastor in St. Paul and Cincinnati, and was vice-master in 1920-21 and again in 1932-33. More than half of his priestly years have been passed in his beloved St. Paul, Kansas.

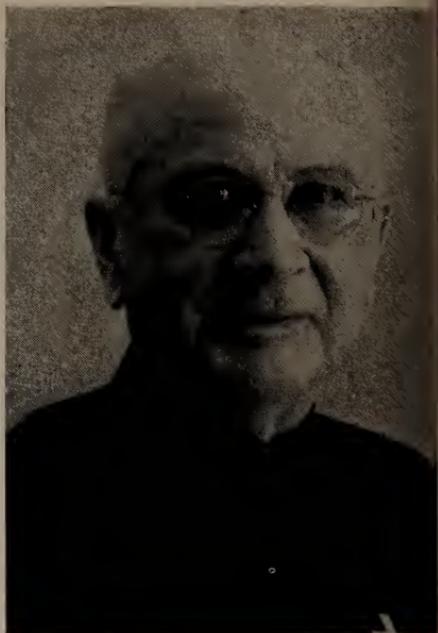
FATHER BERNARD BRADY

Holy Cross Church, Cincinnati, was



Rev. Julian Montgomery, C.P.

the scene of the jubilee celebration of Father Bernard Brady on June 6. His nephew, Father Leo Patrick Brady, C.P., was celebrant of the Solemn Mass, with Father Bernard assisting in the sanctuary. Another nephew, Father Bernard Brady of the Diocese of Cleveland, was deacon of the Mass and preached the sermon. The Passionist students' choir from Louisville sang for the occasion. A banquet for the community and the visiting clergy followed the Mass. On June 9, Father Bernard was in his home parish in Akron, Ohio, where he assisted at the Solemn Mass celebrated by Father Bernard Brady, while Father Leo Patrick Brady acted as deacon and delivered the sermon.



Rev. Bernard Brady, C.P.

Father Bernard's priestly years have indeed been full ones. He was Rector in Normandy from 1917-20, Master of Novices from 1920-23, Rector in St. Paul, Kansas, 1923-26 and again 1941-44. He also served many terms as vicar and director of students. Father Bernard is well remembered for many retreats to communities of Sisters.

FATHER ALEXIS QUINLAN

Four Passionist priests sent as boys to our seminary by Father Alexis Quinlan, helped make his Golden Anniversary a day to remember. On June 3, Father Robert Borger, C.P., celebrated a Solemn Mass of Thanksgiving in St.



Sons in Christ. (l-r) Revs. Robert Berger, C.P., Conleth Overman, C.P., Elmer Sandman, C.P., Melvin Glutz, C.P., (seated) Rev. Alexis Quinlan, C.P.

Agnes Church, Louisville, Kentucky. The Jubilarian assisted in a place of honor in the sanctuary. Ministers of the Mass were Fathers Elmer Sandman, C.P., and Melvin Glutz, C.P. The sermon was given by Father Conleth Overman, C.P., First Provincial Consultor. A festive meal, the presence of visiting Passionists, and fond reminiscences filled out the day. Father Alexis spent 23 fruitful years, 1923-1945, as pastor of Immaculata Church in Cincinnati. He was especially known for his gift as a confessor. He later served as confessor for the Dominican Sisters Motherhouse in Adrian, Michigan, and as retreat master for religious commu-

nities. In these latter years he has been resident in Louisville.

Fifty Years Professed

On May 27, *Father Alban Hickson, C.P.*, sang a Solemn Mass of Thanksgiving in observance of his Golden Jubilee of religious profession. Father Clarence Vowels, C.P., delivered the sermon. In attendance were Most Rev. Cuthbert O'Gara, C.P., and many other visiting clergy and friends. A dinner in honor of Father Alban followed the Mass. Aside from six years as pastor in St. Paul, Kansas, Father Alban's entire priestly life has been given to



Rev. Alban Hickson, C.P.

mission work. He is undoubtedly one of the greatest missionaries in the history of Holy Cross Province. Iowans especially claim him as their son. His last mission, June 2-8 at Harper's Ferry, Iowa, was his 149th in that State. *Ad multos annos!*

Silver Jubilee

On June 11, five priests of the Province observed the Silver Anniversary of their ordination. They are Fathers Gordian Lewis, C.P., Matthew Vetter, C.P., Henry Vetter, C.P., Howard Ralenkotter, C.P., and Canisius Womack, C.P.

The community in Sierra Madre

joined Fathers *Gordian* and *Henry* in festivities on May 21. There was a Solemn Mass, a banquet, and Solemn Benediction. Father Gordian celebrated his jubilee in his home parish of Holy Cross, Cincinnati, on June 9. After receiving his J.C.D. at Catholic University in 1943, Father Gordian taught for some years, and then served as Rector in Louisville, 1950-53, and as Provincial Consultor, 1953-56. He is now engaged in mission work on the west coast.

The twin brothers, *Matthew* and *Henry Vetter*, were born in our parish of St. Michael in Pittsburgh. They aimed at the Passionist priesthood from the age of five, entering our Prep Seminary in 1926. Father Matthew was vocational director for a time, then served as director of students in Detroit and in Des Moines. In 1953 he was selected as superior of the group founding our mission in Japan, a position he held until 1962. He is presently Master of Novices at Mefu. Father Henry spent five years in the colored mission at Ensley. Following this he gave missions and retreats throughout the Midwest for ten years, and during the past ten years has been engaged in mission work, both English and Spanish, in the western states and Mexico.

Father Howard Ralenkotter celebrated his Jubilee Mass in St. Henry's Church, Erlanger, Kentucky, on June 9. Father Howard was director of students at the Prep Seminary for some time. Over the years he has been very successful as a retreat master for young



Father Gordian



Father Matthew



Father Henry



Father Howard



Father Canisius



Brother David

persons, and in addition gives many parish missions and retreats to religious.

Father Canisius Womack has been connected with the mission appeal office in Ensley for many years. Prior to this time he was assistant pastor, and vicar of our monastery in Des Moines. Father Canisius marked his jubilee in May with a Mass in his home parish at Iola, Kansas.

Brother David Williams assisted at

a Solemn Mass in observance of his silver jubilee of religious profession on April 29. Very Rev. Conell Dowd, Rector of the St. Paul Monastery sang the Mass. Very Rev. Kyrán O'Connor, Provincial Consultor, preached for the occasion. The Kansas community then joined in a banquet and gaudeamus to honor good Brother David.

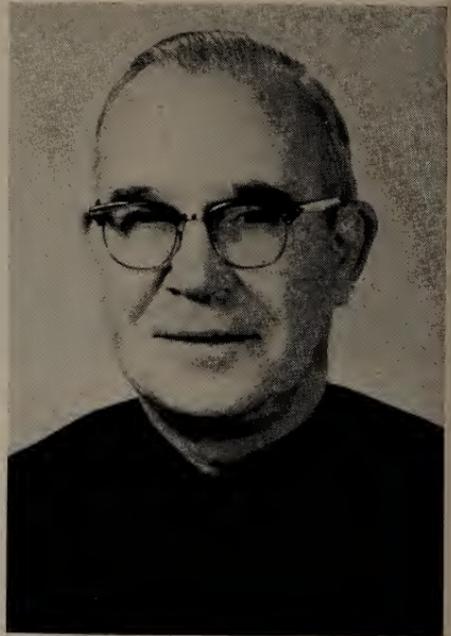
Twenty-five years of service and achievement for the negro race were recalled by *Holy Family Parish* in

Ensley, Alabama on May 23. The years have seen the parish grow from a poor beginning in a rented store building to the present splendid plant, comprising church and rectory, grade and high school, and the adjacent Holy Family hospital. Rev. Nathanael Kriscunas, C.P., former pastor, was celebrant of the Solemn Mass of Thanksgiving, assisted by the present pastor, Rev. Gilbert Kroger, C.P., as deacon. Most Rev. T. J. Toolen, Archbishop-bishop of Mobile-Birmingham presided. Rev. Boniface Fielding, C.P., Provincial when the mission was founded, preached the sermon.

Death of Father Patrick Tully, C.P.

An unexpected heart attack took the life of Father Patrick Tully, C.P., pastor of St. Gemma's Parish in Detroit, on May 29. Father Patrick was stricken in the course of his duties at the parish. He was rushed to Mt. Carmel Mercy Hospital, where emergency treatment eased the condition for a short time, but his heart was unable to withstand a second attack.

The Solemn Pontifical Mass of Requiem was sung by Archbishop John F. Dearden of Detroit. The eulogy was delivered by Father Champion Clifford, C.P. A large gathering of clergy, secular and religious, paid tribute to Father Patrick. The death of their beloved pastor deeply shocked the people of St. Gemma's parish. The children, especially, mourned a devoted friend and kindly father.



Rev. Patrick Tully, C.P.

John Tully was born May 16, 1906 in North Tarrytown, New York. After his graduation from Washington Irving High School there, he worked for two years with the Borden Company. He then entered the Preparatory Seminary. During the war he served as Auxiliary Chaplain for two years at Fort McClellan, Alabama, and for the following four years was assistant pastor at St. Ann's Parish in Normandy, Missouri.

In 1949 Father Patrick was appointed as first pastor of St. Gemma's Parish in Detroit. He organized the parish and for some years held Sunday services in the monastery chapel. In due time the large school and temporary

church were erected, and later on, the beautiful convent for the Sisters of St. Dominic. St. Gemma's Parish was the pride and joy of Father Patrick's life. For him, every parishioner was a friend, every day with his people was a labor of love. There is a particular aptness in the words spoken of Father Patrick in the funeral sermon: "He knew the meaning of friendship, first with God, then with his fellow religious, until today, who can count the number of his friends. He reached the apex of his priestly ability and the full glory of his priestly zeal right here as pastor of St. Gemma Parish. For indeed, he could and did exercise the fullness of his vocation as Passionist and Priest, as he joined his hand to that of Christ

Crucified. Truly, he was the Father and the Friend of many. May he rest in peace."

Solemn Blessing

The new Immaculate Conception Parish Church attached to our Chicago monastery is a large, functional, modern structure, seating 1400. There is seating for sixty religious in the spacious sanctuary. One of the beautiful features of the edifice is the shrine chapel of St. Paul of the Cross. Notable, too, are the life-size stations of the cross in Bottacina marble, the rich teakwood panelling, the mosaic-tiled sanctuary floor. Metal work for altars, canopy and communion railing is



Immaculate Conception Church, Norwood Park, Illinois



Immaculate Conception Church and Monastery

bronze and aluminum. The stained glass window in the huge entrance rotunda is an abstract design of the Immaculate Conception theme, containing seventy large panels with a total of 2500 square feet of imported glass. The nave windows represent the five mysteries of the historical Passion, and five aspects of the Sacred Passion in the life of the modern Church. Attached to the church is an office area with some ten parish offices and meeting rooms. Architects and artists have been quoted to the effect that Immaculate Conception Church is one of the most beautiful in Chicagoland.

On May 26, His Eminence, Albert Cardinal Meyer, Archbishop of Chi-

cago, solemnly blessed the new church. After the blessing, Cardinal Meyer assisted in cappa at the Solemn Mass and preached a masterful sermon. Celebrant of the Mass was Very Reverend Jordan Grimes, C.P., Rector of the monastery. Fathers Joachim Gemperline, C.P., and Lawrence Browning, C.P., assistant pastors, were deacon and subdeacon, while Father Paul Francis Ratterman, C.P., Pastor, served as archpriest. In attendance were Most Reverend Cuthbert O'Gara, C.P.; Very Reverend James P. White, C.P., Provincial; and Very Reverend Owen Doyle, C.P., representing the Province of St. Paul of the Cross. Many visiting religious, monsignori and diocesan

clergy, religious sisters, and friends of the parish and the Passionist Fathers filled the church. The proper of the Mass was rendered by the schola of the Passionist Seminary, while the parish choir sang the ordinary of the Mass. Following the services a buffet luncheon concluded the festivities.

Welcome Orbit!

A brand new picture magazine, *The Passionist ORBIT*, left the launching pad in June, 1963. The first issue gives the story of the training, heritage, apostolate and the future of the young Passionist. The purpose of the magazine is promotional. The *ORBIT* will be issued quarterly as a public relations venture to acquaint people at large with the work and the members of the Passionist Congregation. General offices of the magazine are in Chicago.



Confrater Denis Hill, C.P.

In studying history I have noted that "conservative" and "liberal" are relative terms when applied to real persons, but seem to have definite meanings in themselves. One age may be seen to grow powerful with liberal ideas, and then grow old and die, blindly conserving the institutions they set up. One and the same person may be liberal in youth and conservative in old age. How do the great books define liberal and conservative?"

This question, together with Dr. Adler's answer, describing John Locke as the exponent of classical liberal thought and Edmund Burke as spokesman of the conservative view, was featured in the April 21 issue of the *Chicago Sun-Times*, and in scores of newspapers throughout the country.

National Winner

Confrater Denis Hill, C.P., a student of philosophy in our Chicago monastery was notified during April that he had won a complete set of the Great Books, fifty four volumes in all. The set is valued at \$500. Dr. Mortimer Adler of the Institute for Philosophical Research selected a question submitted by Confrater Denis for comment in his nationally syndicated newspaper feature.

Confrater Denis's question was as follows:

Dear Dr. Adler:

Fifty Thousand Can't Be Wrong

49,200 men made retreats in twelve Passionist Retreat Houses in 1962.

Province of St. Paul of the Cross

<i>Retreat House</i>	<i>Week-end Retreats</i>	<i>Attendance Week-end</i>	<i>Total Retreats</i>	<i>Total Attendance</i>
Holy Family, West Hartford	46	6591	61	7574
Bishop Molloy, Jamaica	44	5502	60	6813
Mother of Sorrows, W. Springfield	47	5117	54	5635
St. Paul of the Cross, Pittsburgh	42	3855	61	5342
St. Gabriel, Brighton	42	3500	54	4490
Our Lady of Florida, N. Palm Beach	18	933	24	1214
Totals:	239	24,598	314	31,068

Province of Holy Cross

St. Paul of the Cross, Detroit	42	3433	71	5019
Our Lady's, Warrenton	44	2997	85	4852
Mater Dolorosa, Sierra Madre	46	3118	56	3651
Christ the King, Sacramento	39	1434	47	1731
Holy Name, Houston	39	1287	51	1570
Holy Cross, Cincinnati	38	1309	38	1309
Totals:	248	13,578	348	18,132

Summary

Total Week-end Retreats:	498
Total Week-end Attendance:	38,176
Total Retreats:	662
Total Attendance:	49,200

AROUND THE PROVINCE

Chicago

A testimonial dinner in honor of the four newly ordained priests was held

at our Chicago Monastery on the evening of May 31. About 300 people attended the gala affair. Speakers included Father Provincial, Fathers Walter and Conleth, and Mr. C. R. Grathwohl, father of Confrater Regis. Fa-

ther Emmanuel emceed the party. The students' harmony quartet filled the air with music. Solemn Benediction by the newly ordained fathers concluded a very pleasant evening.

During May, Father Melvin Glutz, C.P., Ph.D., was elected president of the Illinois-Indiana Conference of the American Catholic Philosophical Association. Father Melvin, a professor in our seminary in Chicago, has been serving on the executive council of the Albertus Magnus Guild, and has been active in the Academy of Religion and Mental Health. He was recently commissioned to write six articles on philosophical subjects for the new Catholic Encyclopedia.

A group of ministers of the Norwood Park Ecumenical Center visited the monastery for dinner and dialogue shortly before Easter. Although he is not a member of the Center, Father Frederick Sucher, C.P., has been permitted by the Chicago Chancery to take part in discussions with the group. Rev. Robert H. Moody, Pastor of the Presbyterian Church of Norwood Park gave an account of his very favorable impressions of monastery hospitality in an article *Lunch in a Monastery* published in the May Issue of *Monday Morning*, a magazine for Presbyterian ministers.

Cincinnati

The annual Good Friday pilgrimage again attested the love and devotion of Cincinnati Catholics. Beginning at midnight on Holy Thursday the un-

ending crowds of people, estimated at 25,000 climbed the stairs leading to Immaculata Church, visited the shrine, and continued on to Holy Cross Church. From early morning until late at night, priests of Holy Cross Monastery were busy blessing the pilgrims with the relic of the true cross.

Prayerful remembrance of the brethren is asked for Brother Casimir who underwent a second operation for cancer on May 29th. His condition remains critical.

Louisville

Fathers Roger Mercurio and Carroll Stuhlmüller were speakers at the fifth annual Biblical Institute for Religious sponsored by the faculty of our Louisville House of Theology. The theme of this year's Institute was *The Mystical Body of Christ*. Father Carroll stressed the Old Testament roots of the doctrine, while Father Roger described its flowering in the New Testament. Art displays, motets by the students' choir, and a Bible Vigil were also part of the program. The continued interest in the work and aims of the Institute is evidenced by the attendance of over 800 Sisters and Religious Brothers.

The 82nd annual observance of the Feast of St. Paul of the Cross again brought a large gathering of his clients to the grounds of Sacred Heart Retreat. About 2,000 persons attended the services and received the blessing with the relic.

Father Carroll was a member of the

panel in the first of a series of Sunday afternoon Television programs sponsored by Bellarmine College, Louisville. In the discussion Father Carroll outlined some of the new emphases in modern biblical scholarship, and commented on the growing interest in scriptural matters among Catholics.

St. Paul

Many eager preparations are being made at the novitiate for the coming of over thirty new novices on July 9th. Beds, tables, chairs, desks—so many items must be purchased and put in place. But let the word go forth, when the crowd arrives, the novitiate will be ready and waiting!

A pall of sorrow descended on the novitiate when it was learned that the beloved Master of Novices, Very Reverend Roch Adamek, C.P., is suffering from terminal cancer. He was anointed by Father Provincial on June 2. It is hoped that he can be sufficiently strengthened to return for at least a time to be with the brethren at the novitiate.

Warrenton

The end of the present school year brings a termination to the junior college program at the Preparatory Seminary. Accordingly, the high school graduates will join the first year college in one large class to enter the novitiate on July 9. After first profession this class will be divided into first and second college respectively.

The Feast of St. Paul of the Cross was observed with a full round of spiritual and recreational activities. The Solemn Mass was celebrated by Father Thomas Flynn, pastor of the Warrenton parish. Father Charles Guilfoyle, C.P., veteran missionary and retreat master, gave the sermon. Some 200 relatives and benefactors attended the mass. Following dinner in the seminary dining hall, they attended the senior play, *Brother Petroc's Return*.

Brother Timothy Christ professed his final vows as a Passionist on March 23. Very Rev. Roger Mercurio, C.P., Rector, received the profession and preached the sermon.

Two members of the faculty were featured speakers at the National Catholic Educational Association Convention held in St. Louis during Easter week. Rev. John F. Kobler, C.P., gave his paper, *Latin In A Contemporary Frame*, to the meeting of seminary representatives at Kenrick Seminary. Rev. Cyprian Towey, C.P., highlighted his talk, *You Too Can Speak Latin*, with a demonstration in spoken Latin by students of the Preparatory Seminary.

Speaking to the student body in recent months were Mrs. Agnes Dooley, mother of the late Dr. Tom Dooley; Mrs. Theo. Shea, expert in reading problems from St. Louis University; and a Forest Ranger from Warren County, who provided useful information on the care of the many native trees on the seminary grounds.

On Ascension Thursday, May 23,



Double Novitiate Class, Warrenton, 1963

over 200 Sisters from various communities in St. Louis visited the seminary and retreat house. Students and faculty provided guided tours of the buildings. The Sisters were served lunch. Many of the Sisters especially enjoyed the opportunity to walk through the extensive seminary grounds. And all expressed both thanks and a hope that the invitation would be repeated next year.

Des Moines

Father Columban Browning, Rector, recently participated in Religious Emphasis Week at Drake University in Des Moines. He made five appearances before various sections of the student

body to present the Catholic viewpoint on timely issues of modern day life. Included were two talks with discussion on *The Catholic Concept of God*; two appearances with a Jewish Rabbi in which Catholic and Jewish ideas on marriage were considered; and a panel discussion with a Protestant Minister and a Jewish Rabbi.

Detroit

The extensive land fill surrounding the monastery and retreat house has finally been completed. Thousands of tons of soil from the Southfield Expressway were donated through the cooperation of Mr. Charles Rogers. The area has been levelled, top soil

has been supplied, and the 800 lbs. of grass seed will soon develop into a beautiful lawn.

The Catholic Social Services of Wayne County awarded the four priests in their year of pastoral internship a certificate of merit in the marriage and family counselling course they have taken. In a letter to Father John Devany, lector of Sacred Eloquence, Father Paul Hickey, Director of the program, expressed his complete satisfaction with the work of the young fathers.

Sierra Madre

Of vital interest to the community at Sierra Madre was the recent installation of 2200 feet of sewer connecting both the monastery and the retreat house with the city sewer system. Benefactors generously donated the pipe (worth \$3000.00) and all equipment was furnished gratis.

Father Pius Leabel, long-time professor of homiletics, has revised, amplified, and brought up to date in a new edition, the valuable translation of *Guide To Sacred Eloquence* by St. Vincent Mary Strambi. Although styles in preaching change, there is much that is timeless. The famous missionary, St. Vincent Strambi, brought together many golden pages of enlightenment and wisdom in his little book. The volume is attractively printed. It merits close study by anyone who is engaged in preaching the word of God.

Houston

Most Reverend Thomas J. Drury, Bishop of San Angelo, Texas, attended the full Cursillo given at Holy Name Retreat House, May 9-12. Two more Cursillos are scheduled for this year, on the Fathers' Day and Labor Day weekends.

Father Forrest Macken gave his



Mayor Bell and Father Charles

Cana lectures to a full house in Houston earlier this year, and since Easter has journeyed to Memphis, Tennessee, and to St. Charles, Louisiana, to repeat the series.

Father Charles Guilfoyle was invited to Wichita, Kansas, to give the main address at the Annual Dinner for the Retreat Men of Wichita. Mayor

Bell presented Father Charles with the key to the city following his address.

RETREAT HOUSE ROUNDUP

SIERRA MADRE

The annual Fiesta held on June 23 was a smashing success. Six cars were raffled as the main attraction. The dining committee outdid itself in serving over 6000 meals. As always, the games and amusements for the family were a center of interest. And retreatants appreciated the opportunity of taking their families through the retreat house where each year they spend the forty golden hours.

DETROIT

The April 28 Sunday Supplement of the *Detroit News* carried a two page illustrated spread on the Retreat House. The text caught the spirit of the retreat movement very well, and the pictures presented the beautiful new building to good advantage. The retreat house staff and members of the Retreat League are more than busy preparing for the National Retreat Convention which will be held in Detroit this summer. The St. Paul of the Cross Retreat League will be co-host of the event.

HOUSTON

Jim Mertes is now serving as Chairman of the retreat house drive. The Cursillos which have been given at the Holy Name Retreat House have

served to acquaint the fathers with the techniques of this movement and to assess its value in relation to the regular retreats.

CITRUS HEIGHTS

Bishop Bell attended the annual dinner on April 17. Over 100 captains attended. In his talk the bishop made



Bishop Bell of Sacramento at Annual Captain's Dinner

it very clear that he gives his unqualified support to the retreat movement, and that he considers the annual retreat a normal need of every man in the diocese of Sacramento. The May Festival was held on May 26. Once again the thousands of friends of the retreat house enjoyed a day on the

grounds and contributed to the financial needs of the retreat effort.

CINCINNATI

The policy which has been adopted this year of limiting the retreatants to one man to a room has caused a slight drop off in attendance, but this is compensated by greater satisfaction on the part of the retreatants. It is felt, too, that the growing popularity of the Cursillos in the Cincinnati area has made a temporary inroad on the attendance, but that it will ultimately work to the advantage of the retreat movement. 120 captains and their wives attended the appreciation dinner given by the retreat league. After a

tour of the grotto and retreat chapel, a social evening followed. It turned out so happily that it will be an annual event hereafter.

Japan

The school year begins in Spring in Japan. To mesh with this, the new and tiny "House of Studies" opened in Tokyo, near the diocesan major seminary. Father Andrew Gardiner is in charge. Attending the seminary are Confrater Augustine Kunii, 4th theology; Confrater Francis Kishimoto, 3rd philosophy; and Confrater Paul Yoshimura, 1st college.

There are seven Prep seminarians in Osaka. They live at the diocesan semi-



Provincial Visitation, Mefu, April, 1963

nary and attend the Catholic high school. Among these lads is a set of twins, who became interested in the CPs when Father Matthew told one of them who had served him that he and his twin brother, Father Henry Vetter, were Passionists.

The recent visit of Father James Patrick, Provincial, to the Japanese foundations was the source of great comfort to all the brethren. The opportunity to speak with Father Provincial and to voice personal viewpoints, hopes, and reactions to life in Japan was greatly appreciated.

ST. PAUL OF THE CROSS PROVINCE

Centenary of the Province

The Province of St. Paul of the Cross was erected on May 8, 1863, in the 21st General Chapter. In honor of the centenary of that momentous occasion, the V. Rev. Gerard Rooney, C.P., directed that on the anniversary each monastery should commemorate the event by a special observance, particularly that a Solemn Mass be sung and a sermon preached. Father Gerard, Provincial, officiated at the Mass in the Provincial House of St. Michael, Union City, and His Excellency, Bishop Cuthbert O'Gara, C.P., sang a Pontifical High Mass at the Preparatory Seminary in Dunkirk.

As of the day of the Centenary, the Province could count among its members, 446 priests, 85 clerics and 63 brothers. Ad multos annos!

Jubilees

1963 gives to the Province one Golden Jubilarian of Profession and twelve Silver Sacerdotal anniversaries.

Father Alfred Duffy, C.P., made his Profession in Pittsburgh on June 22, 1913.

His Eminence, Francis Cardinal Spellman, Archbishop of New York, when Auxiliary Bishop of Boston, ordained our Silver Jubilarians to the Holy Priesthood on May, 30, 1938, in St. Gabriel's Monastery Church, Brighton, Mass. The Jubilarians:

Fr. Aloysius O'Malley, C.P.,

Union City

Fr. William Whelan, C.P., West Indies

Fr. Leo J. Byrnes, C.P., Baltimore

Fr. Leonard Amrhein, C.P., Philippines

Fr. Gerald Matejune, C.P., Hartford

Fr. Venard Johnson, C.P., Hartford

Fr. Sylvest Cannon, C.P., Baltimore

Fr. Constantine Phillips, C.P.,

Riverdale

Fr. Edmund McMahon, C.P.,

Union City

Fr. Anthony Feehery, C.P. West Indies

Fr. Daniel Hunt, C.P., Springfield

Fr. Linus McShreffery, C.P., Brighton

Ordination

On Ascension Thursday, May 23, His Excellency Most Reverend Bishop Cuthbert O'Gara, C.P., ordained eleven Students to the Subdiaconate in the Choir of St. Michael's Monastery, Union City. Those ordained: Warren Stasco, C.P., Whitaker, Pa. Maurice Dunn, C.P., Hamilton, Ont.



Centenary, Province of St. Paul of the Cross, Union City, May, 1963. (l-r) Rev. Bonaventure Griffiths, C.P., Preacher; Rev. Paulinus Gepp, C.P., Vicar; V. Rev. Gerard Rooney, C.P., Provincial; V. Rev. Rupert Langenstein, C.P., 2nd Consultor; Rev. Michael Flinn, C.P., MC.

Bertrand McEachern, C.P.,
 N. Waterford. N.S.
 Andrew Daria, C.P., Brooklyn, N.Y.
 Dacien Forand, C.P., Acushnet, aMss.
 Marcellus Amaral, C.P.,
 Dorchester, Mass.
 Connell O'Rourke, C.P.,
 New York, N.Y.
 Blaise Ryan, C.P., Brentwood, N.Y.
 Walter Staudohar, C.P.,
 Massapequa, N.Y.
 Curt Russell, C.P., Baltimore, Md.

Deaths

FATHER TIMOTHY McDERMOT, C.P.

Death came suddenly to Father Timothy while he was conducting a retreat for religious in Astoria, Long Island, on April 8. He was 65 and not noticeably ill prior to his fatal attack.

This deceased religious was a native of Pittsburgh and after completing half of his theological course in the diocesan seminary at St. Vincent's Benedictine Archabbey, Latrobe, Pa., he entered the Congregation and was professed in 1919. He then joined an advanced class in Scranton and was ordained in 1921 in the Church of the Sacred Heart by the late Bishop Hoban of Scranton.

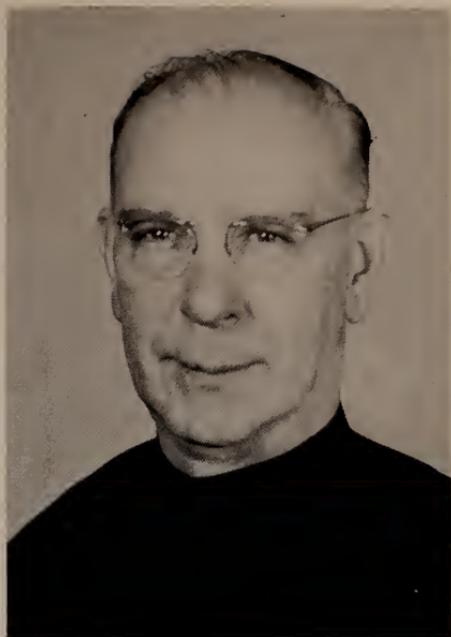
After a few months as Vice Master, Father Timothy joined the pioneer priests destined to open the Passionist Missions in Hunan, China. He was the last of these pioneer Passionists to die. He spent twenty years in China, zealously preaching, converting and making Christ and Him Crucified known to the Chinese. Possessed of unusual intellectual gifts he filled many important administrative posts in the mission district and his theological acumen was known and respected throughout other Prelatures and Vicariates.

Ill health prevented his return to the mission and in 1941 he was appointed Superior of the House of Studies of the Passionists at the Catholic University of America. From 1947 until his death he preached retreats to clergy and religious and held the office of Retreat Master in several of our Retreat Houses. For the past few years he had been a member of the Pittsburgh community.

His Excellency Bishop Cuthbert O'Gara, C.P., sang a Pontifical Requiem Mass in St. Paul's, Pittsburgh, for the priest and missionary who had served under him in China. Father Timothy was interred in our community cemetery in the gardens of St. Paul where many of the early Passionists are buried.

FATHER FERDINAND BRAUN, C.P.

A few days after Father Timothy's burial another member of the Pittsburgh community was called to his



Rev. Ferdinand Braun, C.P.

eternal reward. Father Ferdinand Braun, C.P., died on Easter Sunday after a short illness.

Father Ferdinand, also a native of Pittsburgh, was born in 1902. After the completion of his college course at Duquesne University he entered the novitiate at West Springfield, Mass., and was professed in 1927. In 1931 Bishop Dunn, Auxiliary Bishop of New York ordained him to the priesthood in Immaculate Conception Monastery, Jamaica, N.Y.

His first assignment was to Holy Cross Seminary, Dunkirk, N.Y., as a teacher. He subsequently became Vice Prefect and then Dean of Studies, which important post he held from



Rev. Urban Manley, C.P.

1938 to 1947. He then spent a year as Vicar of the Toronto house and from 1949 to 1958 he was Assistant Director of Missions and Retreats in the Provincial Headquarters at Union City. Since then he had been a member of the Pittsburgh community, engaged in preaching retreats to religious.

V. Rev. Gerard Rooney, C.P., Provincial sang the Solemn Funeral Mass in St. Paul's. His Excellency Bishop Cuthbert O'Gara, C.P., presided and gave the final absolutions. Burial took place in the community cemetery.

FATHER URBAN MANLEY, C.P.

St. Paul's community, Pittsburgh, lost its third member within a month

when Father Urban Manley died after a short illness of May 30. Father Urban was a native of Baltimore, born there in 1892. After attending St. Mary's Preparatory in Dunkirk, N.Y., he entered the novitiate he was professed in 1911. The late Bishop O'Connor of Newark ordained him to the priesthood in St. Michael's Monastery Church, Union City, in 1919.

Father Urban had a varied and extensive priestly career. Lector, Prefect and Vicar of Holy Cross, Dunkirk; Director of Students in Baltimore and Union City; Vicar in Baltimore, Pittsburgh and Toronto; Chaplain from 1936 to 1948 at the Hudson County (N.J.) Institutions, where for twelve long years he untiringly and zealously ministered to the inmates of the various divisions of the county dependents; 1948 to 1951 Pastor of the large St. Joseph Monastery Parish in Baltimore and from 1955 to 1958 the Superior of St. Vincent Strambi Monastery, Riverdale, N.Y. Of late years Father Urban had been stationed in Pittsburgh.

Father Urban's funeral took place in Baltimore. The Solemn Mass was sung by V. Rev. Gerard Rooney, C.P., Provincial. He was buried in the Passionist section of Cathedral Cemetery since St. Joseph's Monastery has no community cemetery.

High Austrian Award

The Grand Insignia of Honor has been awarded to *Father Fabian Flynn, C.P.*, by the Austrian Government for

JAMAICA, WEST INDIES

Death of first Passionist Missionary

Father Ernan Johnston, C.P., died suddenly in Kingston, Jamaica, on May 26, shortly after reaching his 50th birthday. He was the first Passionist to die in the West Indies. Father Ernan, pastor of St. Teresa's Mission in Black River, had gone to Kingston in the absence of Father Columba Moore, to assist in the larger and more important city parish. He had suffered from a cardiac condition and medical assistance reached him just before death but too late to be of any sustaining assistance.

He was buried from St. Paul of the Cross Church in Mandeville, the headquarters of the Passionists in Jamaica. The turnout of clergy, religious and faithful was tremendous. More than 1000 of Jamaican Catholics journeyed from all parts of the Island to attend the funeral rites. His Excellency, Most Rev. John J. McAleney, S.J., Bishop of Kingston, presided and gave the final absolution. The Superior of the Mission, V. Rev. Ernest Welch, C.P., sang the Solemn Mass, assisted by V. Rev. Kilian McGowan, C.P., Rector of Our Lady of Florida Monastery, Palm Beach, who represented the Provincial, as Deacon and the Rev. John R. Dorsey, S.J., Rector of St. George's College, Subdeacon.

Father Ernan was assigned to the Jamaica Mission in 1957. He was a veteran Chinese missionary, having

his meritorious service while Director of the Catholic Relief Services in Austria. The presentation took place at the residence of the Austrian Consul General in New York.

Father Fabian after his ordination in 1931 served as Associate Editor of *The Sign*. He became an Army Chaplain in 1942 and served in the African, Sicily and Normandy campaigns. He was wounded in Sicily. Among his military decorations were the Purple Heart, the Silver Star, the Bronze Star with two Oak Leaf Clusters and the Belgian Croix de Guerre. During the Nuremberg trials the head of the United States war crimes prosecution staff, Supreme Court Justice Robert Jackson, appointed him Catholic Chaplain to the International Military Tribunal.

When he left the service Father Fabian was selected to head the Catholic Relief Services in the French occupation zone and later went to Hungary and Austria. The Hungarian Reds expelled him in 1948 just before the arrest of Cardinal Mindszenty. He again became a *Sign* Assistant Editor but was recalled by the CRS in 1952 to direct the relief work in Austria. He was in Budapest at the time of the Hungarian revolt in 1956 and saw Cardinal Mindszenty once more during the prelate's short spell of freedom.

The CRS recalled Father Fabian in 1961 to head the Office of Information in New York. He is attached to St. Vincent Strambi Monastery in Riverdale, N.Y.



Provincial Visitation, Jamaica, West Indies. Seated: Fathers Dunstan Guzinski, Ronald A. Beaton, Anthony Feerhery, Ernest Welch, Superior V. Rev. Gerard Rooney, Provincial, William Whelan, Canisius Lareau, David Roberts. Standing: Fathers Cormac Shanahan, Simon P. Wood, Angelo Jacavone, Columba Moore, Regis Eichmiller, Sebastian Collupy, Jerome McKenna, Prov. Sec., Ernán Johnston (R.I.P.), Brother Michael Stomber.

served the Passionist Missions in Hunan Province from 1946 until expelled by the Chinese Communists in 1953. He was a native of Beaver Falls, Pa., was professed in 1934 and ordained in 1941 by His Eminence Richard Cardinal Cushing who was at that time Auxiliary Bishop of Boston.

St. Paul of the Cross Pilgrimage, Mandeville

To commemorate the Centenary of the Province of St. Paul of the Cross,

a day of pilgrimage was held on April 28 in Mandeville. Passionist Fathers from every Mission, sisters and more than 100 of the faithful assembled at St. Paul of the Cross Church for a general Day of Recollection.

A Solemn High Mass was sung at 11 o'clock by the V. Rev. Ernest Welch, C.P., Superior of the Mission. Father Ronald Beaton, C.P., preached the sermon in honor of the occasion. Various group lectures on St. Paul of the Cross and the Passionist Saints were conducted by the various priests.

A special sermon on the Passion was preached before the entire assemblage made the Way of the Cross. The Day of Recollection closed with Solemn Benediction at 4 p.m.

PRELATURE OF MARBEL, PHILIPPINES

His Excellency, Most Rev. Quentin B. Olwell, C.P., Prelate Ordinary of Marbel, opened the Diocesan Minor

Seminary of Our Lady of Perpetual Help in Marbel on June 27. The dedicating prelate was His Eminence, Rufino Cardinal Santos, Archbishop of Manila.

The new seminary will provide a greatly needed ecclesiastical house of studies for the comparatively new Prelature of Marbel and speed the efforts of the Bishop and the Passionist Missionaries in south Cotabato in establishing a worthy native priesthood.



PASSIONISTS AROUND THE WORLD

ENGLAND

For the past twenty-five year's St. Joseph Province has conducted a very successful retreat house in connection with St. Paul's Retreat, Ilkley. Both clergy and laity make continual use of the excellent accommodations. To take care of the increasing demand for rooms a new wing is being added to the old building, and it is hoped that a retreatants' chapel can be built in the not too distant future.

An unusual venture in cooperation is taking place at Immaculate Heart Retreat, Minsteracres. Workmen of several parishes in Consett have volunteered their time and skill to transform the old coach houses into a modern, well equipped retreat house. This work has been going on for some time under the able direction of Father Colum Devine. On May 1st a large gathering of these workmen attended a Solemn Mass in honor of St. Joseph, Work-

man, and afterwards brought the tools of their trade to be given a special blessing.

Six fathers of St. Joseph Province observed the Silver Jubilee of ordination on April 24. At St. Anne's, Sutton, Fathers Hilary Culhane, Pius Rotherham, Camillus Nolan and Anselm Pultanevitch kept the anniversary with due festivities. Father Ambrose Sutherland marked his jubilee with a celebration of St. Saviour's, Broadway, while Father Matthew Crilly was honored at St. Mary's, Harborne.

CHILE

Seventy five years ago, the first Lourdes shrine in all Chile was erected at the Passionist Retreat in Vina del Mar. Through the years the fame of the shrine has grown and it has been the scene of pilgrimage and fervent devotion. At the request of many notable ecclesiastics, the Holy See granted spe-

cial recognition to the shrine in honor of the diamond jubilee. A papal brief granting the privilege of a canonical coronation of the Statue of Our Lady of Lourdes at Vina del Mar was issued, and His Eminence, Raul Cardinal Silva Enriquez, Archbishop of Santiago was delegated as papal representative to preside at the coronation ceremonies.

The new and magnificent grotto was completed in good time, and on February 10 His Excellency, Alexander Menchaca Lira, Bishop of Temuco blessed the shrine. On the Feast of Our Lady of Lourdes, His Eminence Cardinal Silva Enriquez presided at the Solemn Mass which was sung by the Archbishop of Valparaiso, His Excellency Emil Covarrubias. The papal brief was then read, and after an eloquent discourse by the Cardinal, His Eminence placed the crown of pure gold on the brow of Our Lady. A vast crowd was massed on the grounds of the shrine. While the Te Deum was being sung, helicopters of the Chilean Air Force dropped flowers on the shrine.

The festivities continued throughout the day. At six in the evening there was a parade in which civil and ecclesiastical dignitaries lead a vast throng of marchers. A crowd estimated at 100,000 took part in the evening mass sung by Bishop Menchaca Lira. National coverage was given these ceremonies by press and radio. It is difficult to imagine how the fiesta could have been more fervent and successful. Very Rev. Modestus Seoane, C.P., Rec-

tor of St. Joseph's Retreat in Vina del Mar has been tireless in promoting the fame of the shrine, and the success of the whole celebration was due in large part to his zeal and labor.

FRANCE

At the request of H. E. Cardinal Paul M. Richaud of Bordeaux, the Province of St. Michael has assumed direction of the historic parish of Holy Cross in Bordeaux. This church is close to the site of the original foundation of the Passionists in France in 1855. Father Stephen Herry will serve as pastor, and several Passionists will be in residence in the parish house. It is confidently expected that this venture will open a fruitful future for the Passionists in this area.

Coincident with the move of the Passionists to Holy Cross, the solitary retreat of B.V.M. Dolorosa at Merignac was transferred to the Brothers of St. Gabriel of Pere de Montfort. It has been decided that the needs of the modern apostolate require the presence of the CPs in a more populous environment.

During the past year the Province has lost three priests by death. A former Provincial, Father Cyprien Jourdin, died in 1962. Father Cyprien was an exile from France during the religious persecutions, served in the French Army during World War I, was superior at Bethany for many years, and was later Provincial. The death of Father Sebastian Allegre closed a distinguished career. He held many offices



Civic Reception of Cardinal Silva Enriquez, Vina del Mar

in the Province of St. Michael, including Master of Novices and Consultor. At the time of his death he was serving as chaplain to the Bordeaux jail. A long missionary career was ended with the death of Father Raymond Roman. From his ordination in 1924 until he was stricken with paralysis in 1956, Father Raymond was a prominent missionary.

Rev. Guy Sionneaux is now superior of the preparatory seminary at Longeron. Besides his teaching chores, he finds time to direct Catholic Action groups.

SPAIN

The first interprovincial Congress of Passionist Spirituality, which was held at Saragossa, February 26-28, exceeded all expectations. A great deal of careful planning, both in the selection of topics and in the choice of speakers had preceded the Congress. It had been decided to present a unified view of "the constitutive and integrating elements of Passionist Spirituality," and its foundations in theology, scripture and history. St. Gabriel was to be presented as an exemplar and model of this spirituality. (cfr. *The Passion-*



Coronation of the Virgin. Cardinal Silva Enriquez and Father Modestus Seoane, C.P.

ist, March, 1963, for the complete program.)

Among the highlights of the Congress was the paper by Fr. Felix Sierra, which described Passionist Spirituality as "the configurative sharing of the life of Christ Crucified by means of a sorrowing love." Fr. Isidore Gonzalez reinforced this conclusion, treating the characteristics of Passionist Spirituality under the headings: Christocentrism, Passioncentrism, Interiority, Configuration. The progressive transformation into Jesus Crucified, especially in advanced contemplative life, was de-

scribed by Fr. Gaudentius Delgado. Father Mariano Liebana treated of the special means of perfection proper to CP Spirituality, namely, prayer, conformity, recollection, mortification, and liturgico-sacramental life.

The Mystery of Christ, understood historically and mystically was placed as the theological basis of Passionist Spirituality, in a paper read by Fr. Basil Izco. In his treatment of the scriptural foundation of CP Spirituality, Father Anthony Mary Artola emphasized the key text from Philippians, "That I may know him, and the power



Participants in Congress of Passionist Spirituality, Saragossa, 1963

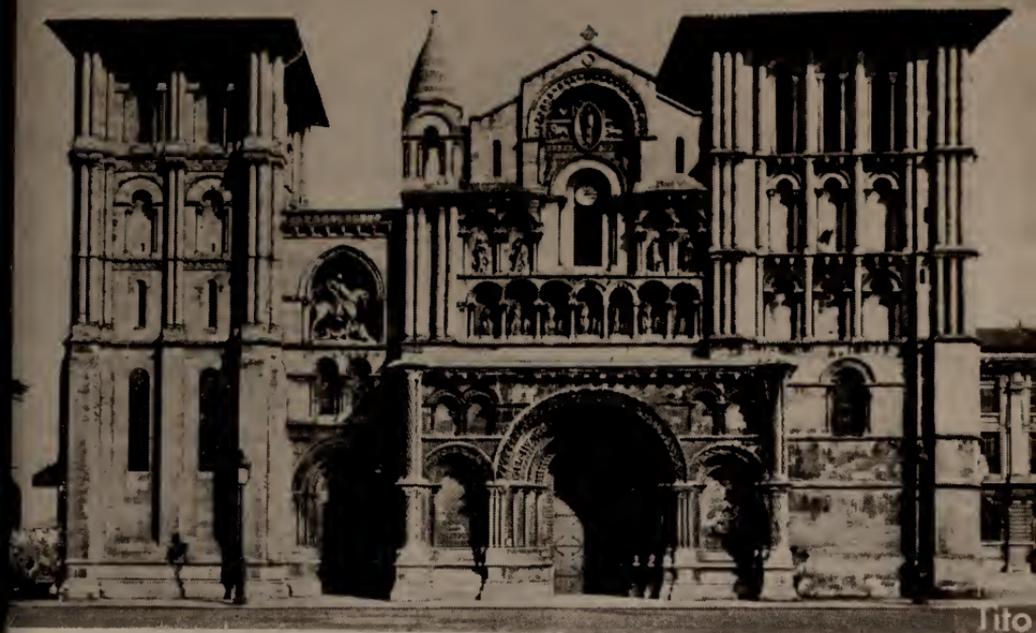
of his resurrection and the fellowship of his sufferings.”

The resolutions adopted by the Congress, in condensed form, are as follows: 1) the advisability of an annual Congress of CP Spirituality; 2) the publication of the more important papers read at the 1963 Congress; 3) the desirability of making source material on CP Spirituality available, possibly on microfilm; 4) the preparation of a textbook of CP Spirituality, adapted to the various stages of formation; and 5) the foundation of a Center of Passionist Spirituality, preferably in Rome, to give unity to our religious, clerical, and apostolic formation; to standardize the criteria for those engaged in formation; and for the fos-

tering and deeper study of our spirituality.

AUSTRALIA

Death of Former Provincial. Holy Spirit Province was saddened by the death on April 18 of Very Rev. Raymund Ourvier, its first Australian-born Provincial. Father Raymund was ordained in 1933, and after a term as Provincial Consultor, served as Provincial from 1939-1945. His was a full life of teaching, administration, and the preaching of retreats. At the time of his death Father Raymund was Rector of Mater Dolorosa Retreat in East St. Kilda, Victoria. The mass and obsequies were celebrated by Very Rev. Charles Corbett, C.P., Provincial,



Holy Cross Church, Bordeaux

with burial in the community cemetery at St. Gabriel's, Highton, Victoria.

Very Rev. Benignus Duffy, C.P., Rector of St. Paul's, Hamilton, N.Z., has been delegated by Father General to preside at the Provincial Chapter which will convene on July 2 at Glen Osmond.

In view of the present increase in vocations, negotiations are under way for the purchase of property in the Archdiocese of Melbourne as the site of a new house of theology. The theologate will be located near the diocesan seminary and the seminaries of several other religious orders. At the same time, the Preparatory College at St. Ives will be enlarged with the addition

of a new chapel and a spacious recreation hall.

The faculty at St. Paul's Retreat, Glen Osmond, is in step with the times. Adult Education lectures on Theology and Sacred Scripture have been attended by 80 lay persons each week, while each month the Scripture Workshop draws an interested group of diocesan and religious clergy.

NEW GUINEA

The following excerpt from a letter by Father Ignatius Willey gives us an insight into life on the missions. "The problem is that I am in a bush station some two days walk inland from Vanimò. The only way to get mail is by the Franciscan Mission Cessna from

Aitape, which comes at irregular intervals to do some flying for us from Vanimo to Ossima, and also to the other three stations at Leitre, on the coast, and Imonda and Kamberatore further south. At other times we have to send in natives to Vanimo, so often the mail waits at Vanimo for as long as three weeks before we receive it . . .

"Here in New Guinea we are keenly awaiting news of the appointment of a Prefect Apostolic, for our mission has been raised in status. At the present time we have six priests, two brothers and six lay missionaries. The latter are a very great help, and we could do with several more lay missionary teachers. That is our biggest problem. We have taken over an area in which little had been done in the field of education, and so we have had to commence almost from scratch. So our biggest worry is in educating the natives and training native teachers who can open up schools in the many villages where the children have no chance of schooling."

HOLLAND

Reverend Deodatus Kölker, C.P., was recently granted the degree of Doctor of Theology, cum laude, at the Catholic University of Nijmegen. His thesis on two priest humanists of the North Netherlands in the XVI Century has been judged of such merit that it is being published gratis by the Netherlands Institute of Scholarly Research.

GERMANY-AUSTRIA

The Congressus of the Vice-Province of Germany-Austria, (Vice-Provinces do not have a Provincial Chapter) opened May 14 at Schwarzenfeld, with Most Reverend Father General presiding. Twelve fathers were present: Most Reverend Father General; Very Rev. Hilarion Van Laer, Assistant for the German, French, Flemish and Dutch speaking Provinces; Very Rev. Walter Mickel, Vice-Provincial and Superior in Maria Schutz; Very Rev. Andrew Schmidbauer, First Consultor and Rector in Schwarzenfeld; Very Rev. Albert Kofler, Second Consultor; Very Rev. Paul Francis Nager, Master of Novices; Very Rev. Francis Kugelman, Superior at Munich-Pasing; Rev. Roland Flaherty, Vicar at Maria Schutz; Rev. John Schmid, Director of Students, Schwarzenfeld; Rev. William Fedder, Director of Students, Munich-Pasing; Rev. Ignatius Schell, Munich-Pasing; Rev. Clement Hayduck, Munich-Pasing.

The Congressus elected Very Rev. Andrew Schmidbauer as delegate to the General Chapter, with Very Rev. Francis Kugelman as substitute. Among the problems discussed by the fathers, the pressing need for vocations is uppermost. Student formation at both preparatory and professed level was also carefully considered. The Vice Province now numbers fourteen priests, of whom eight are "on loan" from other Provinces. There is confidence, however, that with prayer and attention to recruiting, suitable vocations will be



Provincial Congressus, Schwarzenfeld, May, 1963. (1-r) Fathers Clement Hayduck, Paul Francis Nager, Andrew Schmidbauer, John Schmid, Hilarion Van Laer, William Fedder, Most Rev. Father General, Francis Kugelmann, Walter Michel, Roland Flaherty, Albert Kofler, Ignatius Schell.

found from the ranks of the Passionists in Germany and Austria.

SCHWARZENFELD

At present the Schwarzenfeld monastery is both novitiate and student house with a community of fifteen, including three students in philosophy and three clerical novices. The monastery church has a special claim on the protection of Our Holy Founder. The first section was built in 1694, the year of St. Paul's birth, while the nave was built in 1720, the year that St. Paul received the habit. The monastery is beautifully situated on the crest of the hill. A Way of the Cross one kilo-

meter in length marks the boundaries of the property. On Good Friday a large crowd gathered for the public way of the cross and the sermon at the XII station.

MUNICH-PASING

There are 26 students in our Preparatory Seminary at Munich-Pasing, with five priests and one lay brother. Besides their duties in the seminary, the fathers are in charge of a very busy parish.

MARIA SCHUTZ

Five fathers, including the Vice Pro-

vincial, and one brother make up the community at Maria Schutz. This historic shrine is second in Austria in the number of pilgrims who come to it for the popular "renewal." The parish mission has lost much of its popularity in Austria, but every weekend at this pilgrimage spot is like a mission. During the war the church and monastery were quite extensively damaged, but complete repairs have been effected. The Austrian government has gone to considerable expense to improve the road to the shrine. Negotiations are now under way to have the church

honored as a Minor Basilica. The Papal Nuncio to Austria, Archbishop Opilio Rossi will visit the shrine for the Feast of the Visitation in July, and will administer the sacrament of confirmation. It is expected that he will remain as a guest at the monastery for some days.

(Word from the Vice-Province of Germany-Austria has been absent from *The Passionist* for some time. Father Vincent Mary Oberhauser, former Editor of our magazine and now resident in Schwarzenfeld, promises to keep us in touch with developments there.)



Golden Jubilee, Father Bernard Brady, C.P., and Nephews, Father Leo Patrick Brady, C.P. (l) and Father Bernard Brady, (r).



Ordained May 25, 1963. Fathers Hugh Pates, Ambrose M. Devaney, Patrick E. O'Malley, Xavier Albert.

IN MY HEART
EACH WOUND
RENEW
OF
MY SAVIOR
CRUCIFIED

The **PASSIONIST**

HOLY CROSS PRESS

FALL 1963





ACROSS THE EDITOR'S DESK

Last minute changes are part of an Editor's life.

This month's cover is an instance. Another picture had already been sent to the printer. And then came a large brown envelope from our General Econome, Father Rene Champagne. In it was the picture of Blessed Dominic and a note telling me that the picture had an interesting story behind it. Did I want to hear it? Did I? Rat-a-tat went the Smith-Corona. *Whoosh* went the jet to Rome. And by return mail, the story. Here it is!

The painting is based on an original sketch by Dicky Doyle, a staff artist and reporter for *Punch* magazine. All available evidence points to July 4, 1848, dedication day of St. George Cathedral, Southwark. Both Dominic and Ignatius Spencer were present. Writing about the event later, Dominic noted that he and Ignatius attracted more attention than the bishops robed in their gleaming pontificals. This was one of the first times that the Passionist habit was worn in London.

The sketch portrays Dominic with arms folded, his gaze apparently fixed on the preacher of the day. Dicky Doyle was present to cover the dedication for *Punch*. The sketch must have been an on-the-minute impulse of Dicky's. He had no sketching pad with him. Instead he used the inside surface of a cardboard box. After his death, Dicky Doyle's sister found the sketch among his effects and presented it to the Passionists. It is now preserved in the Passionist Retreat of St. Gabriel, Ormskirk, Lancashire.

Dicky Doyle, a good Catholic, left the staff of *Punch* in 1850 when the magazine began to publish caricatures of the Papacy at the time of the restoration of the English hierarchy.

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LUIS
DOLAN, C.P.

BUILDING A BETTER

Father Luis Dolan, C.P., is a member of the International Team of Promoters of The Movement For A Better World. During a recent visit to Chicago he was interviewed for "The Passionist" by Father Bernardine Johnson, C.P. Father Luis belongs to Immaculate Conception Province, Argentina.

Father Luis, what is the Movement For A Better World with which you are at present associated?

The Movement For A Better World is a new spirit within the Church. It is not a new organization. It is not a religious congregation. It is not even a movement within the Church like certain other movements, say, the Christophers. It is the Church itself, thinking once again in all its vitality on how it can meet the challenges of the world today.

How did The Movement For a Better World originate?

This Movement stems from the preaching of Father Riccardo Lombardi, S.J. during and after the Second World War. Thousands upon thousands flocked to hear him. Finally he had to start preaching in the public squares. This came to the attention of Pope Pius XII. The pope called Father Lombardi and asked what this was all about. Father Lombardi said, "Your Holiness, I only preach love and brotherhood. I have pondered much on the essence of charity which is to love and to serve others. I think that charity is the solution for the ills of mankind." Moreover, Father Lombardi has studied the philosophy of history very deeply. Together with many scholars he believes that we are now in a providential moment when what we call in history *The Modern Age* has ended. A new phase of history is at hand. Of the movements alive in the world of today, two are the most vital: communism and Christianity. And Father Lombardi pointed out to Pope Pius how he thought the Church could save the world. He

A NEW SPIRIT FOR A NEW AGE

WORLD

pointed to certain significant indications within the Church itself.

What are these indications? Why does Father Lombardi feel that the Church can be a determining factor in the new age of history?

First, there is the deeper study of Sacred Scripture. This has shown us again what God wants of the world. Usually we think of God the Father, the Son and the Holy Spirit, One God in Three Persons, with emphasis on the Unity of God. At times we tend to overlook something which is essential. God is, as it were, a society, the fellowship of Three Divine Persons in the One Godhead. Everything that God sees is in the line of a society, in the line of a family. God creates the world that it may be His family. The Church is God's family, the Community of Love. Men of today, from the study of sacred scripture, are regaining this sense of community.

On the other hand, historically, we live in a moment of history today

(by *today* I mean the last twenty years, more or less) when the world is more and more looking towards the Vatican. Why do men look to Pope Paul, to Pope John, to Pope Pius? What is the world looking for? Men today feel that the Church can give them the only thing that the world wants. The world wants *peace*. In the course of history this is something which has not occurred very often. In fact, I think the situation today is comparable to the situation when Protestantism appeared in the world. After Luther broke with the Church, after England withdrew from Rome, people started looking to Rome for an answer. And so another Pope Paul, Paul III, determined to convoke a Council. That was the great reforming Council of Trent. Something like that is happening today. Pope John has already convoked the Second Vatican Council. Pope Paul has decreed that it will continue. And the Council will give the Church's answer to the new age and its needs. What the Church needs is something new, not so much in the juridical line,

but rather in the line of the spirit. Certainly it will make us feel more and more the power and the glory of our priesthood in both the pastoral and liturgical phases of our life.

Do the Popes really favor The Movement For a Better World?

Let us look at the facts. Pius XII was the first to use the expression, *Movement For a Better World*. The Pius XII Center at Rocca di Papa was sponsored by him to further this movement. When he was elected Pope, John XXIII was the only Cardinal who had made the course of Exercises for a Better World. And Pope Paul has informed the General of the Jesuits that he wants to talk with Father Lombardi as soon as he arrives back in Rome. Did you know that almost 700 bishops have made the Course of Better World Exercises? That is almost one third of the Council members.

Father Luis, what is the place of the clergy in this Movement?

I will give something of a personal meditation in answer to this. I think a basic fact for all of us to understand is how much we all have in common. Since having come to the States with Father Lombardi, we have been giving the Courses of Exercises For a Better World. It is essential for a course that there be present members of different congregations and different dioceses, and/or sisters of different congregations. Father Lombardi continually

repeats that if he doesn't have people of different groups in the movement yet people who maintain their own identity, their own spirituality, their own outlook, this would not really be the Movement For a Better World. For example, last week I was in Boston. We were giving a course to about fifty priests, diocesan priests, members of about fifteen different congregations, even two Trappist religious were there. We were all discussing how much we have in common and what small things distinguish us from one another. We have in common that we are men, members of the human family. We have in common that we are Christians, with faith, baptism, confirmation, the commandments. We have in common that the vast majority of us there were priests. We really have so much in common. This is what we must stress.

What have we different? I have a fourth vow that tells me I must preach the Passion of Christ. Another has the special vocation of devoting his life to solitude and silence, for the Church, in a Trappist Abbey. There were Benedictines there who were going off to Nigeria to found a new mission. The secular priests live and work in parishes. Up to now we have stressed too much these really slight differences. We have not brought to light sufficiently all the forces which unite us. This Movement tends to bring this about, to give us a sense of community, a deeper sense of our membership in the Church.

You have several times mentioned the Course of the Better World Exercises. Can you tell us something about this course of formation?

The Course of the Better World Exercises usually lasts eight days. Each day, besides our private meditation in the morning, we have four long collective meditations. These meditations show us how we must build the Christian community, the only thing that is going to save the world. To bring this about we need union on three levels: union with God, union with the world, and union with our brethren. Union with God is essential. There is nothing more important. But

I don't think we speak sufficiently about prayer, the great means of union with God. I don't think it is a topic of everyday conversation, even among us priests. We do not speak of prayer with spontaneity and ease. The priests whom I have met with the greatest influence spiritually have been men of very deep prayer.

Union with the world implies two things. First of all, we must really know what is happening in the world, what's going on in the world. We must have a feeling, a sense of the world, its life, its problems. And it is our world. We must remember that we are Catholics before being Passionists. We are men of the Church be-



Father Luis Dolan and Brother Clarence Saunders at O'Hare Airport, Chicago

fore being men of this or that diocese. We must examine our conscience and ask ourselves, "What am I, first and foremost?" Am I happy when something happens within my Province, within my Congregation? Or am I more pleased when something happens for the benefit of the whole Church . . . such as the Council? We must not be narrow in our views. The world today is indeed very small, and it tends to become smaller and smaller. Just think, I take a plane here and within nine hours I am in Caracas. I take a plane and in ten hours I am in Rome. Today the communists think of the world only as a whole. They make a division of continents, but there is no such thing for them as one little country and another little country. That attitude is what we must foster among Catholics: a world consciousness. And an awareness that God wants a society binding all the men on earth, which is the Catholic Church.

The second aspect of union with the world is that we must develop our own human qualities and appreciate the human qualities of those surrounding us. This is a great responsibility for superiors, a great responsibility for each of us. God has given us our qualities for the good of the Church. God has given our superiors the grace of state to see the talents of each one who is under them, and to use these talents for the good of the Church. Father Lombardi repeats that one of the saddest pages of ecclesiastical history is to see how many human talents

have been frustrated within the Church, in the priesthood, in religious Congregations. I repeat, we must help one another to understand that God gives these talents, and that He wishes them to be used for the good of the Church.

The real revolution in the Movement is the third union, union with my brethren. In this part Father Lombardi brings out the meaning of charity with great depth and power. Jesus gives us four ways of living our charity. We are to love our neighbor as we love ourselves. We are to love our neighbor as we love God Himself. We are to love our neighbor as God loves us. Yes, we are to love our neighbor as God loves Himself. All this Jesus tells us in the gospel. It would take a lifetime to get to the depth of this. This is the whole gospel! This is the deepest personal examination of conscience that one can make: how deep is my understanding that all men are my brothers? and how do I live this? Father Lombardi calls this "the horizontal approach": not God and I alone, but getting to God through my brother, the importance of all that pertains to my brother. This is the most important aspect of our message.

Is the course of the Better World Exercises, then, the same as what we in the United States call a workshop or a study week?

No, it is not the same. Remember, this is the manifestation of a new

spirit within the Church. Everything is considered only from the supernatural point of view. We don't go into a detailed study of what must be done, for that would make the Course of Exercises into a convention, a workshop. As a matter of fact, about midway in the course there is a short, intense retreat. This lasts usually half a day for priests. It is the only time during the course when there is complete silence. One is left to make his own conclusions, to see what he must change in his attitude and life, to look forward. But I want to return to this later, because I feel that here is one of the greatest Passionist touches, at this time of retreat.

After the retreat the course considers six of the principal needs of the world of today. It is as if Jesus came down to the world again today and told us, "I want this and this and this to be done." First there is the sector of truth, second the sector of grace, third the sector of social order, fourth the sector of charity, fifth the sector of lay militants, sixth the sector of vocations. By sector we mean an area in which the Church must work today to bring about the complete Christian society. When you go into the study of these sectors, you see that they practically cover everything that the Church is called upon to do.

What is this Christian community as the Better World Movement conceives of it?

It is, of course, the Catholic Church,

in one sense. But in a larger context, the Christian Community is the totality, the summit of the various elements which are united. There is the union of individual men in brotherhood. Father Lombardi calls it *unita a due*, unity between two, the living awareness that all men are my brothers. For instance, I am now in a Passionist monastery. I feel that I am welcome, that I am at home here. But *unita a due* means that I have this feeling of being among brothers, of being at home wherever I go.

A second union that goes into the formation of the Christian Community is the family. The family must be strengthened. I am pleased to be able to say that when Father Lombardi speaks of this, he says that in his opinion there are two priests who know most about the family in the world of today. They are Abbe Caffarell and Father Peter Richards, a Passionist. Father Lombardi stresses the fact that we should deal with the family as a family. I have spoken to one or two lay organizations here in the United States and remarked that I would rather speak to families than just to a group of men or women. The Christian Family Movement is the only lay organization at whose convention the Movement For a Better World has spoken here in the states. The family is so important.

The other units which are considered during the course are the parish, the country, and then the world family. It would take me be-

yond the scope of this interview to take up each of these elements.

Does this mean that the Movement For a Better World is favoring some kind of a democracy?

Not precisely. It is important to remember that the Church is not a democracy, and that this brotherhood and community must be understood hierarchically. Yet the Church is not and cannot be a tyrant; she is ever a Mother. It is not for the good of the Church for a superior to use his authority as if he were alone, as stressing only his place. He needs those with whom he can consult. There must be a dialogue between head and members, between superior and subjects at every level. For example, the Pope is the head of the Church. We are the basis, as it were, and to unite head and basis are the counsellors. Theologians tell us that the Pope can indeed define a dogma, but that if he did this without consulting the Church, he would be guilty of a sin of imprudence. The Provincial is the head of the Province. His consultors are the counsellors, and we, the rank and file, are the basis. I think this has a hundred different applications. As we observe the Church we see so many cases in which a closer connection between head and basis is needed. Wherever we find this close connection, from very small groups to big institutions, things go along very well.

What do you think is the place of the Passionists in the Movement For a Better World? What would you think our contribution could be?

Please understand that I am not authorized to answer this in any official way. However, I can give you my personal thoughts on the matter. As soon as the Movement For a Better World started, we in Latin America opened our doors to Father Lombardi. He now spends at least three months of every year in Latin America and has started the Movement in practically every country there. Nearly 300 Latin American bishops have made the Course of Better World Exercises. In our Province of the Immaculate Conception we offered one of our houses in 1956 so that the course could be given there. Father Peter Richards had previously made the course under Father Lombardi in Rome. About 200 priests made the course, 15 being Passionists. This was something of a change in our tradition, making a retreat with priests of other congregations, not only facing our obligations to God, but facing the Church. As if we were told, "Wait before getting into your personal problems. See the Church, look at the Church, and see your personal problems in the light of the needs of the Church." Well, I was then about twelve years a priest. I must say it all hit home very much to me. I know that other priests felt the same way. At that time we were preparing the general mission which was to bring about 2000 priests to

preach in Buenos Aires, a city of four million. To hear these missionaries say that they feared for the success of the mission because they did not sense a great unity within the Church—I must say it shook us. And so we began to discuss what else we could do for our missions, what new approach we can bring to our missions. In our own little way we began preaching in the light of the Movement for a Better World.

I think what the Movement can give to us Passionists is a greater appreciation of the place of the Passion in the redemption of today's world. During the retreat which occurs in the Course of Exercises there is a talk called *The Price and the Fruit of United World*. The price of this fruit is Christ's Passion lived by us. Whenever I have given this talk and others of our promoting group have been present, they have always told me, "Father Luis, now I see that you are a Passionist, for you give this talk in a different way." I must admit I did not make any special effort. I was not conscious of my fourth vow. It just came through in the talk. I feel that we give a greater function to the Passion of Christ and we broaden its applications. We broaden it in the sense that we see how much can result when we really make the people understand the meaning of the cross, that universal, unremitting charity with its great demands is in truth a cross.

On the other hand, this spirit can renew our missions. I cannot speak

for the States, but I can speak for missionaries in Argentina. This spirit definitely gives you a broader viewpoint. You think of the Church, you preach the Church, the big thing is the Church. Within the Church there are different ways of working: the Jesuit who works, the Salesian who works, the Passionist who works, the diocesan priest who works. Within Christ's Mystical Body we have to be what Christ wants us to be. But we don't give undue importance to this specialization within the Church. Rather we love the Church, we work for the Church, we build the Church. However, the fact of living and working with other priests has given us a greater appreciation of everything that we as Passionists must give to the Church. I feel a great longing to discuss this with Passionists. It is a longing for greater unity among our Provinces. We must understand one another better. To make our most important contribution, we must be lost in the Church.

Can you tell us something of the Movement in the United States?

I would say that the movement was started in the United States through the efforts of Father Stanley Kusman and Brother Clarence Saunders, both Marianists. They had come to know the Movement in Rome and were deeply convinced of its value. Brother Saunders was released for this work by his superiors and opened a small office in Boston through the courtesy

of Cardinal Cushing. Father Kusman carried the message far and wide in the numerous retreats he preached to priests and sisters. The Conference of Religious Superiors of Men invited Father Lombardi to preach to them last March. The many Provincials present at that time showed such interest and enthusiasm that Father Lombardi told them that he was most willing to foster the Movement in the United States. This past summer Father Lombardi and others of our Promoters' Group have given three Courses of the Better World Exercises to Sisters here in the United States. This fall there will be two courses for Priests and Brothers. Five or six sisters have already been assigned full time to this work by their superiors. So far there are two priests and a brother assigned to the Movement here, but we have hopes of more, as seven or eight Provincials have been approached in view of the fact that men of their Provinces have shown interest in working in the Movement. We hope that there will be five or six American priests to start working full time in the Movement here. Incidentally, that is how I was assigned to work in this Movement. Father Lombardi had written to our Father General, and Father General in turn wrote to ask me whether I wanted to join this group for two years. The Holy See allows this if the superior agrees; and if the subject also agrees. This group of American priests and

brothers will be given a course for their formation during October and November at the General House of the Sisters of Mercy in Washington, D.C. Several dioceses and religious communities have expressed a desire to have a course instead of the annual retreat this coming year. Father Lombardi is looking far ahead. He sees a great potential in the United States; he thinks very highly of the natural and supernatural qualities of the American clergy and laity. And while he thinks of the States he is thinking too of Japan, Indonesia, the Caribbean Islands, South America . . . his horizons are world-wide, for this is the Movement for a Better World.

Our time is running short, Father Luis, but is there a final word that you want to say?

Please understand that I cannot explain the Movement in all its aspects in an interview such as this. I have only given the highlights, and possibly I have omitted some of these. To sum it up. What is the Movement doing? It is trying to cast fire on the earth to spread charity in the world. Reading about the Movement is helpful. But it is really something that one must live. I can say this personally that when you realize the needs of the Church, when you see the Church from the viewpoint of this Movement, you want to give everything for a Better World.



BRIAN CLANCY, C.P.

THE CURSILLOS CHAPTER TWO

*Toward a Life
of Prayer
and a Life
of Action*

Because the Cursillo movement is gaining momentum so rapidly, The Passionist presents a sequel to Father Emmanuel's article in the last issue.

I N the past year over 500 men have made a Cursillo in the Detroit area. Cursillos have been held at our retreat houses in both the eastern and western Provinces. Much interest has been shown in this movement. There has also been some misunderstanding. Recently I made a Cursillo here in Detroit. The following observations are offered in the hope that we will come to appreciate better this fast-growing apostolic work.

First of all I would like to mention what a Cursillo is not. It is not an emotional binge. The emotions are used insofar as the commitment of the total man is involved. But there is nothing of the overtones of a revival. Still less is there the self-revelation of

an AA meeting. A Cursillo is not an initiation into a quasi-secretive organization along the line of the Opus Dei. Nor is it an exclusively Spanish organization. The Cursillo is not an intellectual course in Christianity. There is almost a flood of intellectual indoctrination, but the Cursillo is much more than a workshop or lively study group. It is not a leadership in the tradition of Dale Carnegie. And it would not even faintly resemble a Christopher course. The Cursillo is out to produce leaders, *apostles* would be a better term. But the methods used and the results obtained partake of nothing of sophisticated sales technique or concentrated brain washing methods. What then, is a Cursillo?

The Cursillos began in Spain about ten years ago and have been in this country a little over three years. Two Spanish Air Force officers working for NATO started the first Cursillo in Texas with the aid of a Spanish priest.

From there the movement spread rapidly among the Mexicans of the Southwest. In April, 1962, Monsignor Clement Kern of Corktown here in Detroit started the movement among Mexicans of Holy Trinity Parish. Since then one Cursillo has been conducted each month in Spanish. In August, 1962, the first English Cursillo was given. As of now there is one English Cursillo each month, also, but soon this will be doubled.

A LITTLE COURSE

Since the movement has a Spanish name, this can give rise to misunderstanding. The word *Cursillo* simply means *A Little Course* in Christianity. The only Spanish touch in evidence to us, apart from the Mexican cook busily preparing American dishes, was the song *De Colores*. Incidentally, this song deals with sanctifying grace and our being brothers in Christ and it is really the theme of the Cursillo. I would think that the word Cursillo is retained in much the same way as the phrase Spiritual Exercises has come to be adopted into our language.

A Cursillo begins on Thursday night at 7:30 and ends at Sunday midnight. Incidentally the men do not know when it will end. No contact with the world or one's family is allowed. The first night consists of the retreat part of the Cursillo. Complete Silence is maintained. This night of recollection was held in the church. The closing of the Cursillo was also held in the church. But everything else was con-

ducted in the basement of the school. This can definitely give one the impression of living in a cave or in the catacombs. However this is not essential to the course as Cursillos could be given in a retreat house. Here in Detroit only the barest of essentials were present—there was no hot water, no showers. The men slept in two 'dormitories' on army cots. The priests slept in a separate dorm. We were all expected to bring our own bedding. Actually to use a retreat house is unnecessary for no time would be spent alone in one's room—with the exception of sleep and not too much time is spent on that.

A temporary chapel was used and the Blessed Sacrament reserved in it. The altar was in the middle of the room and at mass the men stand shoulder to shoulder completely around the altar. This is just one of the many ways that community living, union with Christ in one's brother is brought out in a living, vivid manner.

IT TAKES ALL KINDS

On this Cursillo there were 52 men and 9 priests. The men would be of all types—financially, intellectually, spiritually. Possibly half on this Cursillo would have had college education. We had doctors, lawyers, salesmen, factory workers, teachers. Fervent Catholicism is not a prerequisite for a Cursillo. The general age group preferred—although this is not rigidly adhered to—is between 25 and 45. Why this is so was not explained.

For the most part the men were recruited by others who had made a Cursillo. Obviously this is very difficult work since little can be said about what actually takes place at a Cursillo. Two left the first day. Many felt they had been conned into it. But generally there came a realization that they were brought to the Cursillo, not by a smooth sales pitch, but by the prayers and penances of hundreds of people. Here in Detroit those in charge of the movement, the Archbishops Committee For Human Relations, are concentrating on 30 parishes so that it will be easier to analyse the long range effects of the movement. This involves getting the pastors and assistants of these parishes to make a Cursillo. On this one there were two pastors and two assistants. The movement will be severely handicapped unless priests realize what has happened to the men and also how they should continue the training of the men—both in a life of prayer and in a life of action.

LAYMEN SPEAK

The Cursillo is conducted by a layman called the Rector. He is responsible for keeping things moving. Under him is the Spiritual Director. He gives seven talks and two meditations. Assisting him were nine laymen called professors. Two were Mexican, one colored, the others average American. They were simply introduced by name and we were not allowed to clap when they finished. It is significant that all during the talks someone is

before the Blessed Sacrament on his knees praying for the lecturer and the audience. Each talk is part of a regular system and the speaker must stick to the outline.

We were divided into six groups and seated at tables during the talks or drills as they are called. We were to take notes during the talks and someone was to give a resume. Therefore one talk would be repeated six times to the entire group. This not only stresses the benefit of repetition but in the course of the three full days every layman would have an opportunity to express himself before the entire group. Also each talk was summarized visually by a poster drawn by the men. This poster was in turn explained to the entire group. A priest was assigned to each table. His role was that of adviser if any theological misunderstanding arose. But he was to take part as little as possible in the discussions. We were explicitly told not to take over or dominate but to give the men a chance to talk of their religion in their own language. Each table was named after a saint. At our table—St. Peter—we had an architect, a machinist, a salesman, a college student, a teacher and two office workers. Three of the men were converts. It was almost fascinating to see how they gradually worked up enthusiasm during the discussion and also in their efforts to put out the best poster.

Besides our role as quiet advisers at the table the priests were expected to hear confessions, and to answer any

questions of a personal nature the men might bring up. Also we were expected to wait on table. This of course was the first time these men had ever lived with priests and part of the over-all impact of the Cursillo is precisely this insight into the lives of their priests, who for the most part they have only seen at a distance.

WHAT'S THE SECRET

Now just what is a Cursillo? What happened? What made all these factors jell into a unified whole? What changes these men in the course of a week-end from rather puzzled—even critical—individuals into a cohesive group united in Christ? It would not be fair to describe how this effect is attained for in doing so it would spoil the experiences of living a Cursillo. One could never make another Cursillo for now he knows where everything is leading. If one were to know the inside workings of the K of C initiation the whole initiation would be a dud. So if one were told the inside workings of the Cursillo it would lose a tremendous amount of its impact.

We can however speak of three elements. First the Cursillo is only a beginning. It is a novitiate. It calls for faith. Priests and laymen must humbly turn themselves over to the spirit of the Cursillo. It is very interesting to watch how the men resist but how gradually all come to grasp the true meaning of this initiation into the spiritual life. The Cursillo being a beginning must have a follow-up if it

is to succeed. At the end the men with the aid of the priests are to commit themselves to a definite spiritual program. This above all entails a Spiritual Director. That is why it is so essential that priests understand just what these men have gone through.

Secondly the Cursillo has the elements of an apostolic retreat. The talks are all geared to living the Christian life—a life of sanctifying grace. Fear as a motive is completely absent. The Christian life is presented as a challenge, a vocation in which one does not just stay out of mortal sin but above all by which a Christian—dedicated and committed—does good. The talks deal with sanctifying grace, actual grace, the sacraments (all seven of them), manly piety, study, action, prayer—all in a vivid and living manner. The over-all impact is that Christ lives today in me and in my brother. Everything in the talks and in the whole course is aimed at producing unity. Prayer in common, study in common, singing in common—even sleeping in a common dormitory—is directed to this effect. And gradually over the course of these long, long days it works. Actually you have here an experience in Christian community living. We know retreats as highly personal, individual experiences with God. The usual retreat is lived out in silence—one alone with His God. One thinks, prays and lives alone. The Cursillo takes a radically different approach. It is based on the theology

that God is found in our neighbor and we are to respond to Him in our neighbor. The Spiritual Director bases his talks on the scriptural approach. The unity of the People of God, the Chosen Race based on the Covenant (the Covenant was included in the talks on the sacraments) was applied to these men living as brothers in the Mystical Body. This was forcefully expressed in one of the songs during the Cursillo:

God loves me so I love you

In Christ we love each other.

The talks were solid theology and aimed in a particular manner at the men. There was no hint of emotionalism or sentimentality found in them. They were geared to produce men who were apostolic and social minded—a far cry from the concept of "O Lord, save *My* soul." Also running through the talks was the theme that any apostolic work must be done under the Bishop and one's pastor.

PENANCE A MUST

Lastly the Cursillo is based on penance. The theme of the Cursillo is the

theme of the Passion-Resurrection. Those making the Cursillo are certainly sharing in the Passion. They know that only too well. But what hits them like a ton of bricks is that literally hundreds—men, women, children, priests, nuns—are doing penance for them all during the course of the Cursillo. Because of the sufferings of Christ historically and now in his Mystical Body, grace, the life of Christ, the sending of the Holy Spirit is poured forth upon these men. The results are there. It works. Those men who have never spoken of Christ in a personal manner now see Him as a Person not just in heaven but in themselves and in one another. They leave the Cursillo on fire for personal holiness, on fire for spreading their faith. Results prove that Cursillistas persevere.

After experiencing a Cursillo one can only hope that many, many men will be able to live one. And after seeing the success of a Cursillo the overwhelming conviction comes to me that our missions and retreats will succeed only in proportion to our penance.

Summer Spiritual Renewal

A Practical View



JOHN MARY RENDER, C.P.

FOR the last three summers I have had the opportunity to conduct a Rededication Program for the Sisters of Loretto.* Here is a summary of the work and some reflections on it.

The plan for this type of Rededication Session originated several years ago. Since 1953 the Sisters of Loretto who were professed 10 years were sent to St. Mary's Convent in Englewood, Colorado, for a tertianship program directed by Mother Edwarda, S.L., and conducted by the Jesuits of the Chicago Province. Such a program proved successful in helping the Sisters integrate their experience as Religious, deepen their basic insights and gain new information and renewed inspiration for their life and work. Older

Sisters asked if they might be able to share in the fruits of such an experience. So Mother Mary Luke, Superior General and Mother Rose Maureen, a General Consultor worked out a program for them. Sisters who had been professed 25-30 years were free to volunteer. Of the large number who did so about twenty have been chosen each summer since 1961.

ST. Mary Convent in Colorado Springs, Colorado, was chosen as the best location for the Program. The atmosphere has been one in which physical as well as mental and spiritual renewal readily takes place.

Mother Rose Maureen was appointed to direct the summer session. Besides her Office as General Consultor, Mother is also Dean of Loretto Junior College, Director of Studies for the Juniorate, and Director of the Office of Congregation Relations, a carry-over

* For additional material on such programs see *The Passionist*, Mar. 1963 pp. 26-29; *Review for Religious*, July 1963 pp. 397-401.

from her work as National Chairman of a recent Building Fund Drive.

The work begins each summer with an annual 8-day retreat for the Sisters. This has several advantages. Sisters are able to make a spiritual review of the year. There is also the psychological value of having the retreat disposed of. Finally there is the advantage of being able to further the thoughts and trends established in the retreat. Sisters are free to come and ask for further explanation or guidance.

THE general purpose of the rededication Session is well stated by Fr. Gallen, S.J., in his article "Renova-

tion and Adaptation" (*Review for Religion*, 1955, p. 313): "A period of renovation of spirit, the re-kindling of the religious spirit and fervor that may have grown cold in the active life of the institute, a more profound acquisition of the genuine spirit of the institute, and a more mature and deeper spiritual formation." Mother Rose Maureen and I try to present some of the fruits of modern research in Biblical Studies, Liturgy, Kerygmatic Theology, Catechetics, and Psychology. All of these are deeply inter-related today and important for the future development of Religious life. Personal integration is fostered and further personal and Community adaptation are dis-



Father John Mary and Sisters of Loretto

cussed. The basic texts I use (all have their own copies) are: Carpentier, S.J.—*Life in the City of God*; P. Pius XII—*Mediator Dei, Sacra Virginitas, 1950, 1957 Address to the Congress of Religious*. Mother Rose Maureen uses Canon Hughe's *Equilibre et Apostolat* for classes and Cardinal Suenens' *The Nun In The World* for discussion. Each Religious put her own host in the ciborium each day and one Sister brought it up at the Offertory. Bible Vigils were conducted during the Holy Hours each Thursday and were well received.

THE Horarium is made up in such a way as to foster fruitful leisure and time for personal growth. Retreat ends July 3rd. The Workshop sessions open July 5th and run until August 2nd.

DAILY HORARIUM

- 6:15 Rising
- 6:45 Lauds (from the Short Breviary English)
- 7:00 Mass, Prime and Tierce
- 8:30 Morning Meditation
- 10:00 Workshop Session: Fr. John Mary
- 10:40 Coffee Break: Recreation
- 11:00 Workshop Session: Mother Rose Maureen
- 11:40 Free
- 12:00 Examen, Sext, None
- 12:15 Dinner
- 1:00 Recreation
- 1:30 Quiet for Rest, Study, Prayer or Consultation
- 4:00 Recreation

- 4:30 Discussion Period
- 5:10 Free
- 5:20 Vespers
- 5:30 Supper
- 6:15 News Report
- 6:30 Recreation
- 7:30 Matins and Compline

WEDNESDAYS and Sundays are free of any sessions. Excursions are planned as a rule for Wednesdays. These include trips to the Royal Gorge, up the Manitou Incline, and guided tours through NORAD and the Air Force Academy. Correspondence is limited to the usual exchange with close relatives and visits are discouraged. I was available for Confessions in the afternoon at 2:30. Mother Rose Maureen and I were available for private talks until 4:30. This has a very special value in the context of the summer. It is often the first opportunity many sisters have ever had to really try to talk about their religious lives in a leisurely way to either a priest or a higher superior, and untold good can be accomplished.

I stayed at St. Mary Rectory across the street from the Convent. Monsignor Hoffman and the other priests stationed there were very hospitable and considerate. Father Kennedy, one of the assistants was gone each summer to Catholic University so I used his quarters. The only time helping in the parish proved somewhat burdensome was the week all the priests of the diocese go to Denver for their annual retreat.

THE results of the summers are recognizable though many of them are beyond anything that can be seen or told. Sisters grow in an awareness of the personal value of their religious life. They are able to see also its great value to the Church today. This is a help to integrate past experience and

face the future with a new security. For the priest there is the personal inspiration that comes from seeing the effects of God's Grace in the lives of Religious. The work also furnishes a rich and varied background for Conferences and Retreats.

NEWMAN AND DOMINIC

October 7, 1845

"Father Dominic the Passionist is passing this way on his way from Aston in Staffordshire to Belgium. He is to come to Littlemore for the night as the guest of one of us whom he has admitted at Aston. He does not know of my intentions, but I shall ask of him admission to the one true fold of the Redeemer. Father Dominic has had his thoughts turned toward England from a youth, in a distinct and remarkable way. For thirty years he has expected to be sent to England, and about three years since was sent, without any act of his own, by his Superior. . . .

October 8, 1845

"About three o'clock," wrote Dalgairns, "I went to take my hat and stick and walk across the fields to the Oxford *Angel* where the coach stopped. As I was taking my stick, Newman said to me in a very low and quiet tone: 'When you see your friend, will you tell him that I wish him to receive me into the Church of Christ?' I said, 'Yes,' and no more. I told Father Dominic as he was dismounting from the top of the coach. He said, 'God be praised,' and neither of us spoke again until we reached Littlemore." Dominic went into the house where he was to make history and proceeded to dry himself before the nearest fire. The door opened and Newman entered. Dominic rose. In a moment Newman was at his feet, praying for admission into the Catholic and Roman Church.



Rev. Edgar Ryan, C.P.

POSTCARD APOSTOLATE

BY CONLETH OVERMAN, C.P.

SINCE 1942 a lean, red-headed Passionist priest has been using the U.S. postal service to get people into heaven. He is the Rev. Edgar Ryan, C.P., a native of Cincinnati, Ohio, ordained in 1929 and presently assistant pastor of Holy Family Church, Ensley, Alabama.

The "Father Ryan Plan," as it was aptly named by the St. Louis National Council of Catholic Men, began quite by accident in the kitchen of the Passionist Preparatory Seminary at Normandy, Missouri. A salesman was complaining to the cook, Brother Bernard Schaefer, C.P., about the wide-

spread ignorance of people in regards to the Catholic Church. "I feel unable to answer their questions," the salesman said. "What we need is a central office where people can write in and get correct information." Such a suggestion to Brother Bernard was tantamount to a direct inspiration from God.

BROTHER talked over the salesman's suggestion with Fr. Edgar, at that time on the teaching staff of the Seminary. Out of this discussion came the famous "question cards" used to date by 11,800 inquirers. Anyone picking

up the card is invited to check the questions he wants answered and drop it postage prepaid in the mail box to Father. The 12 questions, representing the major difficulties of the American non-Catholic in understanding the Church are as follows:

Why do Catholics honor Mary? Does the Catholic Church encourage Bible reading? Why don't priests marry? Does it matter what a person believes, as long as he leads a good life? Why does the Catholic Church oppose Communism? Does the Catholic Church engage in politics? Why do Catholics confess their sins to a priest? Does the Catholic Church urge the union of Church and State in America? Why does the Catholic Church insist on having its own schools? Why does the Catholic Church oppose divorce, birth control and mercy killings? Why the Catholic Church is the friend of Labor and Capital? Why does the Catholic Church condemn race prejudice?

HUNDREDS of thousands of these cards have been distributed in bus and train depots, in doctors' offices and pamphlet racks. The St. Vincent de Paul Society, at the suggestion of Mr. Leo Peterman, assumed the duty of financing and placing the cards. The NCCM of St. Louis took on the "Fr. Ryan Plan" as one of their apostolic projects. Mr. Joe Martin wrote a letter to the *Sunday Visitor* and gave the idea national publicity. A man in New Rochelle, New York, distributes the

cards in the eastern states. Today Fr. Edgar receives about 50 of the question cards per month.

At first Fr. Edgar answered each questioner personally. Today he has the answers on mimeographed sheets, but he still stuffs envelopes and writes addresses himself.

WITHIN a year after the launching of the question cards Fr. Edgar decided to offer inquirers a free correspondence course of instruction in the Catholic faith. To date 1685 people have requested the course. Of these approximately 500 completed the course of 22 lessons and were either baptized personally by Fr. Edgar or sent a certificate that they could present to the pastor of the Catholic church in their area. Fr. Edgar's records show that a few more than one hundred were received by him into the Church. Of the remaining 400 it is safe to assume that a good half sought out the local priest and received Baptism.

In spite of a busy schedule as assistant in a missionary parish in Alabama, Fr. Edgar continues to offer people heaven by mail.

NOW, however, in view of the fact that we have entered the age of ecumenicism, should Fr. Edgar fold up the "Fr. Ryan Plan?" Father doesn't think so. He feels that efforts to bring non-Catholics all the way into the Church are more necessary than ever. And as proof he points to the statistics

of dwindling conversions. The number of converts to the Catholic Church fell from 151,000 in 1955, to 146,000 in 1958 and only 125,000 in 1962. In 1962 the 118,000 fallen away almost cancelled out the gain in numbers.

Perhaps, however, the chief message of the "Fr. Ryan Plan" is the good waiting to be done through personal effort by using available means. If the world has to wait for conversion on elaborate equipment and a staff of secretaries, it may never be saved!

NEWMAN AND DOMINIC

Newman revered Dominic as his Father in God till the day of his death. When in Rome Newman, interrogated officially by Cardinal Parocchi, in connection with Venerable Dominic's "cause," which had just been introduced, said: "I thank you for the interest you manifest in a "cause" which to me is most dear, as the Passionist Fathers well know. Father Dominic was a marvellous missionary and preacher filled with zeal. He had a great part in my own conversion and in that of others. His very look had about it something holy. When his form came within sight, I was moved to the depths in the strangest way. The gaiety and affability of his manner in the midst of all his sanctity was in itself a holy sermon. No wonder then that I became his convert and his penitent. He was a lover of England. His sudden death filled me with grief. I hoped and still hope that Rome will crown him with the aureole of the saints."

Newman meant all he said, and Dominic's picture had its place in his bedroom, and before it there burned always a light as a sign of the esteem he bore for the great Passionist who had been his "kindly light" round the last turning of the upward path that leads to a city set upon a hill.



*She waited in the cloisters
of the hills
And kneeling made Him conquests
in her prayers*

WARD BIDDLE, C.P.

MARY HELP of PRIESTS

TAKE away Mary and the Cross falls! Astounding words! Who spoke them, and where? It was the year 431. In the Greek City of Ephesus many illustrious and Holy Fathers of the Church had assembled. Love of God's truth and hatred of error had brought them together in council. From their midst rose one of the holiest men of the assembly, St. Cyril of Alexandria. Everything grew quiet. All eyes were fixed on this mighty patriarch. The throng listened intently as he extolled Mary and defended her title of *Theotokos*, Mother of God. Then in a voice that thrilled his audience Cyril uttered that line packed with meaning: "Take away Mary and the Cross falls!"

That same pristine faith in the role which God has given His Mother in human redemption throbs in the Church today. No one should be more aware of this role, no one more fired by its beauty than the priest. The priest, with his own vital role of applying the graces of redemption, must be aware of Mary's part in his ministry.

The medieval Doctor of the Church, St. Albert the Great, the teacher of St. Thomas, has given us a lead in this regard. "The Blessed Virgin was not chosen by the Lord to be a *minister*," he wrote, "but to be a *spouse* and a *help*, after the words of Genesis: 'Let us make for him a helpmate like unto himself' (2:18). The Most Holy

Virgin is a *coadjutor* and a *companion*."

It is important for the priest to grasp personally this truth of Mary's association with Christ in the work of redemption. It can be a great inspiration, and its application to his own life can bear abundant fruit. For the priest, an "alter Christus," should share in the relationship Mary had with Christ. She is the woman given to him as a helpmate like unto himself. It is so important for the Passionist priest to grasp this truth. For his life-work of standing on Calvary to contemplate and to preach Christ Crucified cannot rightly be conceived without the teaching and the coaching that the Mother of the Savior gives him.

Following this train of thought, let us make two points: 1) as Mary helped Christ in His ministry, so does she help the priest and missionary in his; 2) Mary's association with her Son in the Sacrifice of the Cross is continued today in her association with the priest in the Sacrifice of the Mass.

HEAVENLY HELPMATE

All of us are familiar with the general lines of the Church's teaching on Mary's meditation of all grace. It is but the expression of a tradition that goes back to the earliest centuries and of a strong faith in that tradition as inspired by the Holy Spirit. The "orante" paintings in the catacombs (the figure of a woman with prayerfully outstretched arms) represent

Mary as the great pleader for the Church. The Syrian Doctor, St. Ephrem (d. 373) is said to have been the first to coin the title of *Mediatrix*. He spoke of Mary as "the gate of heaven, the invincible protectress, the living fountain, the inexhaustible ocean of divine grace and gifts, the dispenser of all good, after the Mediator the Mediatrix of the whole world, the propitiation of sinners, the distributor of all gifts."

Modern scriptural scholarship confirms this faith in tradition, when it reveals that a large part of the Gospels is a written record of the early Christian oral tradition. This would be especially true of passages like St. Luke's Annunciation scene, where Mary is proclaimed "full of grace." It is one truth and both scripture and tradition witness to it. Mary's fullness of grace has been understood as overflowing upon others, from the touching event of the Visitation with its sanctification of John the Baptist down to the marvels of grace occurring today at Lourdes and Fatima.

Father John W. Lynch in his book *A Woman Wrapped in Silence*, placed this teaching on Mary's meditation of all grace in the context of Jesus' ministry.

We do not think of that,
That one voice cried in Israel to plead
For Him, that He was not alone, nor
left
Forsaken in His restless way, that
silent, hidden,
She waited in the cloisters of the hills,

And kneeling made Him conquests in
her prayers. . .
It may be, beggars came to Him be-
cause
Of her, and were not frightened since
she asked
For them. It may have been a prayer
of hers
That made a blind man cry beneath
a gate.
What words found good ground wait-
ing, what brief gesture
Caught attention as she prayed? How
many thieves
Observed Him kindly on a narrow
street
Before He spoke to one upon a hill?

That is a graphic description of
Mary's role in the priestly ministry of
her Messiah Son. Together with her
prayerful meditation, of course, there
was the strong merit of her selfless life
and suffering. This fibered her prayer.
And these same factors are at work
today in the priestly ministry of every
"alter Christus."

PRESENCE OF MARY

From the cloisters of heaven, we
might say, Mary watches over and
supports the priest in his work for
souls. She is with him as he stands in
the pulpit and on the mission platform,
as he is seated at the conference table.
If he is attuned to the frequency of
her whisperings of grace, he will come
to know just how and what to say to
draw his listening brethren in Christ
closer to the Master. Like the house-

holder who brings forth from his
treasure both new things and old, he
will attract and guide safely to the
feet of Christ many whose restless, de-
viating hearts seek lasting peace,

Christ, lifted up before their eyes
through the preaching of the Passion-
ist, will use His human instrument to
draw to Himself all for whom His
Mother has been interceding. An ap-
prehensive penitent finds himself
kneeling, trembling even, in the con-
fessional, as Mary Refuge of Sinners
keeps recalling to his mind the assur-
ances of this missionary in his sermon
on Confession. Working in close as-
sociation with this "alter Christus" the
Mother of Christ makes his portrayal
of the unchanging mercy of the Heart
of Jesus bear abundant fruit in the
Sacrament of Penance.

At all times, as the priest dispenses
the Sacraments, Mary's prayer makes
the hearts of the faithful more supple
to receive the sacramental graces. As
the priest pours the waters of regen-
eration, as he administers the Last
Anointing, as he witnesses a marriage
in Christ, as he feeds the faithful with
the Bread of Life—always and every-
where this Helpmate whom God has
given him stands by him, assists those
to whom he ministers. When the in-
quirers, the lone seekers after truth
like Nicodemus of old, enter the rec-
tory office, it is this Woman whom
God has given him as Helpmate that
has led them to the priest through
her intercession before the throne of
God. Mary is the coadjutor of the

priest, his silent partner in the ministry. Her life of humble obedience and heroic love on earth have won for her the power to influence the hearts of all men of all times and places.

She has this one work to do,
To let all God's glory through. . .
She mothers each grace,
That now reaches our race.

That was how the Jesuit poet Gerard Hopkins phrased it. This role of Mary in the priestly ministry of Jesus and in that of the "alter Christus" is a logical application of the doctrine of her universal mediation of all grace. It is the living out of her spiritual motherhood.

"If you were to ask me," writes Cardinal Frings of Cologne, "How does the Mother of God exercise her motherhood over the Mystical Body of Christ? I would have to answer: She does so above all through the priestly activity of priests. For she has a part, in some manner, in every conferring of grace. Whenever, therefore, you baptize a child, when you reconcile a sinner with God, when you give him the sacred Food of Holy Communion, when you instruct the young and teach and guide the adults—all these things mean that the Mother of God through you is exercising her motherhood."

SOURCE OF JOY

The remembrance of this close association he enjoys with Mary should be a source of joy and consolation for

a priest. How often as he faces a discouragingly small congregation will he be tempted to disappointment. Like the Master Himself he may feel inclined to ask, "Do you also wish to go away?" And from his past experience the priest like Christ, knowing what is in man may not be able to draw much encouragement from the believers. He needs the remembrance of Mary's love and interest in his ministry. He will find in it strength and comfort for his heart. Jesus, Who deigned to have need of His Mother in His infancy, did not dispense with her help in his manhood. Much less can the priest afford to overlook the ennobling and stabilizing influence of Mary's motherly love and association with him in the apostolate.

Saints like John Bosco and the Cure of Ars found this support in the Mother of Christ. It was a mine of inexhaustible confidence for them. Our Holy Founder's strong devotion to Mary was confirmed in the extraordinary part God gave her to play in the founding of his Congregation. This devotion has been a tradition with Passionists. It was handed down from the first missionaries trained under St. Paul of the Cross. It was carried to the first foundations outside of Italy by Dominic Barberi, who had a singularly keen appreciation of the role of Mary in the life and apostolate of the priest.

Dominic wrote a brief manuscript around the time of his ordination, entitled *A Dialogue Between a Young*

Priest and the Blessed Virgin. In it we find these words addressed to Mary:

And the day of my first Mass! As I touch the Sacred Host who can tell what I experienced? You, O Mary, could do so, who touched so worthily that divine Body. But as for me, how do I treat it?

And when Our Lady advises the young priest to make his own, her dispositions, he replies:

This will I do to the utmost of my power. Yes, from this day forward, my one thought, my loving task shall be to carry out your commands.

In the May of 1841, a few months before he was to arrive in England for his great life-work, he placed all his hopes for that apostolate in the hands of Mary. In a prayer addressed to her he wrote:

Through your intercession the Church has always obtained grace to see all heresy vanquished. My Mother, my tender Mother. *let us work together for the salvation of souls.*

How many of the Saints found in a strong, priestly devotion to Mary an inexhaustible source of inspiration and confidence in their apostolate. Like St. John the Apostle, they sensed that even though they might at times fail the Master or disappoint Him, if they had recourse to Mary they would never leave Calvary. How many of our saintly missionaries were signaled by their priestly devotion to Mary. Like

Father Robert McNamara, who sealed his pact with Mary in his blood, these Passionists knew that with her they would not fail.

ASSOCIATE AT MASS

As Christ hung from His Cross in agony and desolation, He appreciated more than ever the loyal association of that valiant Woman, His Mother. She was with Him literally every inch of the way, as He struggled with human weakness to carry out the will and plan of His Father. "Always most intimately united with her Son," wrote Pope Pius XII, "as the new Eve she offered Him on Golgotha to the Eternal Father for all the children of Adam, sin-stained by his fall, together with the holocaust of her Mother's rights and Mother's love." (*Mystici Corporis*)

This was the supreme moment of her life. It was for this that God had predestined her to be Mother of His Son. The union of her Immaculate Heart with that of the Redeemer is surely, like the immensity of her grace itself, beyond our comprehension. Her love was strong as death. And with the full generosity of her love she became with the Redeemer obedient unto death—even to His death on the Cross.

As the priest stands daily at the altar offering the Holy Sacrifice, he can be helped by Mary to greater love and generosity. We know by faith that Christ Himself offers the Mass through and in the priest, that same sacrifice offered "once for all" upon the cross.

Mary's union with her Son in that offering is greater now than ever—her union with Christ the High Priest of the mass. As Mediatrix of all graces that flow through the mass, Mary's union with the human priest is real and actual in every mass.¹ Whether he is aware of it or not, the faithful Helpmate of Calvary is with him in spirit, joining her heart closely to His own, as he in *Persona Christi* renews that Sacrifice of the Cross. How much more faithful a representation of that Sacrifice will it be if the priest is aware of Mary's role in his mass and is responsive to it.

The Passionist priest, striving for a close union with the Redeemer, finds in his priestly devotion to Mary more than just a means to that end. He sees in it a partial realization of that goal. It is the very devotion of Christ Crucified Himself to His Mother that reasserts itself, expresses itself anew at the altar in the heart of His minister. Christ re-presents to His Father a priest whose mind and heart are closely joined to Mary's in offering the Sacrifice of the Cross.

There is a short prayer in the breviary in the *Praeparatio ad Missam* which would promote this disposition toward Mary in the heart of the priest. It entreats:

¹ For a full treatment of this point cf. Paul Philippe, O.P., *La Sainte Vierge et le Sacerdoce* (Ch. IV), Les Ed. du Cers; Eng. Trans., *The Most Blessed Virgin And The Priesthood*, Henry Regnery, Chicago.

Mother of piety and mercy . . . just as you stood by your Son hanging on the Cross, as graciously deign to assist me and priests of the whole Church offering this day, that helped by your grace we might be able to offer a worthy and acceptable sacrifice before the most high and undivided Trinity.

SACRAMENTAL GRACES

In sacred ordination a man is marked with the indelible character of the priesthood of Christ. But more—and this we hear too little of—he receives in ordination the sacramental graces. Along with the priestly character he is given the graces to live his priesthood worthily and fruitfully. He is given, in proportion to his generosity, a share in the priestly purity and reserve, the priestly zeal of the Heart of Jesus. To put it simply, along with a share of the priestly being of Christ, the ordinand receives an outpouring of his Lord's priestly spirit, the created love poured forth by the Spirit of Love. This it was that prompted all Christ's priestly actions and above all, His Sacred Passion. This it is that should prompt all the doings and sufferings of the *alter Christus*.

This redemptive love of Jesus reached out first and foremost to His Mother in its particular preventive way. And everywhere else it spread it had the fragrance of her presence. This same love of the Redeemer poured forth in the hearts of his priests must likewise reach out first toward the

Blessed Mother of all priests. And surely it does this nowhere more powerfully than in the Mass. We are certain that Christ had this loving devotion to his Mother, and that He had it precisely on Calvary.

The famous Father Mateo Crawley-Boevey, S.S.C.C., used to tell all priests making his retreats *qualis Missa, talis sacerdos et apostolus*. His meaning was clear. A priest's whole life and apostolate can be judged by the substantial fervor and consciousness which he brings to his offering of the Mass.

And certainly that same Latin phrase can be applied to the priest's depth of union with Mary as he approaches the altar. If he is conscious of her cooperation in his Mass, if through meditation he is deeply aware of her support, he is bound to be a more faithful priest and apostle. His whole life and apostolate will reflect this close union with the Woman whom God has given him to be his Helpmate, his Coadjutor.

Just before Our Lord died, Sacred Scripture teaches us that He turned His eyes upon that Woman standing so faithfully by His Cross, then turned to the beloved disciple. He entrusted His Mother to John—the priest, the newly-ordained priest. Could it not be that because John had already learned the strength of Mary's companionship, he alone of all the apostles had the courage to follow Christ to Calvary? He was singularly rewarded for his presence there as the Master looked at Him and said: "Behold your Mother."

And the Gospel notes, "From that hour the disciple took her unto his house."

Doesn't Christ want every one of His priests to do the same—to take Mary into the home of His heart? Has not Christ given him this Woman to be his associate in the work of the apostolate? Will not Mary be for the priest all that she was to Christ Himself as He toiled and sacrificed Himself for souls upon the Cross?

MENTI NOSTRAE

In a seldom quoted passage of the *Menti Nostrae*, Pius XII addressed all priests:

When you meet with serious difficulties in the path of holiness and the exercise of your ministry, turn your eyes and your mind trustfully to her who is the Mother of the Eternal Priest and therefore the loving Mother of all Catholic priests. You are well aware of the goodness of this Mother. In many regions you have been the humble instruments of the Immaculate Heart of Mary in wonderfully reviving the faith and charity of the Christian people. Our Lady loves everyone with a most tender love, but she has a particular predilection for priests who are the living image of Jesus Christ.

Take comfort in the thought of the love of the Mother of God for each of you and you will find the labors of your sanctification and priestly ministry much easier.

And with that the Pontiff entrusted all priests of the whole world to the Mediatrix of heavenly graces.

It seems to be God's will that in our day all His faithful have a more keen and conscious awareness of Mary's role in their salvation. The saints, the popes, the greatest apostles of our era are conspicuous for it. And the popes have urged this devotion on all priests. It is a beautiful thing, this devotion of Christ for His Mother renewed in His ministers. It is a needful thing for them, this close association with Mary in their priestly life and work.

St. Francis Xavier asserted: "I have found that the people rebel at the

Gospel every time I forget to show the image of Christ's Mother next to the Cross of the Savior." That is this great missionary's way of saying what St. Cyril proclaimed sixteen centuries ago: "Take away Mary and the Cross falls!"

As Christ deigned to have need of His Mother's help, so does the priest. As Christ sought her assistance in His redemptive work, so does the priest, and especially the Passionist. Addressing Mary, Saint Cyril cried, "Through you the Apostles preached salvation to the nations. Through you the precious Cross is honored and adored in the whole world." In all his life and work for Christ the priest needs Christ's Mother and his own, that Helpmate God has given him.

PRAYER TO OUR LADY BEFORE MASS

O Mother of pity and loving kindness, most blessed Virgin Mary, I, a worthless and wretched sinner, fly to thee in heartfelt love and confidence, entreating thy compassion. Thou who didst stand by thy dear Son when he hung upon the cross, have pity and deign to stand by me too, wretched sinner that I am, and by all the priests who are offering Mass this day, here and elsewhere throughout Holy Church. By the help of thy favor enable us to offer a sacrifice that shall be worthy and acceptable in the sight of the most high and undivided Trinity. Amen.

Roman Breviary

PRUDENCE and MATURITY

AUGUSTINE PAUL HENNESSEY, C.P.



*In malice be children
And in mind be mature*

IN the parable of the wise and foolish virgins Incarnate Wisdom voiced a condemnation of childishness. The improvident virgins were excluded from the marriage feast because they were wanting in adult discretion and mature solicitude.¹ It is not surprising, consequently, that from the earliest promulgation of evangelical ideals integrity of the flesh was prized primarily as a tool for achieving a still-more-desirable integrity of mind.² Accordingly, St. Paul counselled the Corinthians: "Brethren, do not become children in mind, but in malice be children and in mind be mature." (1 Cor. 14:20)

Regrettably, all of us have at least a passing kinship with the foolish virgins. As Christians we are called to be pleasing always to Christ, the Bridegroom, and to His Bride, our Mother Church.³ But constant vigilance is

never child's play. Weariness in waiting for an unseen Christ can put a peevish disbelief in our hearts. Inconstancy in the burdensome business of keeping our lamps always lighted and burning brightly can make us lose confidence in His word.⁴ Only a sturdy maturity of mind can enable us to keep calm during the long dark nights through which the soul must pass while waiting for the Master's coming. Engendering this maturity of mind is the work of prudence.

PARTS OF PRUDENCE

Prudence, like any moral virtue, has integrating parts. These are certain qualities of mind presupposed for the mature operation of prudence itself.⁵ In discussing the relationship between prudence and maturity of mind, it will be the burden of this paper to unfold the following topic sentence:

The integral parts of prudence, under the impetus of love, must direct the attitudes and actions of the maturing religious in relation to these crucial realities in his or her daily existence: a) one's vocation, b) one's holy rule, c) the external events of one's life, and d) the internal movements of one's heart.

It will be helpful to make a few preliminary observations.

1. The integral parts of prudence, you will recall, are usually reduced to eight. Five parts are cognitive, namely, memory of the past, understanding of the present, docility, shrewdness, and good reasoning; three are preceptive foresight, circumspection, and caution.⁶
2. The whole adventure of the religious life is under the impetus of love because charity is the form, the mover, the root, and the mother of all other virtues.⁷
3. The four realities of our daily existence are designedly described as crucial because they provide us with the conflicts and challenges which make up one's own unique cross.⁸
4. The religious thus encountering his or her personal cross is maturing in attitudes and actions because such a person is growing up into the fullness of stature and embracing all reality as Christ embraced it on the cross.⁹
5. Without artificially dissecting the corporate action of integral prudence, it will be useful, pedagogically, to relate the four crucial realities

of the religious life to the diverse qualities of the prudent mind. Then we can reflect successively on the role of these integral parts of prudence in the production of maturity.¹⁰

I. PRUDENCE AND VOCATION

- 1) Memory of the Past
- 2) Understanding of the Present

The Christian vocation is a call to live the life of God. It will not let a man find contentment with inertia. There is nothing static about a Christian vocation. No state in life ever puts us beyond the reach of God's own inexorable demand for love. Vocation is always a dynamic experience. It is as dynamic as a two-way conversation; it is as alive as a listening ear and a vocal response; it is as fresh and as vibrant as an ingenious and ardent love affair. Every day of the year Mother Church soberly reminds us that there is nothing predictable and routinish about vocations: "If today you shall hear His voice, harden not your hearts."¹¹

Sometimes immature religious speak about "having a vocation" the way children speak about having a vaccination mark. "Having a vocation" is somehow or other supposed to immunize a soul against fatigue or disappointment or other occupational hazards of the religious life. Naively, and perhaps unconsciously, they imagine vocation as a kind of magic mark which gets you through the hardships

of religious life just as a tax-exemption status might get you through the inquisition of a customs inspector. They forget that the dynamic aspect of vocation makes of it an accomplishment as poised, and co-ordinated, and made-up-of-successive-touches as a piano duet. God's calls are always touches of grace and always there must be a co-ordinated response.

A DYNAMIC CALL

The dynamic character of His call and the maneuverability of soul demanded by Him are expressed beautifully in St. Thomas' own succinct definition of vocation. He calls it "a certain instigation of mind whereby the heart of man is moved to assent to those things which pertain to faith or to virtue."¹² At every moment of the day Christ is calling us to a fuller sharing of the Christ-life. While He goads, He also pleads. And while He pleads, He also moves us to assent freely to the overtures of His Love.

To respond moment by moment to the urgency of God's claim upon us demands maturity of mind. To assent unswervingly to "those things which pertain to faith, or to virtue" requires clear insight and a brave heart. While we are still only growing up into maturity we may sometimes greet God's knocking with a sluggishness of spirit or a sullenness of mood or even a childish whining to be let alone. At its worst such childishness can fester into real sloth; it can change a sweet un-

spoiled spirit into a monster embittered by rancor of mind.¹³

OIL FOR THE LAMP

There is real psychological astuteness, I think, in the way St. Thomas arranges the opinions of the Fathers about the oil which keeps the virgin's lamp of faith burning brightly.¹⁴ Jerome he reminds us, compares the oil to *good works*; Chrysostom thinks of it as a kind of *mercy*, like the Samaritan's compassion on the needy; Augustine sees it as the *interior joy* which sustains the elect of God; and Origen likens it to *holy doctrine* without which faith cannot thrive. There is an aptness in this ordering which can stir our memory of the past and spark our understanding of the present when we confront the challenges of our dynamic vocation.

Most of us will remember that the starry-eyed inception of our religious life was an eager plunge into *good works*. We simply wanted to do big things for God. Our spirit of compassion reached out, at least in desire, to embrace all the needy ones in God's kingdom; we dreamed of multiplying our spiritual and corporal works of *mercy*. In our uncomplicated view of reality *interior joy* was a comparatively facile achievement because the natural buoyancy of youth went a long way toward sustaining our enthusiasm. *The insights of holy doctrine were the last oil to be put into our lamps*. Our faith seemed to be burning so brightly that we naively thought we could go on

being joyful and merciful and zealous without knowing the reasons why we should be that way.

But then came the long night. The Master is slow in coming. Waiting is wearisome. Even the companionship of His favorites is not always congenial. And the insights of *holy doctrine*, blurred and unfocussed as they may have been, are *the very first provision neglected* by those who need oil for their lamps, Without dogmatic motivation mere natural enthusiasm cannot go on feeding *interior joy*; the fainthearted yield to self-pity and sadness. Seething resentments and unreasonable annoyance at the omnipresent neediness of others take the *spirit of compassion* out of one's apostolate; and *good works*, which ought to be outpourings of *mercy*, become at length professional gestures of bitter zeal.

It is at such a crucial moment in the development of one's vocation that supernatural prudence must make us understand the present in the light of the past. We must re-animate our adventure of grace with a loving awareness of *holy doctrine*. We must rediscover the Christ of faith and disown the childish disfigurement of Jesus fashioned by our adolescent sentiment. From the mature insights of *holy doctrine* we must work back to the simple *joy of merciful works* poured out upon a needy Christ whom we find with every glance of the eye and every turn of the head. The oil in our lamps will then be good oil; and our sim-

licity will then be the single-mindedness of mature conviction.

LOVE IS A CROSS

When God moves us "to assent to the things which pertain to faith and to virtue," He inevitably moves us on to the cross of His Son. Mature prudence is not slow to discover that love itself is a crucifixion. Confronted with the overwhelming dimensions of God's love for us and His sovereign claim to a total responsiveness,¹⁵ the religious who really understands the present moment of his or her vocation knows that in the Christian life every moment is crucial.

When we remember the past of our vocation and understand its present moment we know that Christ's cross extends from Calvary right down into the twentieth century. There is no other place where a soul can meet Him. Only on Christ's own cross, which is the one cross stretching over the whole face of creation, can a man or woman reach fullness of stature. Only on that cross which exacts the full dimensions of love from the human spirit can we ever hope to become mature.

II. PRUDENCE AND THE HOLY RULE

- 3) Docility
- 4) Shrewdness

Christian perfection is fundamentally a total surrender to the Person of Christ. No Holy Rule, not even one written by a saint, is meant to serve

as a handy, self-explanatory guide-book for becoming a perfect lover of God. Only the Spirit of Love Himself can achieve this unearthly craftsmanship.

"Unless the Lord build the house, they labor in vain who build it." (Ps. 126:1) The Holy Rule is hardly better than a kind of scaffolding. Within its framework the Spirit Himself develops each of us in keeping with the Father's providential designs upon us. He does not have to work on us very long before it becomes clear that the hardest parts of the Holy Rule are not those which are fulfilled by answering a bell, or being present at our priedieu, or acknowledging a public fault; the hardest parts are those which can be fulfilled only in the depths of a man's soul.

A religious who loves the Holy Rule cannot expect to have such unfettered autonomy that he feels free to engage in wild gyrations of spirit which break the very framework into which he soberly placed himself. Neither can he indulge such an infantile yearning for security that he expects the framework to envelop him constantly like a warm maternal embrace and so shape his every moment and every decision that he and his fellow-religious emerge from the treatment like so many plaster dolls fitted with a common mold. The least conspicuous feature of authentic Christian holiness is uniformity. "We are God's workmanship," says St. Paul. (Eph. 2:10) And God's workmanship

is never stereotyped; it is never tiresomely repetitious.

FREEDOM AND THE RULE

A few months before he died Pope Pius XII spoke several radio messages to the 3200 convents of contemplative nuns scattered all over the world. In them he voiced some psychological principles which must be heeded by any religious who wants to bring a mature approach to his or her Holy Rule. The cloistered nun, simply because she is cloistered, runs a greater danger than others of becoming insular and petty. Within an enclosure formalism in the face of law can degenerate into stagnation of spirit. The Pope warned against two extremes which threaten all of us, in or out of a cloister.

First he disowned externalism which is so foreign to Christ's interior spirit of liberty:

"To begin with," he said, "it is obvious that sincere attachment to the religious life excludes every species of 'legalism', in other words, the temptation to stick to the letter of the law, without fully accepting its spirit: that would be unworthy of nuns, who bear the name *spouse of Christ* and wish to serve him above all by way of *disinterested love*. . . ."¹⁶

Then no less forcibly he rejected that false liberty of spirit which disdains law itself and disrupts the common welfare:

"Equally unacceptable would be a

sort of "eclecticism", a wholly subjective choosing between certain obligations that one admits and others that one does not accept. No Order worthy of the name will accept a candidate who would intend to observe only a part of the rules and constitutions. . . .¹⁷

Recognizing with fatherly understanding that it is always a problem for some souls to harmonize "delicacy of conscience" and "fidelity in the smallest details" with the "liberty of the inner man willed and given by God," the holy Pontiff assured them that a solution to the problem can be found in attachment to the contemplative life itself:

"We are satisfied that a nun who is sincerely attached to the contemplative life will have no difficulty in reconciling delicacy of conscience in the observance of her duties and prescriptions of the rule, with the peace which flows from the tranquility and liberty of the inner man. *You will be subject to the rules by your observance of them; but, by living in union with the Spirit of God and His Love, you will be above them.*"¹⁸

Both in time and in eternity the mature Christian hopes to look upon the countenance of a God of beauty, and not a God of wrath. An almost compulsive legalism which strains at the minutiae of law and puts a mood of terror into the Christian heart is a horrible disfigurement of the Face of God. Panic in the face of weakness is

the supreme discourtesy to one's Father.

THE COURAGE OF FAILURE

Here is where docility and shrewdness must come to the aid of the maturing religious who is poignantly aware of his or her failures in the exacting presence of the Holy Rule. The disquieted religious, who lacks what Canon Vieujean aptly calls "the courage of imperfection," scourges his soul with neurotic guilt because he cannot accept lessons in serenity either from God or man. He cannot accept God's own revelation of Himself as a Father who remembers that we are dust. (Ps. 102:14) He cannot assent comfortably to Mother Church's own reassurance that venial sin is inevitable in this life.¹⁹ He cannot breathe easily with the humanness of the saints who, like Aquinas, make simultaneous vigilance on all vulnerable spots of weakness a moral impossibility.²⁰ He cannot take solace in the traditions of his congregation or the relaxed example of his upright brethren. He can get comfortable only by a slavish ritualism which is hardly better than a magic taboo buying off the wrath of a disfigured God who could never evoke love from a terrified creature.

Writing on the genesis of morbid culpability Paul Ricoeur has observed with astuteness:

"... the degradation begins the moment that respect for law as an abstract prohibition substitutes itself

for the love of the other as an existing person."²¹

It is commitment to Christ as a Person, and not preoccupation with law, which engenders a mature religious spirit. And this demands prudent docility to the Spirit of Jesus ever dwelling within us. It is His counsel which gives the on-the-spot shrewdness to know when to deviate from the letter of the law and to embrace a higher law of ingenious love.

JOY FROM SURRENDER

Returning for guidance to Pope Pius XII's address to contemplative nuns, it will be noted that he pointed out the danger of emotional breakdown coming from the constant tension, abnormal constraint, and continual restiveness of the legalistic religious. At the same time he underlined the best antidote for this poison:

"But there is a psychic factor, a characteristic quality of the fervent practice of contemplation, which is capable of forestalling such catastrophes. It is the nun's conscientious acceptance, unceasingly repeated and full of joy, of the life of each day. This is the indestructible optimism, not of hysteria, but the calm and firm optimism of our Lord who said: 'I am not alone, but the Father is with Me'; it is the unshakable confidence of the nun in Him who has said: 'All you who labor and are heavily burdened, come to Me and I will refresh you. . . .

Joy and constant happiness are the

typical marks of the sincere surrender of self."²²

Then he reminds them that from the days of St. Peter himself there has always been an awareness in the Christian spirit of the undramatic heroism of the soul who surrenders completely to an unseen Lover:

"Him you love, though you have not seen Him. In Him you believe, though you do not now behold Him. And you shall rejoice with ineffable and blissful delight in attaining the result of your faith—the salvation of your souls." (1 Peter 1:8-9)

Though He remains unseen this Bridegroom of Mother Church, this spouse of the consecrated soul, never ceases to be a reassuring Lover. Even when we stir up consciousness of sin in ourselves and put ashes on our foreheads, in Christ we go to a Father whose mercy is without boundary and "whose paternal forbearance is imperturbable." In Him we expect this Father to look "most benignly upon the frailty of our human condition" and to turn toward our prayers "an ear of fatherly solicitude." In the midst of our most penitential pleading there is no groveling in servile fear.²³

THE RULE AND THE CROSS

The law of liberty is part of the exhilarating good news brought to us by Christ. This law is not a prison cell. It is a bridal chamber. Ironically, in the pathos of human affairs, it sometimes happens that immaturity can

make a man more frightened by a bridal chamber than by a prison cell. The prison cell can be less challenging to the man fearful of involvement. A weak, conformist character finds it much easier to follow a prison-like routine, dictated by another, than to meet the unqualified demands of love.

Pope Pius XII had told us that this bridal chamber where Christ has espoused Mother Church and made her wondrously fruitful is Calvary's cross. So the realistic religious expects the Holy Rule to lead one to the cross. His or her service is never a fearful payment of duty; it is always a mature response to God's overtures of love.

III. PRUDENCE AND EXTERNAL EVENTS

- 5) Good Reasoning
- 6) Foresight

On Palm Sunday, as we enter the week recalling the greatest external events in mankind's history, Mother Church utters a prayer which embodies a complete philosophy of life. A simple translation of the Collect of the Mass for this day cannot begin to voice all the wisdom packed into these few phrases. It requires a contemplative unfolding of the prayer before we read its whole message.

In it Christ's Bride lovingly remembers that the Almighty and Merciful Father has sent us a Saviour who took *flesh* and underwent *crucifixion* as an example of humility for mankind's imitation. She never voices such a remembrance without an abiding

awareness that His flesh gives dignity to her flesh, His crucifixion makes vivid portrayal of her own call to holiness, and His humility proclaims the law of her own creaturehood. But on this day she beseeches the Father's kindness that she might merit to have "*patientiae ipsius documenta et resurrectionis consortia.*"²⁴

LIGHT FROM THE LITURGY

Compelled to reduce this tremendous petition to a workable phrase, we somewhat futilely translate it into a request for an understanding of the "lesson of His endurance" and a right to have "a share in His resurrection."²⁵ But surely "*documenta patientiae*" and "*consortia resurrectionis*" say much more.

The "*documenta patientiae*" of the Crucified Christ include His entire gospel of sanctified pain. (1 Peter 4:1-2) It is the good news that every penal evil in the life of man has been transfigured in Him and has been given a new destiny in the service of love.²⁶ It is the exhilarating assurance that the Beloved of God is always in the Father's hands even when being handed over to the cross.²⁷ It is the hidden secret of a divinely-willed neediness in the Saviour Himself which dignifies the flesh of His suffering members and gives joy to their mystic crucifixion. (Col. 1:24) It is our Lord's own insistence that the Mystic Christ will be dying on the cross until the end of time "that the world may

know that I love the Father." (2 Cor. 4:11; John 14:31)

The "*consortia resurrectionis*" of the triumphant Christ are the total assets of His glorified existence in our behalf. (1 Cor. 3:22-23) Our common destiny with Him is a many-sided fellowship. (Eph. 1:3-14) We are already pledged to multiple sharings in His victory, both in time and in eternity. (Eph. 2:4-8) Even now gladness is our birthright. (Col. 1:13-14) Satan is stamped under our feet with speedy dispatch. (Rom. 16:20) Death itself is but a final immolation of love for the sake of full consummation of union with the Risen Christ. (2 Cor. 5:4-5) Hence we are called to be the happy, holy, victorious people of God. (1 Peter 2:5,9)

THE CROSS IS NOW

When the maturing religious confronts the contemporary cross of Christ, good reasoning makes him or her see *all* the causalities contributing to the making of that cross. Most of all, good reasoning will not let such a religious overlook the Father's contribution.²⁸ Sometimes external events make a "victimized" soul feel like a puppet on the end of somebody else's handful of strings.²⁹ One's sense of personal dignity may be deliberately or indeliberately outraged by another's will to power.³⁰ But good reasoning tells us that the innocent in Christ are never ultimately manipulated by the hands of bungling intruders into the scheme of God (Ps. 33:16-20) God's

schemes never fail. (Rom. 8:35-39) They sometimes seem to fail because He Himself has put the cross right into the heart of them. (Luke 24:25-27) And every Christian's cross contains a germinal power to scandalize us because every cross is at least momentarily marked with the seeming failure of Calvary. (1 Peter 4:12-14)

Foresight is the practical man's contribution to the Providence of God. It is an act of the practical reason which recognizes the Father's arrangement and orders all attitudes and actions in keeping with it. If the ultimate purpose of life were to avoid being "victimized," Peter would never have been rebuked by Christ in the garden of Gethsemane. From a pseudopractical viewpoint, Peter's lunging at Malchus with a sword, inept though it may have been, was ostensibly more realistic than Christ's benign healing of the soldier's ear. But Christ's perfect conformity with His Father's providence saw and embraced the cup held out to Him as a product of His Father's designing. "The cup which my *Father* has given Me, shall I not drink it?" (John 18:11) His human will, well-counselled by His perfect prudence, *loved* the cup because He knew that it was ultimately the Father who prepared its bitter dregs and it was the Father who gave Him the strength to drink it.³¹

QUO VADIS

Such well-counselled judgment, so often the supreme test of our maturity,

does not come easily to people who stubbornly pride themselves on their fund of common sense. The *Quo Vadis* legend is a kind of Christian intuition that it would not come easily to Peter, even after witnessing Gethsemane. Near the end of her treatment of the *Interior Castle*, Teresa, another sturdy paragon of practicality, tells us that she took comfort in this legend. In her day the Carmelite breviary recalled the story in an antiphon for the feast of St. Peter which preserved the dialogue of the legend:

"The Blessed Apostle Peter saw Christ coming to meet him. Adoring Him, he said: 'Lord, whither goest thou?'

'I am going to Rome to be crucified afresh.'"

Teresa tells how the antiphon affected her:

"I am very fond of the story of how, when St. Peter was fleeing from prison, our Lord appeared to him and told him to go back to Rome and be crucified.

... How did St. Peter feel after receiving this favor from the Lord? And what did he do? He went straight to his death: and the Lord showed him no small mercy in providing someone to kill him."³²

It takes superhuman sense like Teresa's to see God's mercy in *providing* persecutors for Peter. It takes superhuman sense to see God's design in any external event which puts the

Mystic Christ on the cross. Yet there is no other flesh but ours in which He can be crucified anew. (2 Cor. 4:7-10) If we ask Him where He is going, we know that He will always answer as He answered Peter at Rome in the legend; He is always going wherever *we* are "to be crucified afresh." If our spirits balk at accepting such an assignment, He will have pity on our childishness; yet He expects us to reach a maturity of mind which recognizes that even He has only one practical directive for our troubled spirit: "Go back and be crucified.'"

IV. PRUDENCE AND INSTINCTIVE NEEDS

7) Circumspection

8) Caution

From our Baptismal day we are committed to the cross. Consignment to a cross is not consignment to drudgery. The Christ-life within us brings with it a share in the mysterious joy which flooded our Lord's soul even amidst the horrors of crucifixion.³³ A life vowed to evangelical perfection is not a prolonged endurance contest. It is a leap of faith. It must transcend much that is merely human and plunge headlong into the homelife of God. It must be a joyful adventure, or the adventurer will perish.

In His farewell discourse our Lord told us about the thrilling realities which make it an adventure: a mystic vine, purging by the vinedresser, fruitfulness in love, hatred from the world,

light from the Holy Spirit, encounters with the cross, deliverance through His power. Then at the very heart of His message He uttered that reassurance so much needed by the trembling heart of man: "These things I have spoken to you that My joy may be in you, and that your joy may be made full." (John 15:11)

MY JOY IN YOU

Christ derived His joy from contemplating the total goodness of His Father. He was complacent in His own divinity. As Man He delighted in the sharing of that godliness with His adopted brethren. All the joy they derived by being enriched in Him became His own joy because they were truly the extension of His own humanity. He wanted their joy and His own joy in them to be made full by communicating to them all the eternal good things that He was winning for them. These He could share with them without danger of fading or fear of loss. In Him their joy would be made full for He had come among them to be the joy of the world.³⁴

Viewed in the splendor of Christ's own interior joy, there is nothing crippling or dehumanizing about His stern injunction: "If anyone wishes to come after me, let him deny himself and take up his cross and follow me." (Matt. 16:24) Commenting upon these words of Matthew's gospel, St. Thomas shows us that the Christian is a *homo cruciatus*— a man torn by distress, a man immersed in conflict. All

the struggle inseparable from disowning our previous sinfulness, pursuing perfection, and eliminating the subtleties of our selfish desires converge within a man's own heart and then break out into the inevitable cross embedded in his own flesh and spirit. Added to this is the Christlike compassion which produces distress in the genuine Christian who looks with pity on a world still groaning for deliverance. Such a "straitened" spirit sees the neediness of Christ's brethren, the hardness of sin, the seeming inefficacy of redemptive grace.

And yet the self denial demanded by Christ is not a joyless stifling of our instinctive needs; it does not aim to petrify our emotional life. The cross He tells us to take up, confining as it may be to untamed egoism, is a refuge of liberty for the Mystic Christ within us, who is always beleaguered by worldliness and always feels "straitened" until set free in love.

LOVE IS THE ANSWER

It is love which makes us integrally human even as we cheerfully resign ourselves to mystic crucifixion. No one becomes integrally human by repression of instinctive needs. We are not called precisely to be "*spiritual*" men but *Christian men*.³⁵ In Christ our instinctive yearnings must culminate in some kind of gratification.³⁶ As long as we remain human we can never disown our instinctive longings for security, acceptance, both by self and others, fruitfulness, and fulfil-

ment in love.³⁷ No genuinely human life can develop in a prison of fear, self-rebuke, sterility, and lovelessness. Christliness makes us supernaturally natural. Rhetoric and eloquence may go on extolling the professionally holy man's heart of gold for charity and heart of bronze for chastity. But all we really have is a heart of *flesh* for integral human living, achieved by surrender to God on a cross of love.

When instinctive drives and "spiritual" yearnings converge in the narrow confines of this heart of flesh, the situation is inevitably explosive. Circumspection and caution are the parts of prudence which make us walk on tip-toe when passing through a danger zone. Circumspection looks to the circumstances in which we work out our holiness; caution recognizes and removes obstacles to our progress.

LOVE MUST BE GUIDED

The circumspect religious, hungering for fulfilment of instinctive needs, will not expect a convent or a monastery to have all the warmth and intimacy and easy-going casualness of a home. There is an atmosphere of impersonalism which can never be quite removed from community living, even though it be marked with an enviable family spirit. Pope Pius XII pointed out this aspect of our lives when talking to the Discalced Carmelites:

"A religious house differs from the family home and roof; it is not the same and does not try to be. This is so because within its walls zeal

for dedication and self-denial for the love of Christ, and austere penitential customs involve some measure of discomfort and pain."³⁸

Perhaps a part of this discomfort and pain is a kind of loneliness which remains even in a crowd. The mature religious expects this. The immature, always overeager for love, may fail in circumspection. He or she may demand more from a religious house than it is designed to give. This immaturity breeds enemies of love—anxiety, jealousy, possessiveness, self-indulgence, and escapism.³⁹ All such things are more at home in the neurotic's heart, than in the heart of the normal man.

Caution manages a more difficult assignment than circumspection. It must remove barriers standing between a soul and its surrender to Christ. To do so it must rip off all the false faces worn by "spirituality" when it is uncomfortable with instinct. Instinctive drives assert themselves imperiously. Spirituality must make us really human in God or it makes us monstrous in illusion.

A yearning for security, especially against carnal sin, can produce an "angelism" which disdains flesh and mistrusts all emotion.⁴⁰ The need for expansiveness or fruitfulness can make a man shamefully dramatize himself, perhaps even on a real cross.⁴¹ His neurotic love of pain for its own sake can turn the religious romance into colorless drudgery. Unwillingness to accept one's whole being, the mascu-

line and feminine elements in our make-up, can produce uncouth and boorish misfits among religious men,⁴² efficiency experts and "old maids" among religious women.⁴³ The desire for fulfilment in love can degenerate into sublimated sensuality, pseudo-mysticism, or unabashed day-dreaming.⁴⁴ Alert caution is needed to forestall these disfigurements of human emotional life.

THE LORD IS NEAR

No one can live without joy. For the truly well-adjusted Christian, joy is meant to be joy in Christ. "Rejoice in the Lord always," comes the Apostle's injunction, "again I say rejoice. Let your moderation be known to all men. The Lord is near." (Phil. 4:4)

Commenting upon these words, Aquinas assures us that joy in Him is always "well-ordered." It is "continual" and "constantly multiplying." It is like a pyramid built upon interlocking truths of faith. Yet it is always moderate for it is accompanied by a certain loneliness of exile. The loneliness is bearable because the Lord is near. It is this nearness which transfigures our humanity.

He is near by the "presence of His majesty." He is immersed in our history by His "kinship of flesh" with us. He is involved in our struggles "by the indwelling of His Grace." He is near to our misery by His "merciful readiness to listen to us." And if the loneliness of exile tempers our Christian joy, He is near also by "His com-

ing to reward us."⁴⁵ We are people who await the coming of the Bridegroom. His coming will be soon. In the sweeping vision of Christian joy time is set against eternity and time is no more than a swiftly passing hour. The nearness of Him gives radiance even to our tears.

NOTES

¹ St. Thomas, *Super Evangelium S. Matt.*, in 25:1-10.

² R. Metz, *La Consecration des Vierges dans L'Eglise Romaine*, 45.

³ St. Thomas, l.c.

⁴ M. J. Lagrange, O.P. *The Gospel of Jesus Christ*, Vol. 2, 187.

⁵ M. Labourdette, O.P., *Cours de Theologie Morale*, La Prudence, 36.

⁶ St. Thomas, *Summa Theologica*, II-II, q. 49 *in toto*.

⁷ St. Thomas, *op. cit.*, II-II, p. 23, a. 8; *De Charitate*, a. 3.

⁸ St. Thomas, *Super Evangelium S. Matt.* in 16:24.

⁹ St. Bonaventure, *De Triplici Via*, c. III, 3, "De Septem Gradibus quibus pervenitur ad splendorem veritatis."

¹⁰ Supplement de la Vie Spirituelle, "Maturite affective et vie sacerdotale" (Fall 1958) Ple, Rousset, Biernaert, *et al.*

¹¹ Roman Breviary, Invitatory.

¹² St. Thomas, *Commentaria in Epistolas Pauli*, in Romanos 8:30, I, 6: Alia vero vocatio est interior, quae nihil aliud est quam quidem mentis instinctus quo cor hominis movetur a Deo ad assentiendum his quae sunt fidei vel virtutis. . . .

¹³ St. Thomas, *Summa Theologica*, II-II, q. 35, a. 4, ad 2 et 3.

¹⁴ *Idem*, cf. Catena Aurea in Matt. 25:13 and *Super Evangelium St. Matt. Lectura*, in h. 1.

¹⁵ St. Thomas, S.T. II-II, a. 3, ad 2: "Perfectio autem divinae dilectionis universaliter cadat sub praecepto ita quod est etiam perfectio patriae non excluditur ab illo praecepto . . ."

¹⁶ Pope Pius XII, *Radio Messages to Cloistered Nuns*, July-August 1958, cf. Courtois-O'Flynn, *The States of Perfection*, 342

¹⁷ *Ibidem*.

¹⁸ *Ibidem*.

¹⁹ Denzinger, *Enchiridion Symbolorum*, 107, 804, 833.

²⁰ St. Thomas, *op. cit.* II-II q. 184, a. 2 ad 2.

²¹ P. Ricoeur, "Morality Without Sin, or Sin Without Moralism?" in *Cross Currents*, Fall, 1955, 345.

²² Pope Pius XII, in *op. cit.* 345-346.

²³ *Missale Romanum*, Feria IV Cinerum, Prayers for Blessing Ashes.

²⁴ *Missale Romanum*, Dominica in Palmis, Collect of the Mass.

²⁵ Parish Holy Week Book, (ed. by L. Doyle) 17.

²⁶ St. Thomas, *Commentarium in Rom.* 8:24: "Oculi Domini super justos sunt, in quantum, scilicet, sic de eis curat, quod nihil mali circa eos esse permittit, quod non in eorum bonum convertat. Et hoc quidem manifestum est quantum ad mala poenalia quae patiuntur unde in *Glossa* dicitur quod ipsorum infirmitate exercetur humilitas, afflictione patientia, contradictione sapientia, odio benevolentia. . . ."

²⁷ *Idem*. in *Rom.* 8:29-34.

²⁸ St. Thomas, S.T. II-II, q. 45, a. 2. c.

²⁹ *Idem*, *Expositio in Librum Beati Job*, in c. 30, 1.1.

³⁰ *Idem*, *Quaestiones Quodlibetales, Quodlibetum Quintum*, q. 3., a. 1.

³¹ St. Thomas, *Super Evangelium S. Joannis Lectura*, in h. 1.

³² St. Teresa, *Interior Castle (Works)* edited by E. A. Peers) Vol. 2, 345.

³³ St. Thomas, *Compendium Theologiae*, 321, 233; cf. J. Voste, *De Passione et Morte Jesu Christi*, 323-329

³⁴ St. Thomas, *Super Evangelium S. Joannis Lectura*, in 15:11.

³⁵ A. Vonier, *The Personality of Christ*, 18-19.

³⁶ *Ibidem*, "Christ, the Wonderful," 20-28.

³⁷ A. P. Hennessey, "Maturity and Spirituality" in *Proceedings of CTSD*, 188-194.

³⁸ Pope Pius XII, "Discourses to Discalced Carmelites," in *op. cit.*, 204.

³⁹ A. Watkin, *Enemies of Love*, 46-72.

⁴⁰ A. Ple, "Thou Shalt Love" in *Cross and Crown* (Dec. 1952) 469.

⁴¹ P. R. Regamey, *The Cross and the Christian*, 106-108.

⁴² J. Sellmair, *The Priest in the World*, "The Priest and Women," 192-211; W. Kirby, *Prophets of the Better Hope*, "The Courtesies of Life," 192-215.

⁴³ Sister Mary Roderic, "Feminite et vie religieuse" in *Supplement de la Vie Spirituelle*, (Fall 1962) 493-508.

⁴⁴ W. Demal, *Pastoral Psychology in Practice*, "The Psychology of Celibacy," 80-87.

⁴⁵ St. Thomas, *Commentarium in Epistolas Pauli*, in *Phil.* 4:4.



PASSIONISTS IN THE UNITED STATES

MARIAN PILGRIMAGE

A Marian Pilgrimage for the Beatification of Dominic of the Mother of God in Rome has been organized under the patronage of Most Rev. Cuthbert M. O'Gara, C.P., D.D. Very Rev. Rupert Langenstein, Provincial Consultor will serve as Spiritual Director for the layfolk making the pilgrimage. In addition to Bishop O'Gara and Father Rupert, the Province of St. Paul of the Cross will be represented by Fathers Martin J. Tooker, Jamaica Rector; Neil McBrearty, Vice Postulator of Blessed Dominic's cause; Luke Misset, Paschal Drew, Province Moderator of the Confraternity of the Passion; Jude Mead, Cajetan Bendernagel, Silvio di Lucca, Earl Keating and Brother Simon West.

Joining the pilgrimage from Holy Cross Province will be Very Rev. Conleth Overman, First Consultor; Augustine Scannell, Diamond Jubilarian; Mathias Coen, Edward G. Viti, and Brother Daniel Smith. The group will leave New York on TWA October 22 and will return November 12. Enroute to Rome they will visit Fatima, arriving in Rome for the triduum in St. Peter's prior to the beatification ceremony. Returning, they will visit Lourdes, the Shrine of the Miraculous Medal in Paris and depart for New York from Dublin. The pilgrims have been requested by both Provincials to carry all the spiritual and temporal needs of the Provinces to these great Christian centers of devotion.

HOLY CROSS PROVINCE

New Consultor and Master of Novices

On July 10, Very Reverend Kyran O'Connor resigned his position as Second Provincial Consultor. Father Kyran had been selected for service in the Vice-Province of Germany. At a meeting of the Provincial and his Council on July 13, Very Reverend Gregory Joseph Staniszewski was elected Fourth Provincial Consultor. At the same time it was announced that the Third Consultor, Very Reverend Frederick Sucher, had been appointed Master of Novices to succeed Very Reverend Roch Adamek, whose had died on July 10. In addition to his duties as Master of Novices, Father Frederick will now serve as Second Provincial Consultor, while Very Reverend Emmanuel Sprigler now fills the office of Third Provincial Consultor.

Silver Jubilee of Brother Regis Ryan, C.P.

On September 14, Brother Regis Ryan marked the Silver Anniversary of his religious profession with high festival at St. Paul, Kansas. Very Reverend Conell Dowd, Rector, was celebrant of the Solemn Mass and gave the sermon. The women of the parish served the jubilee dinner to a large crowd in St. Francis Hall. During his years of devoted service, Brother Regis has been chiefly engaged either in



V. Rev. Gregory J. Staniszewski, C.P.

training novice brothers or in the infirmary in the Preparatory Seminary. He is now stationed at St. Joseph's Birmingham.

Death of Very Rev. Roch Adamek, C.P.

On July 10, Holy Cross Province was saddened by the death of Very Rev. Roch Adamek, our beloved Master of Novices. Death came to Father Roch on the 24th anniversary of his religious profession. He had entered Mercy Hospital in Fort Scott, Kansas, on May 13. There it was discovered that he was suffering from cancer of

the pancreas, so far advanced that nothing could be done to alleviate it.

George Adamek, a native of Fargo, North Dakota, was professed in 1939. He took the name and title, Roch of the Cross. Ordination on June 30, 1945 was anticipated a year because of the war. From 1947-53 Father Roch was Director of Students at our Preparatory Seminary in Normandy, Missouri. The following six years were spent as Rector in St. Paul, Kansas, and in 1959 Father Roch was elected Master of Novices.

The deep esteem in which he was held was evidenced by the unusually large gathering of relatives, priests, sisters, and layfolk at his funeral. Very Reverend Father Provincial sang the funeral mass in St. Francis Jerome Church, St. Paul, on July 13. In attendance were Their Excellencies, Bishops Mark Carroll and Leo Byrne of Wichita, and Bishop Ignatius Strecker of Springfield, Missouri. Father Matthias Coen preached the funeral sermon. Father Roch was laid to rest in our cemetery in the novices' garden. May he rest in eternal peace.

Death of Rev. Gabriel Sweeney, C.P.

Death came as no surprise to Father Gabriel Sweeney. On July 10 he walked to the choir in our Cincinnati monastery and seated himself before the altar. Father Brendan, the Vicar, then administered the Sacrament of Extreme Unction. "I do want to be anointed while I am still conscious,"

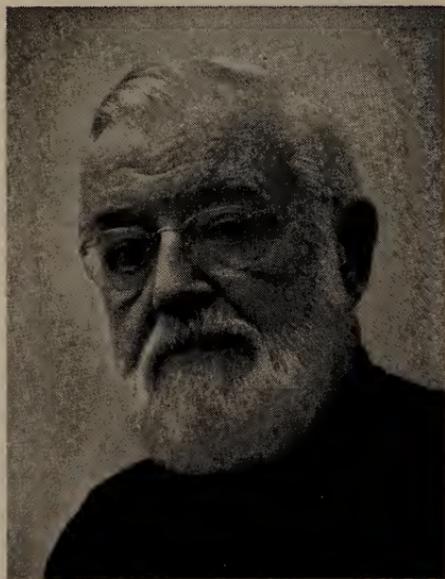


V. Rev. Roch Adamek, C.P.

Gabriel had said. During the next day or two he called a few relatives and friends on the telephone to tell them that he felt he would die soon. He was not mistaken. On the morning of July 17 he quietly breathed his soul to God, while Father Declan recited the prayers for the dying.

Richard Sweeney was born in Cincinnati on April 20, 1892. He was baptized in our Holy Cross Church, and after his primary education in our parish school, entered the Preparatory Seminary in Dunkirk, New York. In 1908 he was professed at the new novitiate in Louisville as Gabriel of the Sorrowful Virgin.

After his ordination in 1915, Father Gabriel served as Vice-master and as lector, In 1926 he took studies in Palestine to prepare him for the teaching of Holy Scripture. After his teaching career was over, Father Gabriel was assigned to our newly opened Sacramento monastery, and then to Sierra Madre, where he was Assistant Retreat Director. His last four years were spent in Cincinnati.



Rev. Gabriel Sweeney, C.P.

Father Provincial sang the funeral mass on July 19. Father William Westhoven, Cincinnati Rector, preached the eulogy. Burial was in Louisville on July 20. May he rest in peace.

Scriptural Safari

Following his work on the Theological Commission at the conclusion of the first session of the Council, Father Barnabas M. Ahern journeyed to Ghana, West Africa. There he lectured on Holy Scripture in almost all the dioceses, and in all universities and secondary schools. Father Barnabas Mary was greatly impressed by the progress of the Church in Ghana during the past thirty years.

Father Barnabas Mary next travelled to Scotland where he again lectured on Scripture to both priests and non-Catholic ministers. The end of the summer found him engaged in special work in Paris, whence he returned to Rome for the second session of the Council.

AROUND THE PROVINCE

Chicago

Seven clerics pronounced their final vows on the Feast of Our Lady of Holy Hope, July 9th. They are Confraters Leo Gabriel Lacey, Peter Joseph Mueller, Edward Senior, Alan Phillip, Regis Grathwohl, Christopher Mercier and Justin Paul Bartozek. Very Reverend Kyran O'Connor was celebrant and received the vows. Several hundred people attended the beautiful ceremony in Immaculate Conception Church. A gala dinner in the school hall followed the profession.

Very Reverend Jordan Grimes, Rector, has established a Seminary Guild in Chicago, whose purpose is to aid



Father Barnabas Mary and Sisters of the Infant Jesus, Ghana

in the support of our students. Besides the annual membership dues, the Guild will promote card parties, dinners, and other public relations activities.

In order to ready the monastery for much larger classes of students, many improvements have been made under the competent direction of the Rector, Father Jordan Grimes. New tables and chairs have enlarged the capacity of the refectory. The entire monastery has been re-wired, with modern circuit-breakers instead of the old fuseboxes. A new gas boiler with electronic zone controls has been installed. All corridors have been painted and attractive light fixtures hung in

place. The former public chapel has been converted into a beautiful, functional library and reading room for the students. The grounds, too, have been greatly improved, and have evoked many favorable comments.

Two lectors have been added to the teaching staff. Father Vincent Giegerich returns from the University of Montreal to lecture in Philosophy, while Father Raphael Domzall is teaching English, Comparative Religion, and French. Father Raphael also teaches theology at Notre Dame University two days each week, while Father Joseph M. O'Leary continues his professorship of theology at Barat College.

Cincinnati

Cincinnati Rector, Father William Westhoven, is giving the retreats to priests of the Archdiocese at Milford Jesuit Retreat House. At our Retreat House of Holy Cross, Father Howard Ralenkotter is preacher for the current year. The apartment development to the south of the monastery is progressing, but fortunately only a small segment of our view is blocked out.



Construction south of Holy Cross Monastery

Louisville

The Feast of the Exaltation of the Holy Cross, September 14, brought the happiness of minor and major orders to our theologians. Bishop

Charles Maloney, Auxiliary Bishop of Louisville, conferred Porter and Lector on the first theologians, Exorcist and Acolyte on the second theologians, while Confrater Justin Paul Bartozek was ordained subdeacon, and Fathers Alphonse Engler, Blaise Czaja, Joseph Van Leeuwen, Kenneth O'Malley and Timothy J. O'Connor received the order of diaconate. Father Justin Paul's advance to the subdiaconate had been deferred until after his final profession in July.

On September 5 and 6, the renowned theologian, Father Bernard Haring, C.S.S.R., conducted a theology institute for faculty and students of our Louisville seminary. The general subject of Father Haring's lectures, six in all, was "The Ecclesiology of the Second Vatican Council and Moral Theology." Four student seminars prepared questions for the discussion periods. On both mornings Father Haring delivered a homily at the dialogue mass of which he was celebrant. He also attended the community recreation and in his conversation gave many sidelights on events and trends of the Council. The institute was a superb inauguration of the academic year.

Three Renovation Courses for communities of religious sisters were given this summer by priests of the Louisville community. Father John Mary Render again gave his course to the Loretine Sisters at Colorado Springs, Colorado, June 22 to August 2. Father Barry Rankin conducted a Renovation for the Little Company of Mary at Evergreen



Major Orders, l-r: Fathers Justin Paul, Timothy Joseph, Blaise, Alphonse, Joseph, Kenneth. September 14, 1963

Park, Chicago, from July 2 to August 2. Ursuline Sisters at Angela Merici High School in Louisville, attended the Renovation given by Father Eugene Peterman from June 16 to July 14.

Two of our Louisville Lectors were featured speakers at national conventions recently. Father Carroll Stuhlmüller addressed the Catholic Theological Society of America in St. Louis on June 27. His topic: "Proclaiming the Death of the Lord—an Incarnational Approach." Father Paul M.

Boyle spoke to the Canon Law Convention in New York on September 18, "The Jurisdiction of the Ordinary and Women Religious of Pontifical Right." At the convention Father Paul Mary was honored by his election as Secretary of the National Society of Canon Lawyers.

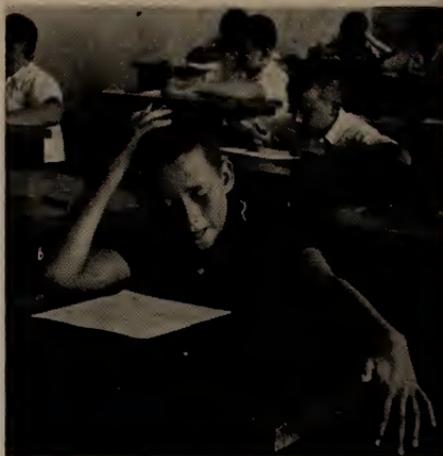
Our St. John Bosco Club was again the means of leading many boys to enter the seminary. Of the 51 members who entered high school this fall, 31 are in various seminaries. Twelve of these boys chose the Passionist Seminary in Warrenton. The quality of the Bosco Club members entering the Louisville Diocesan Seminary has been praised by Father Joseph White, the Rector. The splendid record of the Club is a tribute to the hard work of Father John Mary and our students.



Rev. Bernard Haring, C.S.S.R

Two laymen are conducting the courses in speech at our seminary this year. Drs. Brown and Sills, both of the Veterans Administration Speech Center in Louisville, are giving courses in Voice and Diction and in Oral Interpretation.

Professor Joachim Jeremias, one of the greatest New Testament scholars of the day, gave a series of lectures at Southern Baptist Seminary in Louisville from September 24-27. The students and a number of the priests of the community were able to attend one or more of his lectures.



First Taste of Seminary Study

Warrenton

Summer at Warrenton was a busy time. It began with July 4, Family Day for the students from the St. Louis area. About fifty families—of old and new Prep students and of the faculty—took advantage of the holiday and the fine weather to come out and picnic for the day on the Seminary grounds. Ball games were played between various father-and-son groups. It was especially a convenient occasion for the Faculty to become acquainted with the families of the seminarians, new and old, and for the families themselves to get better acquainted. Excellent weather provided the background for an enjoyable day.

Three Seminary Weeks were organized for July by Fr. Joseph Mary and his assistants—one concentrated on older boys already in high school, the other two on pre-high schoolers. In all, over 200 boys spent the greater

part of a week in the Seminary this summer, helping themselves to reach a decision on their vocation. Fathers Joseph, Kevin, Mel, and Terence have done an outstanding, if wearying, job—with much tireless and self-sacrificing assistance from the Professed Students who were here at that time. Each day was well planned out, and consisted of Mass, classes, liturgical ceremonies, vocational talks, manual offices and recreation. The aim of these weeks has been to help these young men know more about the seminary life and just what it is like to live as a seminarian. The results of these Seminary Weeks speak for themselves: by far the majority of the boys that have entered our Seminary each fall for the past few years have attended one of these Seminary Weeks.

The Seminary opened the fall semester with 190 students. This in-

cluded fifteen college "specials", here for language specialization. These "specials" share what was formerly the college section with the twenty-two seniors. The rest of the seminarians, or the Junior Division, occupy the high school section. School officially opened with a Solemn Mass and sermon by Fr. Roger, Rector of the Seminary, on Tuesday, September 3. Although over one-third of the seminarians are from the St. Louis area, many of the states in the Western Province are represented, with Kentucky and California leading the way with twenty-nine and twenty-one seminarians respectively.

A month after the opening of school the Short Retreat was held. Two of our missionaries from Japan gave the retreats, Fr. Ward Biddle to the Senior Division, Fr. Denis McGowan to the Junior Division.

With Fr. Raphael Domzall's departure for the college department in Chicago, the Assistant Directorship of the Senior Division has fallen to Fr. Alfred Pooler. No other major changes have been made in the Seminary, except some adaptation of the class schedule to fit the two-track system for the freshmen and sophomores. One additional course offered, for those in need of it, is Remedial Reading. Three separate groups are spending extra time this semester to see if some of their reading deficiencies, both silent and oral, can be overcome.

Fr. Carl Anthony Tenhunfeld, Civics teacher and athletic director at



Talking it over, Sem Week

the Seminary, is preaching the women's week-end retreats at the Passionist Nuns' Retreat House in Ellisville, Missouri.

The Retreat House held its annual "Fiesta" this year on June 30, in the pleasant shady grounds east of the Retreat House. Games of skill and rides were featured attractions, along with the chicken dinner which was served to approximately 1500 people. The purpose of the celebration was more a public relations gesture than a money-raising affair.

Facilities were being heavily taxed as the Retreat House opened its fall schedule. Until December, the only days the building will be without retreatants will be Halloween and Thanksgiving. Fr. Keith Shiltz, newly transferred here, is preaching the laymen's retreats, and has been well received for his practical insights into Christian living. Fr. Finan Storey is

rounding out his year of clergy retreats. The other mid-week openings are taken up by high school retreats, preached by Fr. Joseph Mary, Fr. Mel Joseph, and Fr. Terence.

Father Mel and Terence were only this summer added to the Vocational Staff working out of Warrenton. Besides giving high school retreats, Fr. Terence has been appointed to look after older vocational prospects, and Fr. Mel will concentrate on postulants for the Passionist brotherhood. Fr. Joseph Mary will continue his work among the younger vocational prospects in the St. Louis area.

On October 9 the Retreat Directors, along with five Board Members, attended the Regional Retreat Conference in St. Louis.

Several of the faculty members furthered their studies or picked up needed credits this summer. Fr. Albert Schwer studied mathematics at Catholic U., on a National Science Foundation grant. Fr. Michael Joseph Stengel graduated from the School of Spiritual Theology at the Dominican House of Studies, River Forest, Illinois. Fr. Raphael Domzall studied English at the University of Detroit. Fr. Alfred Pooler studied Latin at Catholic U. Fr. Owen Duffield participated in a seminar in remedial reading at St. Louis University. Father Aloysius Hoolahan and Augustine Wilhelmy attended the University of Michigan. Fr. Morris Cahill attended music school at Catholic U. and musical workshops at St. Michael College, Toronto, and at Boys' Town, Nebraska.

St. Paul

The most numerous profession in Province history took place on July 22. Twenty cleric novices pronounced their first vows at the ceremony in our church at St. Paul. Father Thomas More Newbold, former Rector of the Preparatory Seminary was celebrant. His nephew, Confrater Ronan, is dean of the class. A large gathering of happy relatives was present to celebrate the day with the newly professed.

On August 22 two brothers made their first profession at St. Paul. They are Brother Jerome Milazzo of Cleveland, Ohio, and Brother Thaddeus Hart of Chicago.

July 20 saw the two classes which had come from Warrenton vested in the holy habit. The novitiate now numbers 28 clerics and one novice brother.

Des Moines

In late August a check for \$15,000.00 was received, a bequest contained in the will of Mr. Frank Eickhoff of Lawler, Iowa. St. Gabriel Monastery was one of many Catholic institutions to whom Mr. Eickhoff gave a share of his large fortune. Our Fathers have regularly given missions and Forty Hours at Lawler and it was no doubt this fact that led the donor to remember us. Among his bequest was also the sum of \$25,000.00 to the Passionist Missions in Ensley, Alabama.

The following changes took place in

THE PASSIONIST



Newly Professed, Holy Cross Province

Bottom Row, l-r, Confraters Giles, John Vianney, Alexis, Clement, Gilbert
 Second Row, Robin Mary, Valerian, Timothy, Thomas Augustine, Nicholas
 Top Row, Bernard Mary, Jeffrey, Joseph, Alexander, Brendan Paul, Denis
 Mary, Arthur, Brennan, Benedict Joseph, Ronan

this community in early September: Father Damian Cragen left for Santa Fe, New Mexico to conduct the Christian Brothers' renewal programs for one year. Fathers Alan Prendergast and Forrest Macken, became *de familia* here.

In mid-September, V. Rev. Father Columban Browning received a request from the editor of the New Catholic Encyclopedia to write two short articles for that publication. Requested were articles on "Particular Friendship" and "Spiritual Friendship."

Detroit

The Detroit community recently had the honor of being host to Bishop Maurice Outunga of the Diocese of Kisii, Kenya, East Africa. Bishop Outunga addressed the lay retreatants on two weekends and answered their many questions on the Church in Africa. His fine sense of humor and his cordial, humble conversation endeared him to the community, and he gave many fine insights into the apostolate in Africa, its problems and its progress.

The Pastoral Year is well underway for Fathers Hugh Pates, Ambrose M. Devaney, Xavier Albert, and Patrick M. O'Malley. Father John Devany directs their work in Sacred Eloquence. They are attending lectures and participating in the supervised practicum in Pastoral Psychology given at the Catholic Social Service of Wayne County and the University of Detroit. In August they attended the Midwest Institute of Pastoral Theology at Sacred Heart Seminary in Detroit. And practical work in catechetics is done with the CCD classes for high school students at St. Gemma's Parish.

Father Champion Clifford and Brother Philip Frank are taking the training program on supervising the Fallout Shelter in the Retreat House. Serious attention is being given this public problem in the Detroit area.

Five postulants for the Brotherhood arrived in September. Brother Howard Paquette hails from Toledo, Ohio. Robert Schmitt is from Marshalltown, Iowa. Missouri is represented by three young men, Ronald Glastetter from Marthasville, Kevin Sullivan from Brentwood, and Jim Brugmann of O'Fallon.

Paving of West Davison Avenue along the monastery and parish properties was completed recently.

Sierra Madre

Three hundred men attended the annual Officers' Meeting of the Mater Dolorosa Retreat League on September 2. Father Damian McHale sparked



Bishop Outunga and Dennis, Retreat House Sec'y

the gathering with his keynote talk, "Salesmen for Christ." The new by-laws were presented by Chairman Les Wombacher. Retreat Masters for the coming season, Fathers Gordian Lewis (weekends) and Andre Auw (mid-week), were introduced. Father Faustinus, Retreat Director, announced that the retreat house had served 3985 men in the preceeding season. One of the dinners that have made Sierra Madre famous rounded out the meeting for the men and the community.

Landscaping improvements on the grounds continue. Several thousand plants of ground cover have been set



Retreat Officers' Dinner, Sierra Madre, September, 1963

out in the new terraces. Our Japanese neighbor, Mr. Uyematsu has given dozens of beautiful azaleas for the outdoor Station area. Inside the monastery extensive painting and sanding of floors has given that bright, new look.

Father Warren Womack and Miles Bero have been active in organizing the cursillo in the Los Angeles area. Father Warren, who received his training under the renowned Claretian, Father Alfonso Duran, is the first Passionist of the Province to join the

cursillo. Father Miles is now completing his training in the movement.

Houston

October 9th has been set as opening date for the Drive for Funds to build the permanent chapel and add 35 retreatant's rooms to the retreat house.

The Cursillo over the Labor Day weekend attracted 47 laymen and clergy. Father Leo Patrick Brady made the exercises with the group.

The clergy conference topic for October is "Lay Retreats" and will be a

preparation for the retreat workshop to be held at the Rice Hotel in Huston on October 26. All officers of the National Retreat League will attend.

Hurricane "Cindy" narrowly missed Houston, but severely damaged the Port Arthur-Beaumont area just to the east. In fact, the rains which came in the fringe areas were a blessing after a hot, dry summer.

Ensley

The Ensley Parish recently achieved two momentous "firsts". Patricia Haley, 1963 graduate of Holy Family High School, has entered the postulancy of the Sisters of Charity at Nazareth, Kentucky. Bettye Collier, first name on the baptismal register of Holy Family Mission twenty-five years ago, has begun her training with the Lodi, New Jersey Province, of the Felician Sisters. Bettye is a registered nurse. Both of these young women are the first of their race to enter these communities. This brings to four the number of girls of Holy Family who have entered the religious life. The first, Barbara Peterson, is now Sister Mary of the Trinity, a cloistered Dominican. Cassandra Sharp, the second vocation, is now Sister Mary Rebecca, of the Blessed Sacrament Sisters.

The priests and parishioners of Holy Family are fervently praying during these days of extreme racial tension in Birmingham. It is their hope that justice and charity will bring peace to their city.



Two Firsts: Patricia Haley (1) and Bettye Collier

PASSIONIST NUNS

Ellisville

The fall retreat season started off with a bang when 27 retreatants showed up for the first scheduled retreat. 26 is capacity. But space was somehow found. The October retreats are booked full up. Eight retreats for girls and ten for women are scheduled for 1964. Father Carl Anthony Tenhunfeld will be retreat master.

Three postulants give reason to hope that prayers for vocations are being heard on high.

The Nuns' public chapel is serving as parish church pro-tem until the new St. Clare's Church can be erected on property nearby. Two daily masses and four on Sunday, plus the inevitable activity of baptisms and more recently, the first parish funeral, make things



Enroute to England (from left), Mother Gemma, Sister Pius, V. Rev. Gerard Orlando, Mother Catherine, superior, Mother Bernadette, Mother Regina. Religious News Service Photo.

a bit crowded. Split second timing must be maintained so that there is no interference between the parish schedule and the retreat exercises. Saturday finds some slightly humorous competition between retreatants and parishioners for the one confessional. The new church has been promised for next September.

Erlanger

Late July saw five Passionist Nuns of the Erlanger Convent embark for England where they will make a foundation in the Archdiocese of Liverpool. Together with Mother M. Catherine Brock, were Mother M. Gemma Phil-

lips, Mother M. Regina Cappelletti, Mother M. Bernadette Davis, and Sister M. Pius Daugherty. A particular significance is seen in this foundation, which is being made in the year of the Beatification of Dominic Barberi, Founder of the Passionists in England.

Owensboro

Consorella Catherine Marie (Catherine Schumann) made her first profession on August 7th. On September 10th Betty Seitz of Paducah was vested in the holy habit, taking the name of Sister Mary Therese.

It was with regret that the Nuns saw Father Benedict Olson conclude his se-

ries of retreats at St. Joseph's on September 8th. His work throughout this past year was widely acclaimed by the retreatants. Father Benedict has been succeeded by Father William Joseph Hogan, who began his year of retreat work on October 8th.

Mother Mary has recovered from her illness and wishes to thank those who prayed for her.

JAPAN

Fukuoka

Father Carl Schmitz writes as follows: "Our construction on the retreat house down here is progressing. Right now they are laying the forms

for the cement sub-flooring on the 2nd floor and also the steel roof girders over the chapel. In late June an agreement was finally reached to have the property contoured for proper drainage and rain-damage protection. The heavy rains have hampered both the work on the building and on the levelling, sodding, and drainage of the property. This work was finally completed by the first of September; but past experience does not allow our fear of Mother Nature totally to subside. We need your faithful prayers on behalf of our new foundation here in Fukuoka. We take one day at a time, knowing that eventually Almighty God will see this project to a successful completion."



Fukuoka Retreat House, September, 1963

ST. PAUL OF THE CROSS PROVINCE

Centenary Letter

A circular letter commemorating the centenary of the erection of the Province of St. Paul of the Cross was issued on the Feast of the Exaltation of the Holy Cross, September 14, by V. Reverend Gerard Rooney, C.P., Provincial. Entitled "The Passionist Heritage," the letter is printed in booklet form containing one hundred pages. It is a splendid exposition of the spirit and activity of the Passionists in the Province of St. Paul of the Cross, past, present and to come. Certainly it must rank as one of the memorable works in the entire Congregation.

Passionist TV Studio Dedicated

A radio and television studio to house the facilities for producing the "Hour Of The Crucified" and the "Chalice Of Salvation," was dedicated on September 1, by the Most Reverend Christopher J. Weldon, D.D., Bishop of Springfield. The new building is situated on the grounds of Our Lady of Sorrows Monastery, West Springfield.

The roster of those attending the dedication was a distinguished one. The V. Reverend Theodore Foley, Consultor General, Rome; the V. Reverend Gerard Rooney, Provincial of St. Paul of the Cross Province; the V. Reverend James P. White, C.P., Provincial of Holy Cross Province; the V. Reverend Caspar Conley, C.P., Rector of the Springfield Monastery; the Rec-

tors of Scranton, West Hartford, Baltimore and St. Mary's, Dunkirk; Col. John F. Stefanik, U.S.A.F., representing the Governor of Massachusetts; the Selectmen of the town of West Springfield; the Mayor of Springfield; local and visiting Passionists and members of the diocesan clergy.

After the dedication ceremony Bishop Weldon offered Pontifical Low Mass. In his sermon, the Bishop praised the television industry and Station WWLP in particular for its interest in religious programming. Father Gerard, Provincial, spoke after the Mass on the power of radio and television in the apostolate of the Passionist Fathers. Colonel Stefanik delivered a laudatory message from the Governor, the Honorable Endicott Peabody, in which he praised the work of religious leaders in remedying the ills of our times. The entire ceremony was televised by station WWLP, Springfield.

At a reception held afterwards, Father Provincial expressed his gratitude to Father Fidelis Rice for his splendid work in the field of radio and television and also to the Bishop for his constant and zealous support. Father Fidelis then voiced his happiness, and thanked the Provincial and his Passionist brethren for their great cooperation, the Bishop for his unfailing interest and support, and the countless helpers among the clergy and laity who have assisted him over the years. He paid special tribute to Father Louis McCue, C.P., his gifted assistant, and those of the studio staff.



TV Studio at West Springfield

St. Ann Novena

The annual novena in honor of St. Ann drew the usual huge crowds to St. Ann's Monastery, Scranton, throughout all of the nine days. The solemn closing on the evening of the Feast brought an estimated 75,000 clients of the Saint who crowded every portion of the monastery grounds. His Excellency, Most Reverend Jerome Hannan, D.D., Bishop of Scranton, presided and preached at the final ceremony. The Papal blessing was imparted by V. Reverend Gerard Rooney, C.P., Provincial.

Fathers Bertrand Weaver, C.P., Kieran Richardson, C.P., and William Davin, C.P., preached the novena, assisted by priests of St. Ann's Community and specially appointed multilingual Passionist confessors.

Golden Jubilee

A most impressive ceremony took place in St. Michael's Monastery Church, Union City, on June 22, when Father Alfred Duffy celebrated the 50th anniversary of his entrance into the Passionist Order. After the Solemn Mass, sung by Father Alfred, he

knelt before the high altar in the presence of St. Michael's community and before his relatives and friends in the church and renewed into the hands of Father Provincial the religious vows he had first taken fifty years previously.

Father Alfred was born in New York but moved to Union City at an early age. He was professed on June 22, 1913 and ordained by Bishop O'Connor of Newark in St. Michael's Monastery Church on December 18, 1920.

The Jubilarian has had a varied and distinguished career. His superb preaching gifts soon placed him in the front rank of Passionist missionaries. While Curate in Union City he was Superintendent of St. Michael's High School. Later an Associate Editor of *The Sign*. He served a term as Rector of St. Ann's Monastery, Scranton. For a number of years he was Lector of Sacred Eloquence. Also he was director and preacher of Laymen's Retreats in the various Passionist Retreat houses of the Province. He possesses the enviable record of having preached more than 600 missions and retreats to religious and laity. In addition he has conducted the annual retreats for secular priests in 88 dioceses throughout the United States.

After the jubilee Mass, Father Alfred was the guest of honor at luncheon where he was greeted by many friends of the clergy and laity.

Vestition and Profession

Twenty-six clerics were vested in the habit of St. Paul of the Cross in St.



Golden Jubilee. Father Alfred Duffy renews his vows into the hands of Father Provincial.

Paul's Novitiate, Pittsburgh, on August 14. The V. Reverend Charles A. Oakes, Rector, officiated at the vesting and the sermon was preached by Father David Bulman.

V. Reverend Rupert Langenstein, Second Provincial Consultor, preached the retreat for the profession of fourteen clerics and then on August 15 received their temporary vows. The newly professed Students form the class of 1st Year Philosophy at Our Lady of Sorrows Monastery, West Springfield, Mass.



Rev. Edgar Crowe, C.P.

Death of Father Edgar Crowe, C.P.

Friday night, July 19, Father Edgar Crowe, C.P., was en route from the Catholic University to Baltimore when seized with a severe heart attack. By the time he could be rushed to Providence Hospital, Washington, Father Edgar was dead. He was but 38 years old.

The deceased religious was a native of Pittsburgh. Before entering Holy Cross Seminary in Dunkirk, he had attended St. Justin's Grade and High School, Pittsburgh. He made his profession on August 15, 1946.

Father Edgar was ordained to the priesthood in St. Michael's Monastery Church, Union City, on February 28, 1952. He sang his First Solemn Mass in St. Paul's Monastery Church, Pittsburgh, at which his cousin Father Raymond McDonough, C.P., of Holy Cross Province, preached the sermon.

Graduate studies at Catholic University and Notre Dame followed. In 1958 he was attached to the faculty of Holy Cross and appointed Vice-Director. In 1962 he became Director and when the new Junior College of the Preparatory moved to Hartford in 1963 he was appointed as Director there. Father Edgar was completing work for the Doctorate in English at Catholic University when fatally stricken.

V. Reverend Gerard Rooney, Provincial, offered the Solemn Funeral Mass in St. Paul's Monastery Church, Pittsburgh, assisted by the Rector of Holy Cross Seminary, V. Rev. Colman Haggerty, and V. Rev. Augustine P. Hennessey, C.P., Master of Novices.

Death of Fr. Celestine McGonigal, C.P.

Father Celestine died in St. Agnes Hospital, Baltimore, on September 28, after radical surgery.

A native of Pittsburgh, Father Celestine was born in 1901 and attended St. Mary of the Mount School. He entered St. Joseph's Preparatory in Baltimore in 1919, a year before the school was moved to Dunkirk, N.Y.

Professed in 1923, he was ordained to the priesthood by Most Reverend

Paul J. Nussbaum, C.P., Bishop of Marquette, Mich., on March 15, 1930, in Immaculate Conception Monastery Church, Jamaica, L.I.

His first assignment was that of Director of Students. He served as Curate of St. Joseph's Parish, Union City, from 1934 to 1938. After a term as Vicar of St. Michael's Monastery, Union City, he was elected Rector of St. Joseph's Monastery, Baltimore, in 1941. He then became Rector of St. Michael's, Union City from 1944 to 1947. The last sixteen years he had been attached to the Mission Band.

The Provincial, V. Rev. Gerard Rooney, sang the Solemn Funeral Mass in St. Paul's Monastery Church, Pittsburgh.



Rev. Celestine McGonigal, C.P.
(1947 photo)

AUTUMN, 1963

Death of

Father Benedict Huck, C.P.

The eighth death recorded in 1963 was that of Father Benedict Huck, C.P. This equalled the number of priests ordained for the Province earlier in the year.

Father Benedict died in Pittsburgh on September 30, a day after he had collapsed in St. Paul's Monastery.

He was 73 and had spent 56 years in religion and 48 in the holy priesthood. Born in Sharon, Pa., Father Benedict was educated there and in St. Mary's Preparatory Seminary, Dunkirk. Professed in Pittsburgh in 1907 he was ordained on May 26, 1915, in St. Michael's Monastery Church, Union City, by Bishop O'Connor of Newark.

He had the gifts of fine physique and splendid voice which early put him in the ranks of our excellent missionaries. In between his missionary career he held a number of important offices. Curate, St. Mary's, 1919; Curate, St. Michael's, Union City; six years Rector of St. Ann's, Scranton, 1923-1929. He was then elected Second Consultor and held that office until 1932. His next office was that of Rector of Immaculate Conception Monastery, Jamaica, L.I. In 1939 he was appointed Pastor of St. Michael's Church, Pittsburgh, a post he held for ten years. In 1949 Father Benedict became Superior of St. Vincent Strambi Monastery, Riverdale, New York. In 1955 he left Riverdale for Pittsburgh and remained a member of St. Paul's community until his death.

FOREIGN MISSIONS

Philippine Seminary Dedication

Most Reverend Salvatore Siino, Papal Nuncio to the Philippines, solemnly blessed the new seminary of Our Lady of Perpetual Help in Marbel, Cotabato, on June 27. His Eminence, Rufino Cardinal Santos, originally scheduled for the dedication, was absent in Rome at the conclave.

The Nuncio was met at the airport by Bishop Quentin Olwell, C.P., Prelate Nullius of Marbel, by Passionist missionaries, civic dignitaries and delegations from various Catholic societies. Mayor Rojas of Marbel presented him with the key of the city and presided over a civic reception in his honor.



Rev. Benedict Huck, C.P.



Dedication: Bishop Olwell (r), Archbishop Siino (c), Father Justinian Gilligan (l).



Rev. Augustine Sheehan,
C.P.



Rev. Denis Mansmann,
C.P.



Brother Reginald Laffond,
C.P.

Archbishop Siino was assisted at the dedication by Bishop Olwell and Father Justinian Gilligan, C.P., Rector of the Seminary. Present for the occasion were Bishops Mongeau, O.M.I., of Cotabato City, Regan, M.M., of Davao, and Cronin, S.S.C., of Azamis.

Philippine Missionary

Father Augustine Sheehan, C.P., sailed in late August for the Philippines to augment the Passionist personnel in the Prelature of Marbel.

Father Augustine is a native of Long Island, N.Y., born in 1929, professed in 1950 and ordained in 1957 by Bishop Cuthbert O'Gara, C.P., in St. Michael's Monastery Church, Union City.

The new missionary took post graduate work in Rome which led to a Doctorate in Canon Law. He will be of invaluable assistance in the Cotabato mission area.

West Indies Missionaries

Two new missionaries, Father Denis Mansmann, C.P., and Brother Reginald Laffond, C.P., have joined the Passionist mission staff in Jamaica, W.I. This brings the active number of Passionist missionaries up to fourteen priests and two brothers.

Father Denis is a native of Pittsburgh, professed in 1955 and ordained in Union City by Bishop Cuthbert, C.P., in 1962. His brother, Father Rex Mansman, C.P., is a missionary in the Passionist Prelature of Marbel, in the Philippines.

Brother Reginald, C.P., from Athol, Mass., was professed in 1957. He is a gifted brother possessing varied skills. He will be a valuable addition to the work of the Passionists in Jamaica.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

ENGLAND

Beatification of Founding Father

The Province of St. Joseph has experienced a tremendous surge of joyous enthusiasm as hopes have now been confirmed that Dominic of the Mother of God, Founder of the Province, will be beatified on October 27. The annual pilgrimage to St. Anne's, Sutton, where the body of Blessed Dominic is entombed, took place on August 25. 7,000 persons gathered to pay their devotion and pray for heavenly favors. Three Fathers of the Belgian Province were on hand to film the events, later to be telecast in Belgium. The body of Blessed Dominic is to be taken from the crypt beneath the church and placed under the main altar in the church. A delegation from the Province will hold pride of place

among the many groups of Passionists who gather in Rome for the beatification.

Camillus Nolan, C.P.

FRANCE

Two veterans of army service in Algeria, Fathers Pierre Marie and Jean Claude were ordained on Pentecost by the Bishop of Lucon, Most Rev. Antoine M. Cazaux. The hard work these young clerics had put in to obtain State educational certificates was put to immediate use. During the summer vacation they directed camps for boys and worked intensively for vocations by talks and special retreats. As a result, twelve new postulants have enrolled at the Preparatory Seminary at Le Longeron this September.

There is a vocational crisis in France, with a sufficiency of candidates only in



Tomb of Blessed Dominic at Sutton. Upper left, Tomb of Father Ignatius Spencer

the Vendee. All French youth without exception must serve 18 months in the army. It is all too easy for a vocation to be lost during this period. Some officers, in fact, urge the seminarians to remain in the army service.

The apostolic formation of the major seminary students, C.P., at Clamart and Nantes, is being furthered by their assistance to the pastors on Thursday and Sunday. This in turn has made us better known, and has opened the way for vocation recruiting in the parishes.

A signal honor came to the Province with the selection of Father Stanislaus

Breton as official French representative at the Congress of Philosophy in Mexico. Father Stanislaus will travel to Mexico as a guest of the French government.

Louis de Gonzague, C.P.

BELGIUM

Louvain

A skillful adaptation of the basement area through the devoted interest of Mr. R. Schittecatte, architect and benefactor, has resulted in a beautiful chapel for the St. Vincent Strambi Residence at Louvain. This improve-

ment makes the residence even more suitable for Passionist students who are attending the Catholic University. Reverend Ghisleen Hermans, C.P., Superior, is the prime mover.

Father Siegfried Vlaeminck, who recently received his degree at the University, has been appointed Assistant Secretary for the General Center for Vocations at Brussels. The Bishops of Belgium established the Center in 1963 to co-ordinate vocational efforts. The Province of St. Gabriel is greatly honored in Father Siegfried's appointment.



First Mass of Father Ernest Henau

Ordinations

Six clerics of the Belgian Province were ordained to the priesthood during the summer months. On June 29, Archbishop John Cody of New Orleans, ordained Father Ernest Henau, C.P., together with 18 American students, in the chapel of the North

American College at Louvain. Father Ernest celebrated his first mass in the new chapel at St. Vincent Strambi Residence the next day. Father Florentius Naeckerts, Provincial, and Father Harry Gielen, First Consultor, were in attendance.

At an evening mass on July 21, four clerics were raised to the priesthood in Sacred Heart Monastery Church, Diepenbeek. They are Fathers August Pans, Herwin De Clercq, Felix Creemers and Patrick Maet. Most Rev. William van Zuylen, Bishop of Liege, was the ordaining prelate.

The Bishop of Bruges, Most Rev. Joseph De Smedt, feels that the priesthood is brought closer to the people when a young man is ordained in his parish church. Accordingly, Father Gentiel De Ruyter, C.P., knelt before Bishop De Smedt in his own parish in Bruges that all of his friends and fellow parishioners might share in the joy of his ordination on July 21.

Diepenbeek

Fifty years ago Father Leonard Royens came to Diepenbeek and began his arduous labors in establishing Sacred Heart Monastery. The present flourishing foundation attests how well he planted. On August 4th the jubilee mass was sung by Msgr. Heuschen, Auxiliary Bishop of Liege. Our spacious Church of the Sacred Heart was filled with clergy, civic officials, relatives and friends of the Passionists. A day of rejoicing followed the mass. Although his advanced age kept Father Leonard from attending, his jubi-



Profession and Vestition, Kruishoutem, Belgium

lee letter, which recalled the struggles of the early days, was read to those present for the festivities.

Kruishoutem

Four cleric novices were professed on August 21, while four others received the habit of St. Gabriel's Novitiate in Kruishoutem. (see picture)

Walter de Brabandere, C.P.

HOLLAND

Ordination

On July 20 four clerics of the Province of Our Mother of Holy Hope were ordained to the priesthood, and

AUTUMN, 1963

seven received the subdiaconate. Most Rev. Francis G. Kramer, O.F.M., of Lianfu, China, came to our church in Mook to confer the sacrament. The following day the newly ordained (Fathers Desire Custers, Reinald Coenen, Siegfried Dobbe and Patrick Thomasen) celebrated their first low masses in the presence of their families. Later they returned to their home villages to sing their first Solemn High Masses. Ad multos annos.

Jubilees

The autumn months bring these anniversaries to the Province: the 70th anniversary of profession of Very Rev.

Clemens Fleischeuer on October 23, and the 60th anniversary of profession of Very Rev. Ferdinand Thijssen and Very Rev. Robert Snijders on November 22. Heartfelt congratulations.

Unified House of Studies

The students of both Philosophy and Theology now reside at Mater Dolorosa Monastery in Mook. Each day they travel via bicycle the five miles to Nijmegen, where the theologians attend classes at the Dominican House of Studies and the philosophers at the Jesuit college.

Province Statistics

The Dutch Passionists now have five monasteries in Holland and one in Germany. Another monastery in Germany, at Frankfurt, will be ready in the spring. There are 87 priests resident in Holland and Germany and 25 in the foreign missions (Borneo and Brazil). 40 professed students, 11 novices and 37 brothers complete the Province membership.

Gerard Kok, C.P.

SPAIN

Province of the Sacred Heart

May 5th brought the dedication of the new and beautiful church attached to our retreat at Deusto. The old church, first of our Congregation in Spain, had become much too small for the faithful who thronged to it. The Bishop of Bilbao, Mons. Pablo Gupide, officiated at the blessing. Very

Reverend Gabinus Zugazaga, Provincial, then celebrated the Solemn High Mass coram Pontifice. In the evening the solemn translation of the relics of St. Felicissimo to the new church climaxed the rejoicing of the day.

Province of the Precious Blood

At the Provincial Chapter held in Madrid from July 24 to 27 the following Couselors were elected: The Very Rev. Father Emilio Monedero, Niguel Angel Paton, Norberto Gonzalez, Felix Postigo. The Chapter discussed questions concerning our spirituality, finance and apostolate. Also considered was the construction of a Preparatory Seminary in Alcala (Madrid) and the coming dedication of the new House of Philosophy in Las Presas (Santander).

A meeting of missionaries returning to Spain from Bolivia, Chile and Ecuador was held recently. In response to the appeal of the Holy See, a large number of missionaries have gone to Latin America during the past two years. Their work has been very difficult, but they report that the Church has made progress, and their has been a steady advance in the spiritual and social well-being of the people.

Norberto Gonzalez, C.P.

AUSTRALIA

Provincial Chapter

At the Provincial Chapter which convened at Glen Osmond on July 2, the following superiors were elected



Profession at Corella, Navarre, Spain. Fathers Provincial, Master, Vice-Master in front row

for Holy Spirit Province: Consultors, the Very Rev. Fathers Gerard Mahony, Alphonsus Foley, Stanislaus Cross, Dominic Morris; with Father Alphonsus Foley to serve as Delegate to the General Chapter, and Father Brendan Patterson as Substitute. The following Rectors were designated by Very Rev. Charles Corbett, Provincial, and his Council: the Very Rev. Fathers Mark Nugent, Marrickville; Leo Fitzpatrick, Goulburn; Norbert Hayne, Glen Osmond. Other Local Superiors are Fathers Stephen Sleeth, St. Ives; James Wood, Highton, Geelong; John Cummins, Oxley; Alphonsus Foley, East St. Kilda; Xavier Bates, Hobart, Tasmania. The Master of Novices is Very Rev. Dominic Morris. Rev. Damian

Cavanagh will serve as Provincial Ecologue.

Death of Rev. Casimir Maguire, C.P.

The last personal link with the Anglo-Hibernian Founding Province was severed with the death of Father Casimir of the Sacred Heart on May 23, at the age of 89. After some years with the State Department of Education, N.S.W., Edward Maguire left Australia to make his novitiate and course of studies at Broadway, England, and Dublin Ireland. Upon his return to Australia, Father Casimir became known as one of the outstanding preachers in the country. Some 30

years of his priesthood were spent as Pastor in Marrickville. Death came to him at St. Ives, where for some years he had been living in retirement. May he rest in peace.

Province Notes and Names

The middle milestone of Silver Jubilee was attained in recent weeks by Fathers Guadenzio Galli, Marcellus Claeys, John Cummins, Philip Brosnan, Edmund Toohey and Joseph Mason.

Architect's plans for the new house of studies at Doncaster, near Melbourne are shaping up.

The proposal to make St. Gabriel's, Highton, available for lay retreats was received with enthusiasm at a Diocesan Clergy Conference in Geelong.

The retreat movement forges ahead at Glen Osmond. Dinners for the stewards (weekend helpers) and Parish Organizers were September events, with plans for the 1964 program already well along.

The new recreation hall at the Prep Seminary, St. Ives, was blessed by Very Rev. Charles Corbett, Provincial, on September. Echoes of the "Amen" had scarcely died away when two teams of Prep boys took the floor for the first basketball game, before some 200 parents and friends. The new building will serve as a recreation room, basketball floor, and is well adapted for concerts and dramatics.

Anthony Herring, C.P.

NEW GUINEA MISSION

The following letter from Father Raphael Cooper gives us an existential contact with the New Guinea Mission.

Catholic Mission
Vanimo, T.N.G.
25-9-63

Dear Father Ignatius :

As Father Ignatius Willy is stationed at Ossima in the bush, he has asked me to write you some mission news for him. I hope that it will reach you in time for the next issue of *The Passionist*, which we look forward to receiving each few months, as we are so isolated from our own Province here and the rest of the Congregation. *The Passionist* plays a big part in keeping us in touch.

Since the last time Father Ignatius wrote you, the Provincial Chapter has appointed us a new Superior, Father Paschal Sweeney. Father Paschal is not a stranger to New Guinea, having spent six months at Lae, when our Fathers were stationed there, and having conducted Visitation at Vanimo in 1961. We are still awaiting the appointment of the Prefect Apostolic from Rome.

Our numbers here at Vanimo almost doubled last week when a team of volunteer carpenters and a plumber arrived from Sydney. They will build new school rooms, boarders' quarters, and a lay missionaries' house here at Vanimo, the headquarters of our mission. Further out in the bush, where the natives have had even less educa-

tion than those here on the coast, the situation has improved with the arrival of two qualified lay-missionary teachers. Two more of our lay teachers are doing a teacher training course at Madany that will qualify them for teaching in N. G.

Father Anselm Turner returned from a three months' leave in Australia last month and is now back at his station at Leitre, further down the coast.

Tomorrow we are expecting the arrival of the mission boat from Wewak which will bring supplies of food and building materials. As there are no roads in this part of New Guinea, all our supplies are brought to Vanimo by boat. As we have no plane of our own as yet, we charter the Franciscan plane to fly the supplies to the stations further out in the jungle.

The natives in this far distant north-western corner of New Guinea have probably less contact with whites than in any other part of N.G. and at present the Australian Government is making a concentrated effort to bring them up to the standard of the others, and so to prepare them for eventual self-government. So great efforts are expected of us also in our missionary efforts—which is difficult with our very limited supplies and finance compared with that of the government. So may I ask a remembrance of our work in your Masses, Father.

Yours sincerely in Christ,
Raphael, C.P.

GERMANY-AUSTRIA

Schwarzenfeld

August 31 was indeed a happy day for the Vice-Province when, after a vocational drought of some ten years, three clerics made their final profession. And on September 3, three cleric novices took their first vows. Jam hiems transiit! The total for the period 1960-1963 has been six clerics and three brothers professed.

Negotiations are underway to open a house of studies in Regensburg, near the University. This will obviate the 100 km. trip the students in Philosophy have had to make each day. The University of Regensburg plans to continue the tradition of the renowned University of Prague, with chairs of both Philosophy and Theology.

Very Rev. Reginald Arliss, C.P., rector of the *Collegio Filipino*, in Rome, paid a visit to Schwarzenfeld recently. He and 28 students spent a month during the summer as Regensstauf as guests of the German government.

Father Kyran O'Connor of Holy Cross Province arrived on August 27. Father Kyran is fast polishing his German and because of his broad experience as superior and missionary will be of great assistance to the Vice-Province.

Maria Schutz

The Assumption pilgrimage to Maria Schutz shattered all records. 20 policemen were directing traffic outside the church, and the one way line of

cars extended almost four miles. The six priests hearing confessions were so rushed that a Missas Cantata was substituted for the Solemn Mass in order to leave two more confessors on duty.

Munich-Pasing

Eight new postulants arrived on September 2, making a total of 26 in St. Gabriel's Preparatory Seminary. The students attend classes in a nearby pub-

lic high school because of personnel shortage.

Two priests returned to their home Province of St. Paul of the Cross in August. Father Anthony Neary had been stationed at Munich-Pasing and Father Ambrose McGuire at Maria Schutz. Both had given generously of themselves over the years and they will be greatly missed in the Vice-Province.

Vincent M. Oberhauser, C.P.

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by Rev. Pius A. Leabel, C.P.

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EDITOR'S DESK, continued

The sketch served as model for the painting in oils by Joseph Vogelsang. The artist was born in Baltimore in 1939. His gifts revealed themselves from early childhood. Expert training has polished them. He recently spent two years in Florence doing art studies and research. During the summer months he came to Rome and Father General commissioned him to do the painting of Dominic. His work captures the spirit of the sketch and at the same time incorporates the motif of Dominic's apostolate, shadowed as he is by Our Lady and her Infant.

This painting has been selected for the official holy cards for the beatification. Except that an aureola, a "must" for such pictures has been added.

Word of the beatification came too late for us to get a lead article on Blessed Dominic. It's coming later, though. This issue reports on some of the ideas and movements stirring in the Church of today. Father Luis Dolan has good things to say about The Movement For A Better World. The Cursillos come in for honest appraisal by our Father Rian Clancy. Three summers' experience makes Father John Mary Render worth listening to when he tells about Sisters' Renewal. And Father Edgar Ryan unveils the potential in just a simple postcard. Articles on spirituality by Fathers Ward Biddle and Augustine Paul Hennessey give us fuel for thought and prayer. And our news correspondents, God love them, have gleaned industriously.

As the Bard says, "What food these morsels be."

Fraternally yours in Christ,
Ignatius P. Bechtold, C.P.

Editor

SAVE US
O SAVIOR CHRIST
BY
THE
POWER
OF THE CROSS

The PASSIONIST

HOLY CROSS PROVINCE

WINTER, 1964



Medal of Beatification



ACROSS THE EDITOR'S DESK

If you are a world traveller, you may conceivably come across a tattered copy of *The Passionist* in the most unlikely places. In Labotsi, Bechuanaland, for instance. Or in Ketapang, Indonesia; in Ossia, New Guinea; Corocoro, Bolivia; Polomolok, Cotabato, Philippines; even in Jonkoping, Sweden, or Tshumbe Ste. Marie in the Congo. In all of these places and many others, devoted Passionist missionaries are laboring, often under severe handicaps of climate, terrain and poverty. An occasional letter to *The Passionist* assures me that our little magazine brings a welcome word of the Passionist world to our brethren in far-off places. Future issues will feature some on-the-spot articles about these missions.

In this issue *The Passionist* pays its modest tribute to Blessed Dominic.

Go to the man who knows! In *Barberiana* that would be Father Conrad Charles, C.P., H.E.D., of the Province of St. Joseph. While researching for his thesis, *The Foundation of the Passionists in England, 1840-1851*, Father Conrad delved into the 100 and more manuscript volumes of Dominic's writings. After defending his thesis before the Faculty of Church History at the Gregorian University in 1961, Father Conrad remained in Rome as assistant to Father Frederick Menegazzo, postulator of the cause. He gives of his riches in this issue. Beginning March 1st, Father Conrad will serve as Archivist General in Rome. Father Conrad writes, "It's a really thrilling post, with wonderful possibilities for making the individual Passionist more and more aware of his Passionist heritage."

There is no effective dialogue without charity and mutual acceptance. Some have thought this a modern discovery. What John XXIII emphasized in 1961, Dominic exemplified in 1841. Father Austin Smith tells of this remarkable modernity of our Beatus in his article *Dominic and the Dialogue*.

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The PASSIONIST

HOLY CROSS PROVINCE

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Official Medal Of The Beatification

Editor: Ignatius P. Bechtold, C.P.

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*The Assistant Postulator draws
on primary sources in*

THE Challenge

Dominic is at last going to be beatified!—this was the somewhat bewildering truth that kept coming to mind during the busy weeks before Beatification. One could not help but feel a certain disbelief that we were really so close to a day for which our Congregation had been praying and preparing since 1889, when work first began on Dominic's Cause.

The pressure of immediate arrangements for the great day left little time for any assessment of the full import of the approaching solemnity, though everyone was keenly alive to the Divine Providence which was now bringing Dominic into the setting of the Second Vatican Council. People were not slow to link them together under the heading of Christian Unity and this unofficial appraisal of Dominic's message to the Church was confirmed by the *Brief of Beatification* which spoke of him as "this apostle of church unity."¹

Caught up though we were in Dominic's glory, in the splendour of the ceremonies, in Pope Paul VI's personal interest and in the enthusiasm

of the pilgrims, there remained an ever recurrent query—was Dominic's Beatification going to be just a wonderful day to be long remembered, or was it going to have a deep and lasting effect on the Church, on the individual Christian, on the individual Passionist? In some ways it was rather a disturbing thought—all this work, all this splendour, all this expense and then, perhaps, nothing more than an event to be remembered and recorded. Here was a possible tragedy that had at all costs to be avoided.

A COURAGEOUS RESPONSE

It is the individual Passionist who must give Dominic to the individual Christian and to the Church as a whole and this he cannot do unless he courageously responds to Dominic's personal challenge to himself. For Dominic does present us with a challenge—the challenge to lead a developed, balanced and dedicated Passionist life, culminating in sanctity.

One has only to look at Dominic's archives here in Rome to realize that we are still a long way from an ex-

of BLESSED DOMINIC

haustive appraisal of his true stature as a priest and a religious. There are more than a hundred volumes of his manuscript writings in ascetical, mystical, dogmatic and moral theology, in philosophy, mariology, history, scripture and catechetics, not to mention his mission sermons and retreat lectures. The nature of his handwriting is undoubtedly one of the main reasons why many of these volumes still await the first perusal of a biographer. However, the work of copying them has now begun and will continue.

It is from these hitherto unavailable sources that we can now learn aspects of Dominic's life and character which show us both his humanity and his sanctity and—more important still—his sane combination of the two. It was this latter achievement that made him such an appealing and effective apostle. His greatest convert, John Henry Newman, later testified that "the gaiety and affability of his manner in the midst of all his sanctity was a holy sermon."² His joyful holiness was a challenge to Newman to admit that sanctity was still to be found in

the Church of Rome; for us, it is a challenge to realise and fulfill in ourselves the tremendous possibilities of a Passionist vocation.

WITH A GREAT PRICE

Like every religious vocation, Dominic's called for personal sacrifice. For some souls, the full appreciation of this note of sacrifice does not come until several years of religious life have already passed; not so for Dominic. His decision to become a Passionist was only taken after a long struggle and a painful sacrifice.

First attracted to the Passionists when he was just turned eighteen, Dominic was not exactly a promising candidate. Having lost both parents at an early age, he had been left very much to himself and gradually fell away from his earlier religious fervour. Unsavoury reading, conversations and companions opened the way to many temptations, though he tells us that he was not aware of being in the state of mortal sin. He went to confession and communion about once a month, more out of routine than devotion. It

was not until he went to a Passionist for confession—in the summer of 1810—that he was made to realize the dangers of his spiritual tepidity. He promised to amend, but later returned to confession having made no effort at all to correct his ways. A strong exhortation was followed by the refusal of absolution—a stunning blow which finally woke Dominic to the true state of his soul.

Returning once more to confession and able this time to show some progress, he was given absolution and told to make 15 minutes mental prayer for the next eight days. In prayer he became convinced of two things—that it would be almost impossible for him to save his soul whilst remaining in the world and that it was equally impossible for anyone who thought of the Passion of Christ to commit a deliberate sin. "It was then," he says, "that I began to have a great desire to leave the world and become a Passionist."³

A FORGOTTEN VOW

Unfortunately, the religious Orders were suppressed that very year, following on Napoleon's annexation of the Papal States, and this situation was to continue until the summer of 1814. Meanwhile, Dominic came up for conscription early in 1812, when Napoleon was recruiting for his disastrous march on Moscow. Dominic made a vow that if he was exempted and if the religious Orders were re-established, then he would become a Pas-

sionist. He was in fact released from conscription, but of the re-establishment of the Orders there was no sign. He began to have other ideas!

His thoughts turned to settling down in the world and he began courting a young lady who lived nearby. There is little doubt that he became deeply in love with her, for, he says, "I spent my days and nights thinking of her. My mind was entirely occupied with the thought of marrying her."⁴ Recalling these days of courtship in his *Autobiography*, Dominic has some fine touches of the humour that became so characteristic of him. "On Sundays and feast-days," he writes, "while on my way to meet this girl, I used sometimes to sit down under a tree and say the rosary. One can easily imagine my distractions!"⁵ He realized that their marriage was still a good way off, but comforted himself with the thought of Jacob. "Jacob," he says, "a very holy man, loved Rachel deeply for seven years—I would be able to do the same. The only thing I didn't realize was that I was no Jacob—nor was the girl another Rachel!"⁶

His vow was all but forgotten until a serious illness brought him close to death and gave him time for thought. He resolved to follow God's call and leave his fiancée, but, within a few days of his recovery, he was once again going out with her. Realizing now that he was fighting against God's Will, he was never at peace. No matter where he turned, he could never



His Holiness speaks with Father Conrad Charles (c) and Father Frederick Menegazzo (1), following the discussion of the two miracles for Blessed Dominic's cause. September 24, 1963.

find contentment and he says that his life was "utterly devoid of happiness."⁷

THE VIOLENT BEAR IT AWAY

This struggle between human and divine love continued for more than a year until finally, in the autumn of 1813, Dominic made his choice. He chose to separate forever from his fiancée, but tells us that "the colossal violence to myself which this decision called for, can hardly be imagined." He was actually in her presence at the time and says that "I was taken by such a fit of trembling that I could scarcely remain on my feet." This time

he remained, true to his resolve. "Certain it was," he writes, "that the flame of love remained, but it no longer burned with the same intensity."⁸

The pain of this sacrifice gradually diminished as he progressed in mental prayer. After his entry into the Passionists—in the autumn of 1814—he said that his joy was "so great that it seemed impossible that anything could be found for me in the nature of a cross."⁹ After a period of postulancy at Vetralla he was sent to the novitiate at Paliano, where trials were not lacking. He describes his first days there as "the most depressing I have ever spent in religious life!"¹⁰ The Master

later said that of all the novices, Dominic was the most diligent and the most fervent, and he described him as "always cheerful and gifted with a healthy freedom and spontaneity of character."¹¹

Dominic now began keeping a *Spiritual Diary* which is a precious witness to the steady growth of an ardent apostolic zeal and a consuming love for souls. This missionary spirit had its origin in the extraordinary message communicated to him first in 1813, and then, with greater precision, in 1814—that he was destined to preach the Faith in northern Europe and especially in England.

A CHOSEN ARROW

It had been towards the end of December 1813, that he had heard a voice during prayer saying: "I have chosen you to announce the truths of My Faith to many nations."¹² The exact field of his future mission was not made known to him until autumn of the following year, when he was at Vetralla. This is his account of what happened. "I was in the church, thinking of those words which I had heard about eight months before—that I was to preach the Gospel to many nations—and I began to wonder how this could possibly come about... I was wondering if perhaps... I would be sent out among the unbelievers in America or China. Then, in a flash, ... I heard it said to me... that I would go neither to China or America, but through many countries of north-

ern Europe... The country that remained most clearly impressed upon my mind was England."¹³

Convinced of his future mission Dominic worked hard to attain both learning and holiness. Gifted with unusual talents he soon distinguished himself as a brilliant student. Great was his Superiors' joy when they saw that his progress in learning was united to an ever increasing holiness of life. A resolution of these years reveals his aim—"I wish, absolutely, to become a saint, aspiring to the very highest perfection."¹⁴ His ideal was not an easy one, but he had the courage to make the sacrifices it entailed. His response to God's requests of him was immediate and entire. One such sacrifice was a turning point in his spiritual life and he recorded it in his *Diary*.

"12th June, 1820. God has given me to understand that I must serve Him without consolation. I have promised Him—in the presence of Our Lady, my patron saints and my angel guardian—that for the future I will look to Him alone, loving Him without any thought to myself, so that my heart may be always His. Even when I am most afflicted, I will continue to love Him, for He is always equally lovable. I want my thoughts to be only of Him and they must not dwell on other things unless for love of Him. Once again I completely renounce the feeling of His presence and any consolation of whatsoever kind, be it bodily or spiritual, with one exception—that of seeing His

name known and glorified by all. This I shall ask for unceasingly. No matter how desolate I may feel, I shall never cease to pray for the salvation of my brethren until I see His holy name known throughout the entire world and especially until I see England returned to the bosom of the Church. To this end I will offer the Heavenly Father all the merits of Jesus Christ."¹⁵

DO WITH ME AS YOU WILL

This courageous renunciation of all consolation was made towards the end of his student life. He had been ordained in 1818—halfway through his studies—and he now rejoiced in being able to join his own sacrifice to that of Christ in the holy Mass. He renounced that others might receive. It is a theme constantly recurring in the pages of his Diary—"Do with me as You will. I have no care for myself. I want Christ to be glorified; I want the salvation of my brethren; I especially want the conversion of England. If You deny me these, then I renounce any and every other consolation."¹⁶

This burning apostle, well grounded in learning and far advanced in holiness, was now chosen to train the youth of the Congregation, a choice which was to have far-reaching effects. Appointed as spiritual director and professor in philosophy and theology, Dominic gave himself entirely to the formation of the students. His spiritual impact upon these young Passionists was tremendous and several

of them became renowned for their outstanding virtue and holiness.

It was Dominic's first essay into superiority and he began by being too severe. Re-examining his conduct after the first two years, he resolved that for the future he would give corrections "gently, never raising his voice, nor mortifying the students more than was necessary." "I will endeavour," he says, "to be always cheerful and good humoured when I am with the students, never appearing austere or solemn, but joining in with them as if I was one of them. *Esto in medio illorum sicut unum ex ipsis.*"¹⁷ He had learnt the dangers of severity and later wrote—"I know from experience the great harm that can result from a Superior's severity and to what risks it exposes the virtue of his subjects. I have personally witnessed that too much severity on the part of the Superior is usually the cause of the total ruin of his subjects."¹⁸

YEARS OF TESTING

Dominic remained with the students over a period of ten years. His *Diary* shows him ever striving after perfection, but hampered by various faults which he records with great simplicity and candour. The years 1827 and 1828, especially, proved to be a time of great trial and affliction. In August 1827, he made the mollowing entry: "Having given some thought to my conduct, I find, to my great confusion, that I am half—and perhaps even wholly—ruined. My faults in this

year outnumber those of all my previous years in the Congregation. My God! Is this the progress I am making on the road to perfection!"¹⁹ He singles out pride, anger and excessive study as the root causes of all his other faults.

The following year brought an even harder trial—spiritual desolation. In February, he writes as follows: "I have lost all liking for prayer and for every kind of spiritual exercise. I perform them merely out of custom and with distaste. I am tired of silence and spiritual conferences only bore me."²⁰ This period of aridity came as a great affliction, for he judged it to be the outcome of his own tepidity. His resolutions belie this, however, and are an indication as to the true nature of his trial. "I will," he writes, "make a special point of being faithful to prayer, making every effort to carry it out as I did when a novice and beginning with the preparatory acts . . . I will speak as much as possible with God and as little as possible with men."²¹

These few extracts show us that sanctity did not come easily to Dominic. It was a difficult road and his own experiences fitted him to be an understanding and encouraging guide for those that sought to follow him. His disciples were to be many, for his years with the students were but a prelude to a lifetime of true Superiorship. He became Rector, Provincial Consultor and finally, in 1833, Provincial.

IN THE SPIRIT OF DE SALES

Two days after his election as Provincial he drew up a list of 16 resolutions with regard to the fulfilment of this new office. The following three give us an idea of the task he set himself. "1) As my model in Superiorship from this point on, I will take—besides the Venerable Paul of the Cross—St. Francis of Sales, whose conduct I will try to imitate as far as possible, especially with regard to gentleness and kindness . . . As far as I can, I will read something of his works every day, especially his letters. 10) I will endeavour to be always cheerful, specially in recreation and when taking conferences. 16) I will make myself all things to everyone, so that I may win everyone to Jesus Christ. Amen. Amen."²² Small wonder that the years of his rule were marked by a great spirit of peace and charity among his subjects, to whom he communicated his great love for the interior life and his zeal for the apostolate.

One of his religious has left us this description of Dominic as Superior. "He showed a true fatherly love for his subjects and his own example, coupled with the way he gave his orders, ensured respect and good will on all sides, so that we judged ourselves fortunate to have such a Superior."²³ He could, of course, be stern when occasion demanded, but even in these cases he sought always for the kinder word. "Affability and Christian mild-

ness" were the characteristics of his rule.²⁴

His duties as Superior did not entirely take him away from the works of the apostolate. He gave many Missions and was especially in demand for Retreats to priests, seminarians and religious communities. The apostolate of the confessional was one of his greatest joys and he said that if he had to spend days and even weeks for the conversion of only one sinner, he would consider the time well spent, since he was always mindful of the example of Christ "Who spent 33 years in the work of our salvation."²⁵ Wherever he preached, wherever he heard confessions, he made a point of securing prayers for his "intention" and it became widely known that this meant "the conversion of England."

FOR ENGLAND

"England and its return to the Catholic Faith," he wrote, "have always remained deeply impressed upon my mind, as also the hope that I shall one day go to that country to preach the truths of the Catholic Faith . . . But this hope is accompanied by complete peace of mind, since I am certain that if God should desire this of me, He will Himself open the way and remove any difficulties; nor would I ever take the definite step of asking to be sent there. I am quite content to rest myself in the arms of Divine Providence, while always praying for that poor country, about which I can never think without being moved to

the very depths of my being."²⁶

Unfortunately, his health was now rapidly deteriorating. Afflicted with no less than five hernias, he was also assailed by a succession of other illnesses which brought him near to death. On one occasion, the doctor told him that there was no hope of recovery, but Dominic only smiled and shook his head, adding the words—"No! I must go to England before my death."²⁷ When he did finally set out for Belgium and England in the summer of 1840, one of his religious described him as "more fitted for a hospital of incurables, than for a long journey into a climate totally unsuited to his habitual ailments."²⁸

MADE PERFECT IN WEAKNESS

God's preparation of "The Apostle of England's Second Spring" was now complete. Great care had gone into his fashioning and what he lacked in physical strength was more than supplied for by the power of his spirit. We do not have to imagine Dominic's feelings as he at last began his English mission, for he described them himself in his first sermon. The English is his own. "I come to you my brethren for the first time. . . . I cannot explain to you the feeling of my heart. . . . There are 28 years since I expect the moment of coming to you. Behold now, by the Providence of God, I come, after many difficulties and troubles. *Now I am in the very centre of all my desires upon the earth.* Now I have nothing to do but dedicate all

my soul, my heart, my entire life, for the glory of God and for your spiritual advantage. I shall begin to-day, but I hope I shall not finish till my death."²⁹

Twenty eight years were not too long a period of preparation for the trials and crosses which he now encountered and which he described as exceeding all his expectations. Already fifty, he had only seven years of life left to him—years of unremitting prayer, work and suffering for the conversion of his beloved England. Received at first with hostility and open insults, Dominic endured it all not only without complaint, but with a ready smile. His joyful holiness proved irresistible and hostility gradually gave place to a deep affection and respect.

APOSTLE AND FOUNDER

Apart from carrying out a prodigious programme of Missions and Retreats, he had to develop new foundations, build churches and—most important of all—train and educate the first English and Irish vocations. He was not long in winning the esteem of the secular priests and the Vicars Apostolic and was in frequent demand for clergy retreats. The appeal of his personality and the warmth of his charity gave him a great hold over non-Catholics, who thronged to his sermons and instructions. Newman wrote of Dominic as "most singularly kind in his thoughts of religious persons in our communion. I wish all

persons were as charitable as I know him to be."³⁰ When the great day came, it was to Dominic that Newman turned, to "a shrewd, clever man, but as unaffected and simple as a child."³¹ With Newman at his feet the Littlemore, Dominic was beside himself with joy. He later declared that this wonderful event more than compensated for all that he had suffered since leaving Italy.

His incredibly intense and varied apostolate was ever characterized by a consuming zeal for souls and an utter forgetfulness of self. The theme of his life was always the same—renunciation that others might receive. Exhausted by his labours, he aged rapidly. Only 57, yet looking "like a man of eighty",³² he gave his last Mission in June 1849. He now spoke with increasing frequency of his approaching death and told the Father General in Rome that "My sole motive in desiring to live a little longer is that I may be able to form Missioners who will follow in the steps of our forebears."³³

It was to this purpose that he devoted the last weeks of his life in the writing of a *Course in Sacred Eloquence* and another work entitled *Recollections Left to Our Young Missioners in England*. This latter work he described as "an account of our Mission and Retreat customs on the Continent pointing out at the same time, those of them which are, or are not, easily admissible in this country, as the case may be."³⁴ "I shall be very

glad", he wrote, "if, now being almost quite unable to labour much by reason of my old age and frequent infirmities, in the Lord's vineyard, I could at least have my share in the labours of others, inasmuch as to afford them some help or direction for the discharge of this important office. If what I am to write be useful to anybody in order to enable him to work for the salvation of souls, this would be the highest reward I aim at."³⁵

He closed his *Recollections* with the following words: "These are the few things that have come to my mind with regard to the various forms of our apostolate. Should I think of anything else which might be useful, it will be my duty to make a note of it. Orate pro me. Dominic of the Mother of God."³⁶

These manuscripts were the Last Testament of a true apostle. A few days later he was dead.

His challenge to us remains.

FOOTNOTES

¹ The *Brief* reads; "...hic unitatis ecclesiasticae apostolus, Dominicus a Matre Dei, cui Beatorum Caelitum honores spirituali gaudio perfusi tribuimus. Quod opportune hoc tempore fieri contingit, quo Consilium Oecumenicum Vaticanum Secundum celebratur, cui, praeter alia, est propositum, ut unitas inter Ecclesiam catholicam et fratres in Christo, ab ea seiunctos, foveatur."

² Newman to Card Parocchi, 2/10/1889. *Processo Ordinario*, Rome, f. 230.

³ From his *Autobiography* written under obedience, in 1822—*Traccia della*

Divina Misericordia per la conversione di un Peccatore, ed. Federico dell'Adolorata (Morcelliana, Brescia—1956) 24.

⁴ *Ibid.*, p. 31.

⁵ *Ibid.*

⁶ *Ibid.*, p. 30.

⁷ *Ibid.*, p. 39.

⁸ *Ibid.*, p. 49, for all quotes in this paragraph.

⁹ *Ibid.*, p. 67.

¹⁰ *Ibid.*, 74.

¹¹ Testimony of Fr. Bernard Spinelli, Dominic's Master. *Postulation Archives*, CA 7.

¹² *Autobiography*, p. 56.

¹³ *Ibid.*, p. 69.

¹⁴ *Spiritual Diary*, typescript, p. 46.

¹⁵ *Ibid.*, p. 34

¹⁶ *Ibid.*, p. 38.

¹⁷ *Ibid.*, p. 70. *Ecclesiasticus*: 32/1.

¹⁸ *Ibid.*, p. 86.

¹⁹ *Ibid.*, p. 89.

²⁰ *Ibid.*, p. 92.

²¹ *Ibid.*, p. 93.

²² *Ibid.*, pp. 96, 97.

²³ Testimony of Fr. Ludovico Vitali, *Processo Ordinario*, Rome, foglios 66v, 67r.

²⁴ *Ibid.*, foglios 69v, 70r.

²⁵ *Spiritual Diary*, p. 60.

²⁶ *Autobiography*, p. 77.

²⁷ *Postulation Archives*, Ms. V, n. 18, f. 5.

²⁸ *Vita del Servo di Dio P. Domenico della Madre di Dio* by P. Filippo C.P., (Bono, Ferentino—1860) 96.

²⁹ *Postulation Archives*, Ms. IV, n. 11, f. 1.—Italics Mine.

³⁰ Newman to Mrs. J. W. Bowden, 8/10/1845, *The Letters and Diaries of John Henry Newman*, ed. C. S. Des-sain, vol. XI, (Nelson, London—1961) 5.

³¹ *Ibid.*

³² From Dominic's letter to the General, 4/4/1848.

f. 1.

³⁵ Postulation Archives, Ms. III, n. 3,

³³ From Dominic's letter to the General, 17/4/1849.

f. 1.

³⁶ *Postulation Archives*, Ms VII, n. 3,

³⁴ *Postulation Archives*, Ms. VII, n. 3,

f. 17.



The story of Father Dominic, which is contained in no more than 57 years (a life span which seems to be the limit of many great lives), is so intense and full of events, that these latter run from those of a most interior kind—in the realm of mystical phenomena—to those of a most exterior kind, such as his arduous apostolic labours. But it is not here that we must tell that story.

The aspect which we wish to consider is that of his dedication to the Passion of Christ and his devotion to the Mother of Sorrows. Our most fervent heavenly brother seems to repeat to us the words of St. Paul as a definition and synthesis of his own life: "For I judged not myself to know anything among you, but Jesus Christ and him crucified." Father Dominic not only preached devotion to the Cross of Christ, he actually carried that Cross. He suffered; he was a victim. This not of suffering gradually intensified as his pilgrimage neared its end and permits us a glimpse of the dramatic side of his spirituality. This spirituality, according to the different measures of the Divine Will, must be that of every Christian: "If any man will come after me, let him deny himself, and take up his cross, and follow me." Father Dominic's life was a powerful echo of this divine call and now, if we are his true followers, he repeats it to us. He will continue to repeat it as long as his memory is cherished—and his memory will be everlasting.

Pope Paul VI, October 27, 1963



ZOFFOLI'S ST. PAUL of the CROSS

ROGER MERCURIO, C.P.

IN THE ARCHIVES of the first Passionist retreat on Monte Argentaro lay an old manuscript. It was the original copy of the Holy Rule written by Father Paul of the Cross.

While on a canonical visitation at this monastery, Father Paul, now an old man, called the Rector and told him he wanted to see the manuscript. The Founder read it once again. Then with his own hands he assigned it to the flames. He wanted nothing in the Congregation that would redound to his own praise! He wanted no memory of himself to endure!¹

If Paul's humility urged him to destroy every evidence of himself, the love and veneration of his sons prompted them to preserve his memory as much as possible down through the years. Each generation of Passionists has contributed to our knowledge and understanding of his life and spirit. Paulacrucian studies have been the hall mark of the Congregation.

And now these studies enter upon

a new and definitive stage with the publication of Enrico Zoffoli's *S. Paolo della Croce: Storia Critica*.

It is our intention in this present article to present to the readers of *The Passionist* this masterful biography of Our Holy Founder. After a brief sketch of the history of Paulacrucian studies (which will serve to place the present book in proper perspective), we will outline Zoffoli's work and discuss some major points of interest.

HISTORY OF PAULACRUCIAN STUDIES

THE *first period* of Paulacrucian studies (from St. Paul's death to the Napoleonic suppression of the Congregation) was marked by the preserving of the records of Our Holy Founder's life.

A few days after the Saint's death the Vice-General, Father John Baptist of St. Vincent Ferrer, sent a circular letter to the Religious of the Congregation, informing them of the de-

tails of the Founder's last days.² The work of preserving St. Paul's memory was begun.

This same General also initiated action that led to the Founder's beatification.³ As early as 1777 the Ordinary (or Episcopal) Processes were begun at Rome, Corneto and Gaeta. A year later similar hearings were opened at Vetralla and Orbetello. This work proceeded so rapidly that in 1784 Pope Pius VI signed the decree for the formal introduction of the cause. By 1792 with Father Vincent M. Strambi as postulator the Apostolic Processes were begun in Rome.

In all one hundred and twenty witnesses testified about the life and virtues of St. Paul. Their sworn testimonies fill twenty-two volumes, preserved in our General Archives in Rome. Needless to say, this prompt action on the part of our first superiors and the abundant testimonies of many eye-witnesses have afforded future generations a rich source of valuable information.⁴

These first Passionists preserved the writings of the Founder: his diary, his sermons, his letters, as well as many other precious documents, such as the various editions of the Holy Rule, the Acts of the General Chapters, papal and episcopal correspondence, etc.⁵

Moreover, during this first period several religious attempted a resume of the Congregation's history. Father John Mary of St. Ignatius, confessor to St. Paul and third General, will always be remembered as the Congre-

gation's first historian. He composed a history of the foundation,⁶ lives of Fathers John Baptist,⁷ Fulgentius, Mark Aurelius, Bishop Thomas Struzzi and of Mother Mary Crucified. His most important work was the two volume manuscript entitled: *Annali della Congregazione*, presently being published in the *Acta*.⁸

St. Vincent Mary Strambi, disciple of St. Paul, postulator of his cause and Bishop, had the privilege of writing the first life of the Founder in 1786.⁹ His work is unique, for it is the life of a Saint by a Saint. In its English translation of 1853 it has a future distinction: the preface was composed by a future Saint, Blessed Dominic Barberi!¹⁰

St. Vincent was fully qualified to write this first biography. He had personally known the Saint and his many companions. As postulator he was familiar with the testimonies in the Processes. He possessed the ability to give organization and form to the abundant material at hand. His work will ever remain a primary source of Paulacrucian studies.

THE *second period* covers a century, from the restoration of the Congregation in 1814 until the end of the First World War. During this long period the emphasis in Paulacrucian studies was in the area of popularization.

It is difficult for us to realize the extent of the upheaval caused by the Napoleonic suppression. The restora-

tion meant starting anew. The stalwart Passionists who survived the ordeal manifested their love for Our Holy Founder above all else by their work to re-establish his Congregation with his Rule and spirit.

They did more. No sooner had things settled down somewhat than the Superiors began again the work for the Founder's beatification. As early as 1821 Pope Pius VII issued the decree on the heroicity of Father Paul's virtues.¹¹ The beatification took place in 1853 during the generalate of the great Father Anthony of St. James.¹² In 1867 Our Holy Founder was canonized and in 1880 the magnificent chapel in his honor was consecrated at Ss. John and Paul in Rome.

These great events stirred up in the faithful a deep love for St. Paul of the Cross. Many Passionists wrote lives of the new Beato and Saint. These lives, appearing in various languages, served to popularize St. Paul of the Cross all the more.¹³

During the earlier decades of this second period many religious were still living who had known the Founder or who had been trained by his first disciples. The memory of St. Paul was still a living thing, carried vitally in the hearts of the Italian Passionists to the new foundations in France and Belgian, England and the United States.¹⁴

Towards the end of the century, with the Congregation growing throughout the world, many felt the need for a more accurate knowledge

of St. Paul and of his spirit. Father Seraphim, missionary to France and Belgium and later General Secretary, had recourse to the written documents in our archives in order to compose his *Consuetudines* in 1875.¹⁵ The saintly General, Father Bernard Mary Silvestrelli, published materials from the archives in his *First Companions*,¹⁶ several edifying lives of early Passionists, as well as his collection of customs.¹⁷

THE *third period* began after the First World War. This was the real renaissance of Paulacrucian studies, for the sources were studied and published in a systematic manner.

Our first international periodical appeared in 1920 (the *Bollettino*, succeeded by the *Acta* in 1930¹⁸). One of the chief purposes of this periodical was the publication of historical documents on St. Paul and the early days of the Congregation.

The Italian Father Amadeo published four volumes of the Founder's letters, a rich mine for all Paulacrucian studies.¹⁹ The Belgian, Father Gaetan, dug into the Processes to discover new insights into St. Paul.²⁰ The Diary was published with a commentary and translations appeared in various languages.²¹

The wealth of material, now available to many, was used to advantage in new biographies of the Saint²² as well as in learned studies on various aspects of the Founder's life.²³ Scholars outside the Congregation recognized the

greatness of the Saint.²⁴ In our own Province *The Passionist* appeared in 1943, soon to gain international acclaim in the Congregation.²⁵ It has served to keep the English-speaking Passionist abreast of the latest and best in Paulacrucian studies.

THE *fourth period* started with the General Chapter of 1946. The systematic work of the preceding period continued, continued, but now it was more and more under the direction of scholars especially prepared for scientific research. At times they were assigned to Paulacrucian studies by the highest authorities in the Congregation.

These trained scholars wrote doctoral dissertations on various aspects of St. Paul of the Cross as they minutely studied his spirituality, his Rule, his person and life. Their findings have been made public in learned monographs or popular editions.²⁶

THE *fifth and present period* of Paulacrucian studies begins with the publication of the masterful opus of Father Enrico Zoffoli, the subject of this present article.

BACKGROUND

IN June, 1958, the superiors of the Congregation asked Father Enrico Zoffoli of the Presentation Province to prepare a biography of Our Holy Founder for the centenary of the canonization in 1967. The choice was a happy one. Father Enrico had already

achieved scholarly renown for his *I Passionisti*, published in 1955.²⁷ His learning has won wide acclaim. Presently he is lecturing on metaphysics at the Lateran University in Rome.

At once Father Enrico set to work. He decided that it would take six volumes to present the life and work of St. Paul in a definitive form. The first volume, published last May, is a critical history. In the second volume, to be published soon, the author will discuss St. Paul the man. The following books will treat of the Saint, the spiritual master, the missionary and the founder.

When the entire set is complete we will have a full and scholarly portrait of Our Holy Founder in all the varying aspects of his personality and vocation.

The preparation for the work has been enormous. The author has done studious research in the archives of the Congregation as Rome, Monte Argentario, Vetralla, etc. He has carefully worked through the Processes and letters and all other pertinent documents. He visited most of the sites and frequently shares his impressions of the localities with his readers. He is acquainted with the political and ecclesiastical history and geography of eighteenth century Italy, as well as with its social and spiritual conditions.

CRITIQUE

THE present work is masterful even in its external format. It covers sixteen hundred and fifteen pages! Fifty pages alone are devoted to an outline of the sources and bibliography.

Excellent photographs are interspersed throughout the text. The appendix includes chronological charts, plans of several monasteries erected by St. Paul, an index of persons and of places. The type is easy to read, the paper of deluxe quality, the binding durable.

Zoffoli possesses the rare gift of combining historical research with literary artistry, intense scholarship with orderly presentation, scientific accuracy with beauty of style. His purpose was "dir tutto e dirlo bene... to say everything and to say it well!" In our judgment he has eminently succeeded.

Father Enrico divides St. Paul's "curriculum vitae" (as he calls it) according to the different states of life: layman, hermit, priest, superior general. Each period is treated in great detail with ample notes. Nor does the author hesitate to face vexing problems in St. Paul's life. His solutions are well weighed and judicious.

In every way this work is indeed a worthy tribute to Our Holy Founder on the occasion of the centenary of his canonization.

SPECIAL ASPECTS

WE have said that Zoffoli discusses the vexing problems of Our Holy Founder's life. Since our readers are interested in the author's exposition of these, we will present a brief resume of several of the more important.

Father Enrico devotes twelve pages

(57-69) to the question of the *nobility of St. Paul's ancestry*. In order to reach a solution of this problem, the author gives the testimonies of many of the witnesses at the Canonization Processes. He has searched into the religious and civil archives of Castellazzo—baptismal records and even the tax accounts of bygone years! His conclusion: St. Paul was the descendant of a certain James Danei, a noble officer of Alessandria in 1393! Nor is all this presented as a pedantic study in research! The author so unfolds the arguments and evidence that the entire question becomes both interesting and informative.

ANOTHER problem of St. Paul's early life is the *attitude of Bishop Gattinari* of Alessandria. This prelate knew Paul well. He clothed him in the habit as a hermit in 1720 and later licensed him to preach (this long before "lay-deacons" were even thought of!) Nevertheless this same bishop allowed Paul to seek the Pope's approval of his Rule with no word of advice on Roman procedures, no letters to influential curial friends. Paul took to Rome a very general letter of recommendation from the Bishop and that was all!

Zoffoli suggests the following reasons for this lack of enthusiastic support from Gattinari: the prelate's uncertainty about Paul's vocation; his unwillingness to compromise himself with the Roman Curia by recommending Paul's plan for approval; the

growing hostility to Paul from some members of the Castellazzo clergy. This is why, when Paul had obtained permission from Bishop Salvi to retire to Monte Argentario, Bishop Gattinari seemed pleased to be freed of Paul and his ideas. Paul in his turn had begun to realize that little progress would be made if he remained under Gattinari's jurisdiction (229-231; 254-256).

PAUL'S *Roman sojourn* at the hospital of San Gallicano solved many of Paul's problems, for it enabled him to be ordained a priest. At the same time it creates for the historian and theologian an entirely new question: how could Paul sincerely take a vow of perpetual perseverance in the service of the sick and then without scruple ask and receive a dispensation for this vow within a year?

Zoffoli believes that the answer lies in this: Paul did not take the vow in an absolute sense. It was conditioned by the possibility of Paul's resuming his work to found the Institute. And this condition was known and approved by Cardinal Corradini, his superior. This is why the Cardinal allowed Paul, while working at the hospital, "to remain in the same habit and manner of life." Only in this way can we explain the sincerity of St. Paul and the easily secured dispensation one year later (325-329; 362-366).

DURING the early days at Castellazzo Paul had as a close associate a young man named *Anthony Schiaffino*.

no. Anthony also had desires to organize a new congregation (194-196). St. Paul later met him at Gaeta (273) and at Monte Argentario (365-371). The former friend now manifested most unfriendly attitudes. Paul was forced to leave Gaeta because of Anthony; and on Monte Argentario Paul was compelled to abandon the hermitage of the Annunciation for that of St. Anthony precisely because of this same former friend. Schiaffino went further in his hostility. He induced Paul's first companions to leave (383-384) and stirred up opposition to the construction of the Presentation Retreat (449-451).

In the catalog of early Passionists there is listed a novice priest "Anthony of Genoa" who died on October 18, 1746. Zoffoli sees in this "Anthony of Genoa" no other than Anthony Schiaffino! "His death in the Congregation was one of the greatest triumphs of St. Paul's heroic patience" (668).

As the years went by the Founder experienced opposition, not just from an individual, but from the powerful *Mendicant Orders*. In 1748 the problem arose over a privilege the Mendicants enjoyed of forbidding the construction of a new monastery within four miles of one of their's. This privilege assured the Friars of sufficient support through alms begging. In the cases of our Monasteries at Ceccano, Terracina and Paliano the Mendicants claimed we had prejudiced their rights.

Zoffoli treats this whole question in

detail. He shows the strong support the "Fрати" had at Rome. He even maintains that St. Leonard of Port Maurice opposed the Passionist claims, not only out of obedience, but also out of personal conviction (764-766).

When the Passionist cause seemed doomed to failure, the bishops and townspeople arose to defend our retreats in their territories. They realized the immense good the new Religious were accomplishing for their spiritual good.²⁸ They witnessed the simplicity and poverty of the Passionist way of life. They believed the attacks from the Mendicants were unfair.

Law suits followed between the Friars and the municipalities. Finally the Cardinals' Commission gave a decision favorable to the municipalities and to the Passionists. It was dated April 7, 1750 (517-877).

A FEW year later in 1758 St. Paul encountered *opposition within the Congregation*. The founder was finishing his second term as General. He announced that the Chapter would be held a year ahead of time in order that he might retire the sooner. Father Enrico shows that there was also another reason: the grave problem of numerous defections and unsatisfactory government on the part of some of the superiors. The author does not deny that St. Paul wanted to retire from office ahead of time, but he insists that he also wanted to hold the Chapter early to deal with these internal problems (1065-1080).

Zoffoli finds a somewhat similar reason for Rome's refusal to grant the Congregation *solemn vows*. The founder wanted solemn vows in order to give permanent status to his Institute. His efforts were thwarted by some malcontents among his own religious who wrote to Rome against solemn vows (1081-1112). Later, when Pope Clement XIV granted him the bull "Supremi Apostolatus," St. Paul secured full canonical status and approval for his Congregation and with this he was content (1266-1267).

THERE is a long discussion on the *suppression of the Jesuits* and the pretended role of St. Paul in this unhappy event (1402-1436). Zoffoli concludes that Our Holy Founder did not encourage Pope Clement XIV in this decision, nor was his advice sought. On the other hand there is no evidence that he attempted to dissuade the Pope. As a matter of fact, during the crucial months preceding the suppression, St. Paul was confined to his sick bed. "He limited himself to praying and having prayers offered for the Pope," the author concludes.

FINALLY, we must mention The Last General Chapter in the lifetime of St. Paul. During this Chapter the founder ordered the entire Rule discussed point by point. The Capitulars were free to make any changes deemed advisable. As a result, the Rule was revised once again, submitted to the Holy See and solemn-

ly approved by Pope Pius VI on September 15, 1775—one month before the Saint's death.

Obviously this was a very important Chapter.²⁹ Some historians have seen it as a defeat for the aged founder. He had come to the Chapter willing to mitigate the Rule, especially in the use of meat. A majority of the Capitulars, however, opposed him and they won out. "Conservatives" and "progressives" were there at the Chapter of 1775!

Zoffoli denies this opposition to St. Paul. He is unwilling to speak of a defeat. It is true that the author admits "tendencies" among the Capitulars, but he rejects the idea of partisanship or bad faith (1475-1498).

To be sure we must not see on Paul's part an object surrender to a "conservative" group. On the other hand, we need not imagine a "Pollyanna" harmony at this Chapter! And if an historian does find opposition to the founder on the part of some, an unwillingness to go as far as Paul was willing to go, does this mean that the historian is "casting a sinister shadow upon men who are worthy of our respect?"³⁰ Perhaps on this problem of the Chapter of 1775, the final word has not been said.

TH**E**R**E** are many interesting *side-lights* in this long biography. We read of the effort of some young Florentine Masons to join the Congregation in order to bomb out the first retreat (517ff)! At San Sosio one old

man was so fond of the Passionists that he built a house near the monastery and spied on the religious as they begged culpa in the refectory each night (914-917)! The local clergy made an annual pilgrimage to our church at San Sosio, but on good priest, after offering Mass one such an occasion claimed the right to the candles on the altar. So he tried to take them home with him (913)!

CONCLUSION

SUFFICIENT has been written, we trust, to give the reader some idea of the importance of this present work. The author's research is astounding; his judgments prudent, his solutions almost always satisfactory. He has indeed given us the first volume of a definitive biography of St. Paul of the Cross. Every living Passionist is forever indebted to Enrico Zoffoli!

FOOTNOTES

¹ Cf. *Lettere di San Paolo della Croce* (Rome, 1924) IV pp. 221-222, footnote from information afforded by Fr. John Mary of St. Ignatius, third General.

² Published in *Bollettino* X (1929) 105-116.

³ *Memoirs of the First Companions* (West Hoboken, 1913) p. 366.

⁴ Cf. E. Zoffoli: *S. Paolo della Croce* (Rome, 1963) xxiv-lxiv; 1531-1534.

⁵ Most of these writings are preserved in the General Archives at Rome. We shall mention those which have been published later on.

⁶ *Le Fondazione della Congregazione*,

ed. in *Boll*, 1922-1926.

⁷ Edited in Rome, 1934.

⁸ Critical edition appearing in *Acta Congregationis Nostrae* 22 (Oct '62) ff.

⁹ Rome, 1786.

¹⁰ English translation, London, 1853, in 3 voll. Zoffoli refers to this work in his bibliography (p. lxiv) as "Anonimo."

¹¹ E. Zoffoli: op. cit., 1534.

¹² Fr. Anthony of St. James (Testa) was General from 1839-1862. During his long generalate the Congregation spread to France, Belgium, England, Ireland and the United States. He is rightly considered the "Second Founder." English-speaking Passionists have traditionally revered his memory: cf. Felix Ward: *The Passionists* (New York, 1923) 65-66; Fr. Herbert: *The Preachers of the Passion* (New York, 1924) 83-91; Gerard Rooney: *The Passionist Heritage—A Circular Letter* (Union City, 1963) 2 ff. It is gratifying to learn that Fr. Anthony's prestige is rising throughout the Congregation; cf. Fabiano Giorgini: *Decreti e Raccomandazioni dei Cap. Gen* (Rome, 1960) p. 27, footnote. Fr. General wrote a circular letter on the occasion of the centenary of Fr. Anthony's death and we are assured of a complete biography in the near future.

¹³ We will list some of the lives merely by the author's name and date of publication: Filippo, 1821; Pelegrino, 1853; Pio del Nome di Maria, 1853, Eng. trans. by Ignatius Spencer, 1868 (there seems to have been an earlier American edition in 1865); Turrenius, 1856 (French); Louis-Therese, 1866; Paolo Guiseppe, 1867; Jean Pierre, 1868; Arthur Devine, London, 1868; there also seems to be an English life by Pio A Spiritu Sancto and even translated by Arthur Devine, New York, 1867 and London, 1868.

I have been unable to trace these further.

¹⁴ Fr. Felix Ward is quite explicit on this point. He writes: "They (the American founders) formed links between the Founder himself and the Passionists in America. The last of the men received into the Order by St. Paul of the Cross died in 1854... it is a simple fact of history that they (American founders) lived with the contemporaries of St. Paul of the Cross and his companions, with those men who had imbibed the spirit of the Institute from the Saint and his companions" (op. cit., 118). Perhaps it is this vital contact with the authentic mind of Our Holy Founder that has aided American Passionists to retain St. Paul's spirit in the United States. The Very Reverend Father Provincial of the Eastern Province writes: "Our present has grown solidly and fruitfully out of our past. We are optimistic that our future will continue to grow soundly and progressively out of our present" (op. cit., 45). This entire circular is a magnificent outline of traditional and progressive ideals working together for solid growth.

¹⁵ Critically edited by Fabiano Giorgini in *Fontes-Historiae Congregationis Passionis*, II (Rome, 1958).

¹⁶ Italian published at Viterbo, 1884; Eng. West Hoboken, 1913.

¹⁷ Crit. ed. Giorgini, op. cit.

¹⁸ The *Bollettino* started in Jan., 1920 and continued monthly for ten years. Jan., 1930, it was succeeded by the quarterly, *Acta Congregationis Nostrae*, which is still being published. From the beginning one of the purposes of these periodicals was the publication of historical documents (cf. *Boll* 1 (1920) 40-41).

¹⁹ Rome, 1924. English translations

of some of the letters have appeared in our Province.

²⁰ Fr. Gaetan has published various works on the spiritual life, prayer, missionary work, government, Passionist Nuns etc., in French, during the early '30's. English translations have appeared in mss. form from time to time. Undoubtedly Gaetan deserves great credit for the pioneer work he has done in Paulacrucian studies.

²¹ Italian ed. in *Boll* 1 (1920) 54ff; English by Columban Browning: *Cross and Crown* 6 (1954) 127-146.

²² In English the best biography was that of Fr. Edmund: *Hunter of Souls* (Dublin, 1946). Fr. Edmund definitely used the new materials found in the letters and Processss.

²³ Special mention should be made of the excellent *Jus Particulare* by Most Rev. Fr. Titus of St. Paul of the Cross, 1946. Fr. Brice used material from Gaetan in his *Spirit and Truth* (New York, 1948).

²⁴ E.g., Garrigou-Lagrange, De Guibert, Arintero and later Lebreton and Viller.

²⁵ The first number appeared in May, 1943, in mimeograph form. It took on printed form in 1945, and in 1948 the name was changed to *The Passionist*. Under successive editors it has continued to give the religious of our Province an awareness of our history and traditions. A special word of praise is in order for its founder and first editor, Fr. Vincent Mary Oberhauser.

²⁶ It would be impossible to list here the present excellent publications or even name the scholars. Father Fabiano Giorgini is working on the *Fontes Historiae*; Fr. Costante Brovotto has edited *Fonti Vive* and an excellent study on the

Spirituality of St. Paul. Mention should also be made of the "Eco" editions, of the spiritual institutes held in the past few years, etc. etc.

²⁷ A notice appeared in *The Passionist* 1 10 (1957) 56-57.

²⁸ The people of Ceccano, for example, testified to the continuous aid the new religious gave in the confessional and through instructions and catechisms "so that in this town evil customs have been removed and that terrible vice of blasphemy especially has been rooted out" Zoffoli, *op. cit.*, 844). All this in less than two years! Surely we are not wrong in asserting that the early retreats, built by St. Paul of the Cross, were not only centers not only of contemplative prayer but also of vital apostolic activities. Cf. "Some Unpublished Paulacrucian Documents" *Passionist* 15 (1962) 131-132; In the light of these remarks one may see the appropriateness of Fr. Gerard Rooney's remarks on "the home-apostolate" (*op. cit.*, 37-39).

²⁹ Cf. *Fontes Historiae* III, 7-9. Also F. Giorgini: "L'Educazione dei chierici. . ." *Gioventu Passionisti* 2 (Teramo, 1958) 49-144. This important article appeared in translation in *The Passionist* 12 (1959) 60ff.

³⁰ Not every decision of a Chapter was necessarily for the very best interest of the Congregation! Surely the Second Vatican Council is teaching us something! And if it should be proved that Pope John XXIII was unable to cope with those who opposed some of his policies (because of their less flexible views), does this dishonor the character of the Pope or lessen our esteem and veneration for him? Nor are we right in suggesting that those who might have opposed Pope John were led by bad faith!

DOMINIC and the DIALOGUE



AUSTIN SMITH, C.P.

ONE November day in the year 1840 an Italian Passionist climbed a tower in the town of Boulogne to catch a glimpse of the English coastline. It was not the action of a traveller impatient for journey's end, rather it was the impulse of a lover knowing the loved one to be in sight. The basic instinct of all love is union and in the heart Father Dominic Barberi this instinct had been nursed, encouraged, inflamed and dedicated to Christ for over twenty years. The object of his love was England and the English people. "If I die now," he said, looking from the tower towards England, "it will be the death of Moses. But no, I shall not die but live to narrate the works of the Lord!"

The years left to him by God, barely nine in all, were to be the climax of his dialogue with England, a dialogue sustained by his personal dedication of body and soul to Christ for

this country. The nine years in England did not make a "Blessed" out of Dominic. They were but the final test of his love, the measure of the depths of his dialogue.

THE DIALOGUE

When the philosopher Martin Buber outlined his thoughts upon dialogue he demanded much more than discussion. Along with communication there has to be mutual anxiety, readiness to listen, personal enrichment. And further, he writes, "The life of dialogue is no privilege of intellectual activity like dialectic. It does not begin in the upper story of humanity. It begins no higher than where humanity begins. There are no gifted or un-gifted here, only those who give themselves and those who withhold themselves."

If you put these thoughts in the

context of the Christian dialogue of our times you find yourself faced not only with the need for knowledge, necessary though that may be, but also you come face to face with the need for sanctity, sanctity expressed in unselfish charity. When Christian men seek to establish dialogue among themselves and with the millions to whom Christ is barely a name, the challenge for sanctity, the need of sacrifice for others and the giving of self to others are seen in their reality.

Valid arguments are capable of convincing, yet man being what he is, conviction comes from more than the mere statement of an argument. To speak of Father Dominic and the dialogue is to describe a brilliant mind and the trained ability to use that mind. But it goes much further. It is to arrive at the act of self annihilation for others. From his heart there pours out his anxiety about others, his desire to be involved in the life of others in Christ. Words are not enough. Heart must speak to heart!

SANCTITY SPEAKS

Newman writing to Philips after the publication of Tract 90 expressed, among other things, this sentiment: "This I feel most strongly and cannot conceal it, that while Rome is what she is union is impossible . . . we must see more sanctity in her than we do at present . . ."

In reply, Philips takes up the matter of sanctity and then adds this short piece of information as an example,

"Father Dominic, the Passionist, only now in his fiftieth year, is coming to England after Easter . . ."

Later Cardinal Newman was to say, having described the brilliance of Dominic's mind, that he was "singularly kind in his thought of religious persons in our communion. I wish all were as charitable as I know him to be." And again, when questioned about Father Dominic he could say: "His very look had about it something holy. When his form came into sight, I was moved to the depths in the strangest way. The gaiety and affability of his manner in the midst of all his sanctity was in itself a holy sermon . . . He was a great lover of England."

Authentic Christian apostleship is the overflow of contemplation. It is a contemplation which has led a man to a love of God and a restless zeal which drives him to communicate to others. It was this Newman came to know in Dominic, feeling its very impact. Dialogue is its natural and supernatural outcome.

"There are twenty-eight years," said Father Dominic during his first sermon, preached in halting English, "since I expect the moment of coming to you. Behold, now, by the Providence of God, I came after many difficulties and troubles. Now I am at the centre of all my desires upon earth. I have nothing to do but to dedicate my soul, my entire life, for the glory of God and your spiritual advantage. I shall begin today but I

hope I shall not end until my death."

These words were both a summary of many years gone and of the few left to him. They were the guiding principles of his dialogue until that moment, when in complete earthly loneliness, he gave his soul to God in a back room of the Railway Tavern at Reading.

VERBUM SPIRANS AMOREM

There was nothing vague in Dominic's dialogue. It could never be described as nebulous. He never tired of stating principles and clarifying his position for the sake of others.

The wonderful letter, precise and careful in its analysis, addressed to "A young member of Oxford University," who had written to *L'Univers* in April, 1841, goes to almost forty-three pages when typed. It is years before its time. Love, sacrifice, the giving of self were its motive and theme.

"Beloved brethren in Christ and servants of the Lord: there is nothing too daring for love to venture. Love neglects itself, minds not what is its own, and is concerned only about the happiness of the object loved. It goes straight to its point, avoids byways, it hates pretences and flatteries . . . Do not I beseech you, be surprised; or if surprised do arise, it would immediately subside did you know how much you are loved by the writer. A wonderful love for you directs his heart, mind and pen . . ."

So the letter opens and having taken up each aspect of the Oxford letter closes with these words:

"Since I am well aware of your ability and, shall I say, your piety, I hope that none of you will abuse, that you will kindly accept (the letter), rightly understand it, and excuse with brotherly affection, whatsoever may seem unsuited or out of place in it. Adieu, then, dearest brothers; be you in peace and the God of peace and love be with you."

It is almost certain that the writer of the Oxford letter was a man named Dalgairns. A beautiful friendship grew up between the two. We find Dalgairns writing to Father Dominic in the December of 1842 in these moving terms:

"I am sure we English ought to feel most thankful to God for having inspired you with such sentiments towards us. It cannot be that these feeling should be suffered to fall to the ground fruitless, for they are God's work. He would not have all at once enkindled such a flame of love in the heart of Christendom if He did not intend to bring something out of it. Not only has your heart warmed to us but our hearts have also been set on fire by the same flame."

YOUR FRUIT SHALL REMAIN

Are the fruits just being gathered? Dialogue in the things of God refuses

to be confined in space and time. The sacrifice of one man of God in one century can fill in the gaps of neglect and selfishness in later centuries. And one who was a stranger to his own time can find himself with a vital mes-

sage for later times. May Blessed Dominic inspire us to reach out to our fellowmen in loving unselfish dialogue, in the conviction that only by heart speaking to heart can all things be made new in Christ.



We find that Father Dominic is worthy of remembrance as a scholastic author of sound studies in theology and philosophy. His work on papal infallibility, for example, anticipates with the secure appraisal of scholarship, the definition which was to be made many years later by the First Vatican Council. We find that Father Dominic was a prodigious writer of books on asceticism and mysticism; among them is his own autobiography which has remained for the greater part in manuscript. While these documents do not always meet our requirements of literary style, they are important as trustworthy witnesses to the religious life of the early 18th century, and are always very valuable for the history of spirituality which they enrich both with thought and experience. They are the outcome of wide and profound study, of long reflection and interior thought. We may be sure that they were composed according to the norm which he himself laid down for the authors of doctrinal works—even though not taking it too literally: “Never write the first line of a work on paper, unless the last line is already written in your mind. If you wish to write something worthwhile, spend ten years in reading, twenty years in meditation and one hour in composition.”

Pope Paul VI, October 27, 1963



Rev. Pius Leabel, C.P.

Rx for BETTER PREACHING

A PASSIONIST PROFILE

BY CONLETH OVERMAN, C.P.

THE Rev. Pius Leabel, C.P., is rapidly gaining national renown as the "Sermon Doctor." As a member of the Board of Directors of the Catholic Homiletic Society and as the Society's chief promoter of workshops in preaching, Fr. Pius finds his time increasingly taken up in helping priests improve their sermons. It is fair to say that priests themselves are more aware of the need for improvement in Catholic pulpit oratory than are the captive faithful in the pews. Fr. Pius and his associates in the C.H.S. are showing them the way!

Fr. Pius was born in Loyal, Wisconsin, in 1899 and celebrated his

fortieth anniversary of Ordination on December 22, 1963. Before entering the Passionists he completed the classics at the Capuchins' St. Lawrence College at Mount Calvary, Wisconsin. The fact that Fr. Pius has spent most of his priestly years behind the teacher's desk and on the lecturer's podium is an ironic twist of fate: He joined the Congregation of the Passion because he didn't want to be a teacher!

The "Sermon Doctor" comes to his work in homiletics with the background of a lifelong interest in dramatics and public speaking. During college days he and the late Rev. Herman Stier, C.P., developed a comedy

routine that was much in demand. During seminary days no program was complete without their contribution to the proceedings. He served the Province for many years as lector of Sacred Eloquence. But prior to that, even while carrying a heavy load as professor of German, English and Greek, he was invariably assigned the task of teaching the seminarians how to read and speak effectively.

THE first foray of Fr. Pius in his campaign against poor preaching was the organization of "sermon refresher courses" for the priests of Holy Cross Province. Armed with a sheaf of notes, a movie camera and a mandate from the Provincial, Fr. Pius travelled from house to house. The intensive course, lasting a week or ten days, was practical in the extreme. It consisted of basic lectures on the preparation and delivery of specific types of sermons, reinforced by practice and demonstrations. The priests were graded on their performance and given specific personal suggestions for improvement.

Fr. Pius used modern electronics as an effective ally in his apostolate. Each priest taking the refresher course had to speak before a camera that recorded both picture and sound. Before the course ended the film so made was shown to the class. The most difficult thing in the world is to bring the public speaker to a realization of his faults of delivery. When he sees himself on the screen, however, and

actually hears himself speaking he is able to gain the self-knowledge that precedes wisdom. The comments of the class help, also. This was the case on the occasion when the preacher had the annoying mannerism of constantly looking at his watch. One wag in the class found the "mot juste" by noting that the speaker was "clock-eyed."

It was inevitable, when in 1956 the Rev. Joseph M. Connors, S.V.D., and the Rev. John of St. George, S.J., hatched the idea of the Catholic Homiletic Society, that Fr. Pius should find scope for his apostolate on the national level. He became one of the charter members of the Board of Directors when the C.H.S. was founded and sat at the head table during the banquet which closed the Society's first convention held in New York City, December 28 - 30, 1958.

AN article in the January 1964 issue of *The Priest*, entitled "New Light from the Pulpit," gives the specifics for Fr. Pius' specialty, the sermon workshop. As a case in point the article cites the workshop held in Los Angeles, the Spring of 1961. Fr. Pius organized the workshop consisting of eight sessions of successive Friday mornings, recruited the speakers, and acted as chairman and commentator. This is all pioneer work and will ever remain unpatented. The "sermon doctor" wants the idea to spread and the pattern to be duplicated in every diocese and religious Order of priests throughout the land.

Another significant contribution recently made to homiletics by Father is his new edition of *Guide to Sacred Eloquence* by St. Vincent Strambi, C.P. This is one of the classics in the art of preaching and has long been out of print. Now readily available as a paper back, the book will serve many a generation of budding "Chrysostoms" and become the "Vade Mecum" of numerous priests who want to excel in the pulpit.

Our Lord in telling the parable of the sower implied no criticism of the sower. The intent of the parable is to point up the reception of the seed. But we can extend the parable by casting a critical eye on the skill of the farmer who allowed so much good seed go to waste on the hard beaten path, among the thorns and in the rocks. The apostolate of Fr. Pius aims at making priests good sowers of the Word of God.

TEACH US TO LOVE

In December, 1962, *The Passionist* published a summary of a mimeographed questionnaire by Rev. Dalmatius Madden, O.P., under the title *The Annual Retreat For Sisters*. Many of our readers expressed their interest in the material contained in this summary, inasmuch as it gives the wishes and reactions of Sisters themselves with regard to retreat masters and retreat conferences. The complete text, *Teach Us To Love*, edited by Revs. Dalmatius Madden, O.P., and Sylvester MacNutt, O.P., has now been published in the *Cross and Crown* Series. This attractive paperback, running to 82 pages, is a valuable book for retreat masters, especially. Single copies are 95¢, with discounts for quantity lots. The book may be ordered from B. Herder Book Co., 17 South Broadway, St. Louis, Missouri.

ALBAN LYNCH, C.P.

FIELD EXPERIMENT IN AGGIORNAMENTO



New Things and Old

CIRCUMSTANCES were ideal for experimentation. The Mission was a two-week assignment at Port Hawkesbury, a town of about 1000 population on the western end of Cape Breton Island, Nova Scotia, Canada. The faith of these people, predominantly Scots Catholic in origin, is legendary among our missionaries and Canadians as a whole. Communions on the opening Sunday gave an idea of what was to come. Practically every person at mass came to the table of the Lord. Conversations with the pastor and assistant revealed that these appearances are backed up by exemplary lives, with the usual exceptions expected by a son of St. Paul of the Cross, who warned us, "Remember, you are living among men, not angels."

This report of a field experiment

may be considered as a supplement to the seminal article by Father Alphonsus Foley, C.P., *Aggiornamento And Preaching The Passion* (*The Passionist*, June, 1963). It is hoped that missionaries may find this minor experiment a stimulus to what Peter Maurin used to call "clarification of opinion by discussion."

PREPARATION

Preliminary conditioning had been created by "The Atlantic Provinces Regional Conference on the Lay Apostolate," held at the diocesan seat, Antigonish, N. S., June 21-23, 1963. Solid conferences and lively panel discussions were evident in the printed proceedings. It was expected that the more alert parishioners were informed of these things and that they would

relate the Mission Message to what had already been discussed at the Regional Conference.

The dialogue mass had not yet been introduced into this diocese. As a preparation for this, sermons had been preached the three Sundays preceding the Mission opening on the role of God's holy people in co-offering the Sacrifice of Praise.

Another conditioning factor was that on the Sunday before the Mission Pope Paul VI, in his homily at the opening of the second session of the Council, had spoken of "our unity in Christ by baptism," and of the "full Christ" of St. Augustine. These ideas were made thematic throughout the Mission, using the actual words of Augustine to which the Holy Father made reference: "that there may be one Christ, loving Himself." The prestige of the Holy Father gave assurance that the people would listen carefully to what might seem, at first, a somewhat novel manner of mission preaching.

This was the background of the field experiment. The format was simple. With one exception, the *Mission Directory* of the Eastern Province was followed exactly in sermon subjects and their place and timing. The exception was the omission of one night sermon on an eternal truth (Tuesday).

Attendance was so close to 100 % that, according to pastor and curate, absences were negligible. This remarkable response remained constant

from beginning to end of the Mission, both at morning masses and evening services.

Complete sermons will not be given. Any missionary can project his experience and personalize his own adaptations. Sufficient material will be provided to indicate the general plan of development. Pertinent quotations are included, not because they were used verbatim, but because they are helpful as background and guide-lines. Each missionary has his own file of relevant material.

SUNDAY (October 6, 1963) OPENING SUNDAY MASS TALK

As a preamble, a short description of the mass as an *action* to be performed by *all* the People of God was given. The procession with the mission crucifix was described, symbolic of a reality that happened once only on Calvary, but in the mass "is shown forth until the Lord come" to our present faith. A direct quotation of the Prayer over the Sacrifice, "Grant, we beg you, that as we know your truth, so we may follow it by worthy lives," (Secret, xviii post Pent) was developed as the purpose of all Christian living and what the Mission would intensify.

SUNDAY EVENING OPENING SERMON

The text chosen, and this was made the leitmotiv of the Mission, was: "In our baptism we have died like Him,

been buried with Him, that so, just as Christ was raised up by His Father's power from the dead, we, too, might live and move in a new kind of existence. We have to be closely fitted into the pattern of His resurrection, as we have been into the pattern of His death . . . and you must think of yourselves as dead to sin and alive with a life that looks toward God, through Christ Jesus our Lord." (Rom 6,4; 5,11)

A short introduction informed the people that full implication of these words would become increasingly clear as the Mission unfolded. It was sufficient to remember at the beginning that Christ, now risen, is our "first-born brother." He went before us. We are invited to follow: to die with him, be buried with him, rise with him, live with his life.

The sermon subject was *The Importance of Salvation*. Emphasis throughout was on God's kindness in inviting us to "live and move in a new kind of existence," and the folly of refusing God's gracious invitation. A dog-eared old sermon, written years before, but freshened up with insights and applications current in today's magazines and books, was still perfectly serviceable. It will be taken for granted hereafter that all traditional sermons are still serviceable in their basic content. A fresh introduction, contemporary diction, applications slanted toward the distinct vocation of the *laos* fit them neatly into the plan

of the mission in persuading to a life of service in the servant Church.

MONDAY

MORNING INSTRUCTION

Subject *Faith*. The instruction began with the words of consecration, referred back to the "full Christ" of St. Augustine and Pope Paul, and pointed out that we obey Christ's injunction, "Do this in memory of me." by offering the sacrifice together. I then quoted the *Unde et Memores* to show this unity of all the faithful in the offering: "For this reason, O Lord, we your servants (all priests), as also your holy people (all the baptized), remember the blessed sufferings of your Son, our Lord, Jesus Christ; we remember his rising up from the abode of the dead; we remember his going up to glory."

"The whole work of salvation is described . . . Not only is the death on the cross mentioned, in which we can recognize theologically the decisive act of redemption, the proper *causa efficiens meritoria* of the redemption, but both the resurrection and the ascension are included as well, the *causa exemplaris* of the redemption, the prototype of the redeemed man, which is made visible and becomes evident in the risen and glorified Christ."¹

Only our faith enables us effectively to fulfill this command of the Lord.

The instruction proceeded, using the approach of Rene Latourelle, S.J., on faith being not just an assent of

mind, but the response of the *whole man* to the witnessing of the Old Testament authors; to Christ, the prime witness of the New Testament; to the apostles as witnesses summoning to baptism and a new life in Christ; and to the *interior witness* of the Holy Spirit in each of us.²

"Faith is not simply a necessary condition for participating in the mystery of salvation; it is by faith itself that man follows Christ, that he eats the bread of the sacrifice: it is in the act of faith that he dies to self and to the world of sin, that he is vivified in God: faith *is* participation in the mystery of salvation."³

"That the holiness of many Christians does not increase despite frequent reception of the sacraments, is due to a failure of faith, the faith that attaches itself firmly to the salvation of Christ's death and resurrection."⁴

EVENING CATECHISM

A preamble spoke briefly of the sacrament of penance as the meeting of the penitent with Christ and of the penitent's living faith as the foundation of Christ's saving action.

"It is true that through his Resurrection Christ had already given life to our human nature, and that through his ascension 'He placed the fragility of our substance at the right hand of God' (Ascension *communicantes*). But the triumph of life over death being exclusively realized in the Person of Our Head,

it was all the more necessary that the new life be transmitted from Christ, who had the fullness of it for us . . . to the ransomed and forgiven human race."⁵

Whenever "grace" was used, "the new life of Christ" was used in apposition; and whenever "sin" was used, "the loss of the new life in Christ," was used in apposition.

Many elements of the traditional catechism on Examination of Conscience and Confession of Sin followed. Confession itself was highlighted by my explaining the role of community and our restoration to it as an active (or more active) member, through this sacrament.

"But the sacraments are the foundations of the Church, destined to structure and build up the Christian community for the working out of redemption. They can be understood only in relation to the Church because they are ecclesial realities, acts of the Church engaging the whole Christ, head and body, hierarchy and faithful."⁶

"We begin to see that sacramental grace is more than just an increase of sanctifying grace. It is a new and more intense participation in the community of love in Christ and a deepening incorporation in the mission of the Church."⁷

"Despite its individualistic appearance, penance is a sacrament of the Church, administered in the community and for the sake of the community. Sin tends to make the

Church fall to pieces; it separates Catholics from the Body and the Spirit, from the center at which all communion takes place, and isolates them. But penance brings them back into unity, and they find themselves forgiven by the very fact that they are brought back."⁸

MONDAY EVENING SERMON

Sermon on *Mortal Sin*, veteran of many a mission, was given, with emphasis on sin as "the loss of this new life in Christ" and a rupture of the community.

"Sin, the refusal of God's call, not only undermines man's relation to God but breaks down the relations of men themselves. Called to help build up a community of love, man is attracted by the double goal of love of God and of his fellow man. Sin is a refusal to love, and, by its very nature, a disintegration, rupture, discord."⁹

In preparation for Tuesday morning's instruction, a short treatment of the Old Testament idea of sin as *battab*—to miss the mark, and of the New Testament assumption that sin would have no part in the new and everlasting covenant was inserted.

"Sin was, therefore, always a kind of apostasy for the Christian. Because the Christian could always relaps into his old ways, sin was an ever present possibility. He could sin only by abandoning the total commitment involved in Christian faith."¹⁰

TUESDAY

MORNING INSTRUCTION

Referring back to *battab*, "missing the road-signs," (Pv. 19,2) the commandments were introduced took up our *Duties to God* (Commandments I, II, III) with emphasis on the virtues corresponding to each commandment.

EVENING CATECHISM

This catechism, as a continuation of the acts by which the penitent meets Christ through faith as the foundation for His saving action, took up *contrition*. Contrition was silhouetted against the back-drop of Monday's sermon on mortal sin.

TUESDAY EVENING SERMON

First specific approach to the distinct vocations of the laity. Vocations in general were treated in the introduction, with special consideration being given to those layfolk who would never marry, and to their share in spreading the kingdom. After touching lightly the problems of teenage steady dating and those connected with courtship, the standard sermon on the *Sacrament of Matrimony* was given.

WEDNESDAY

MORNING INSTRUCTION

Duties to Self and Others (Commandments V, VII, VIII) stressing the beauty of positive virtue.

EVENING CATECHISM

A standard treatment of *Purpose of*

Amendment and Satisfaction, again putting to use the insights derived from preceding instructions.

WEDNESDAY EVENING SERMON

The *Family*, the basic unit of society. Canon Law was cited on the obligation of parents to care "for the religious, moral, physical and civic education of their children, and also of providing for their temporal welfare." The duties of children to give their parents love, reverence and obedience were explained. All of this was placed in the setting of the joy of a happy home.

THURSDAY

MORNING MEDITATION

A meditation on the *Scourging of Our Lord* lead to a brief consideration of Commandments VI and IX.

EVENING CATECHISM

A review of the dispositions necessary for proper and fruitful reception of Holy Communion.

THURSDAY EVENING SERMON

The sermons Thursday, Friday and Saturday nights were considered quintessential in weaving the opening night's text, in all its ramifications, into a seamless robe to clothe the "full Christ" so that "there may be but one Christ, loving Himself." Each missionary's hours at the foot of the cross will result in a personalized fleshing-out of these skeletal finger pointings.

WINTER, 1964

The text chosen for the Thursday night sermon was this: "And now it was a new hymn they sang, 'You . . . Lord were slain in sacrifice; out of every tribe, every language, every people, every nation, you have ransomed us with your blood and given us to God. You have made us a royal race of priests, to serve God'" (Apoc. 5, 9-10).

The Christian way from baptism to glory was outlined. Joined with Christ our Savior in the continuing task of redeeming and sanctifying the world, and joined most intimately at mass and holy communion, uniting mind and will with His, the Christian makes the whole of his life a thank-offering of self. The importance of the baptismal illumination among the early Christians was explained, and their response in an eagerness to "Do this in memory of me!" This lead naturally to a consideration of charity, based on the Pauline unity of one bread and one body.

"The Christian who offers the mass, according to his sacramental condition, with the mind and heart of Christ, as Pius XII enjoined him in *Mediator Dei*, will live the mass in his daily life as a servant of God in the world. . . . The Eucharist is the supreme sign of this commitment and the renewal of the covenant by which this life of mutual service is undertaken and accepted. . . . It is the re-enactment or re-presentation of the very deed by which Jesus fulfilled his role of ebed Yah

weh, but now it is not only the act of Jesus alone but of his Servant Church as well."¹¹

"For many years, the central point in Christian life was baptism. Baptism is an illumination, a rebirth to divine life, the paschal resurrection with Christ, and incorporation into Christ and the Church. The Eucharist appeared as the obvious continuation of the life grounded and begun in baptism."¹²

"Through the Eucharist the mission of the Son continues in time; through the Eucharist the mission of the Holy Spirit is renewed in every communicant and the Christian, sustained and growing by this food that radicates ever deeper in him the possession of the Spirit, lives out his life within the abiding relationships he has to the Trinity; for 'by this we know that we abide in Him and He in us, because He has given us of His own Spirit.' (I John 4, 13)."¹³

"And what is charity? In fact it is Love at its highest point, in all its perfection and power, the Holy Spirit who is the center of all the love given in the world."¹⁴

FRIDAY

MORNING MEDITATION

The Agony in the Garden and the submissive "Thy will be done," related to its previous utterance in the Lord's Prayer, was taken as the model of all prayer. From Christ's prayer in the Garden people can best learn

how to pray. Our New life in the Risen Christ, seen as conformity to the Will of God, which is the fruit of prayer, tied this meditation into the mission theme.

"Prayer, whether personal or collective, cannot be separated from the faith which commits the whole man. There is no break in continuity between prayer and life, contemplation and action, liturgical celebration and Christian living, because faith does not affect a special and transient moment in our lives, but is a life renewed by the Spirit. Faith is of its nature an activating influence and it contains the grace of act. . . . The mission of men cannot be separated from the service of God; they are the ebb and flow of one grace, received and participate in. The christian is always . . . in a liturgical situation. He offers himself, says St. Paul, 'as a living sacrifice, consecrated to God and worthy of his acceptance. That is your spiritual worship' (Rom 12, 1)."⁴⁵

FRIDAY EVENING SERMON

Subject: *The Passion and the Resurrection*. Rather than simply detail the sufferings of Christ as a motive for gratitude or contrition, I tried to show how the Passion, both in Christ and the Christian, is the opening to a new and richer life in God. This approach, while not neglecting description and the emotions, gives a greater understanding of the whole mystery of redemption and a more lasting conviction.

tion of the necessity of following Christ along that way of the cross which is the only way to glory. This sermon is the climax of the whole mission. It throws light on all that has gone before and it looks ahead to the closing ceremony of our renewed commitment to Christ.

"The historical Passion of Christ cannot be separated from his resurrection. His Passion is but the beginning of his exaltation and glorification; it is not the whole mystery of Christ."¹⁶

"Our resurrection is the work of God alone. It is for us to lay ourselves open to God's raising power, to recognize, with his help, our poverty and weakness, and to accept them—thereby accepting the salvation that comes from God alone, his glory that redeems us. By being united to Christ on the cross, we are made so poor in our own right that we die of it, in order that we may live in him by the power of God. This inward poverty is given various names. It can be called humility or renunciation, abandonment to God or spiritual childhood, or other names, each with a slightly different shade of meaning. All are virtues which are described as passive, yet it is they that lift us up to the sovereign activity of God."¹⁷

"The glory of Easter, the power of the resurrection, these are simply the Holy Spirit, the Charity of God, to whom Christ opened himself com-

pletely in death. For it was in the Holy Spirit that he was raised (Rom 8, 11). The redemption took place through the humiliation which opened the way to God's Charity. In the death of Christ, the man was filled with salvation, with resurrection, with the holiness of the Spirit. It is through weakness, through humiliations, that we must offer ourselves to the power of the Spirit."¹⁸
"It is evident that Christ present in his Mystical Body or in the Eucharist is the Risen Christ. But for some reason Most Catholics have not particularly adverted to it, have not realized that the resurrection of Christ means more than the soul and body of Christ coming back together again as they had been before his death. With his resurrection, Christ entered into a new state wherein he had the fullness of his redemptive glory. It is this Christ fully and triumphantly operative who works in and through His Mystical Body. We are in a sense going back to 'the resurrection faith' of the primitive Church, but with all the knowledge and maturity gained during the intervening centuries."¹⁹

SATURDAY

MORNING MEDITATION

The Crowning with Thorns: Christ, the King of the anguished mind of man. In our day of tension, anxiety, mental suffering, our King Crowned with Thorns has a special relevance.

SATURDAY EVENING SERMON

This sermon was on *Mary at the foot of the cross* and *Mary after her Son's death*.

"She most fully realizes death to the world of sin and union with our Savior in the charity of the Holy Spirit."²⁰

"Christ's redeeming grace is present in Mary in its fullness, and it produces in her the life of all who believe."²¹

"Mary contained within herself the whole of the Church's holiness, and her short life spanned the whole history of the Church's sanctification. She is associated with Christ in death as his mother, personifying the whole Church dying with its Savior . . . She is *the* Christian, full of redemptive grace . . . open to the fullness of the resurrection because associated with the fullness of the death."²²

"When then shall we be Christian, shall we be saved? We must pray to Mary, in whom the mystery of the Church is wholly realized, to intercede for us unworthy Christians, and obtain that we may thus die and love, that we may be saved in love."²³

SECOND SUNDAY

MASS SERMON

The epistle was prefaced by quoting Pope Paul VI (1953): "Nothing is more urgent in this hour, so grace and yet so rich in hopes, than to call the people of God, the great family of

Jesus Christ, back to the substantial food of liturgical piety, revived by the breath of the Holy Spirit who is the soul of the Church and of each of her children."²⁴ Liturgical piety was defined and explained in the words of Pope John XXIII, as "the Book and the Cup," and their polarity in the life of every Christian was pointed out. The Epistle, thus prefaced, was a moving exhortation, indeed. (xix post Pent.)

The Gospel was prefaced with the words of St. Augustine: "We must listen to the Gospel as to Christ among us; the Gospel is the very mouth of Christ." This Sunday's Gospel was a moving appeal to men not to turn aside but to come to the wedding feast of God's kingdom on earth and in heaven. The observation might seem presumptuous—but it must be made—that the missionary, thinking with the Church, must be alert to liturgical relevance. He will be quick to adapt his sermon to the texts of the day; and this will lead increasingly to unity in the service of the Spirit between priest and people. With the advent of the vernacular liturgy, this awareness of the message of the liturgy takes on special urgency.

Then the usual appeal was made to men and boys to start their mission that night.

MISSION CLOSING

The text chosen was: "Be you humbled, therefore, under the mighty hand of God . . . casting all your care upon

him, for he has care of you." (1 Pet. 8, 6).

The closing sermon synthesized all the sermon-subjects in a total offering of self to the vocation of a Christian as "a certain continued Incarnation of Christ," as one who continues the "once-only Sacrifice of the Cross" in his life, as a continued thank-offering by which life means "to live and move in a new kind of existence . . . to be closed fitted into the pattern of his death . . . to think of oneself as dead to sin, but alive with a life that looks toward God through Christ Jesus our Lord."

Essentially, the rest of the sermon was an application of de Caussade's *Sacrament of the Present Moment*.

The Profession of Faith and Renewal of Baptismal Vows took on added solemnity and significance, since faith and baptism and the new life flowing from them had been made the leitmotiv of the mission.

THIRD SUNDAY

MASS SERMON

The sermon was on the *Eucharist* as the center of parish life. The parish church is the living room of what Pius XI called "the larger edition of the home." Here the people come together (an *ekklesia*, and assembly) to become one with their brothers and sisters in Christ.

"Communion does not refer to any kind of union, a meeting of two people, but a community, an alliance, the togetherness of many."²⁵

"In fact, we need not worry about a special devotion to the Eucharist if only it could be integrated with the whole of Christian life, as it was in the early Church. We must see to it that the faithful understand the full richness of God's love, conveyed to us in Christ and answered by faith, hope and charity. Then they will of their own accord enter into the *Gratias agamus Domino Deo Nostro*, the great *Euchadistia* which our Lord himself taught us. That is the healthiest and most durable form of eucharistic piety."²⁶

CONCLUSION

With one exception, the traditional format of our missions was followed. The time of services was kept to the old limits and less: 40 minutes maximum for morning masses and instruction; 55 minutes average for all evening services except Saturday's, which was cut to the traditional 45. All dog-eared traditional sermons were found still serviceable in gut-content.

From this report of an actual field experiment in Mission Aggiornamento, a tentative conclusion, subject to additions and/or revision by members of the east-west mission bands is submitted: that our traditional mission, without any radical change in either format or sermons, is adaptable to the service of the Holy Spirit in the revived biblical, liturgical and theological approach to the mystery of the Church as the Holy People of God, as a sharing with the Risen Christ in his

continuing task of redeeming and sanctifying the world.

FOOTNOTES

¹ Josef A. Jungmann, S.J., *The Eucharistic Prayer*, p. 5.

² cf. Rene Latourelle, S.J., "Faith: Personal Encounter With God," *Theology Digest*, Autumn, 1962, pp. 233-38.

³ F. X. Durrwell, C.Ss.R., *In The Redeeming Christ*, p. 96.

⁴ Durrwell, op. cit., p. 103.

⁵ E. Flicoteaux, O.S.B., *The Splendor of Pentecost*, p. 44.

⁶ Paul Anciaux, "The Ecclesial Dimensions of Penance," *Theology Digest*, Spring, 1963, p. 34.

⁷ Ibidem, p. 37.

⁸ Durrwell, op. cit., p. 76.

⁹ Anciaux, op. cit., p. 34.

¹⁰ Bruce Vawter, C.M., "Missing The Mark," *The Way*, II, 1962, pp. 19-27.

¹¹ Richard P. McBrien, "The Church as the Servant of God," *Clergy Review*, July, 1963.

¹² Josef A. Jungmann, S.J., "Eucha-

ristic Piety," *The Way*, April, 1963, p. 83.

¹³ Michael J. Buckley, S.J., "Holy Eucharist and Holy Spirit," *Worship*, May, 1963, p. 341.

¹⁴ Durrwell, op. cit., p. 127.

¹⁵ Adalbert Hamman, O.F.M., "The Prayer of Jesus," *The Way*, July, 1963, p. 180.

¹⁶ Alphonsus Foley, C.P., "Aggiornamento and Preaching the Passion," *The Passionist*, June, 1963, p. 9.

¹⁷ Durrwell, op. cit., p. 132.

¹⁸ Ibidem, p. 240.

¹⁹ Bernard Cooke, S.J., "New Perspectives in Dogmatic Theology," *Theology Digest*, Spring, 1960, p. 72.

²⁰ Durrwell, op. cit., p. 286.

²¹ Ibidem, p. 287.

²² Ibidem, p. 285.

²³ Ibidem, p. 124.

²⁴ PP. Paul VI, cfr. *Clergy Review*, August, 1963, pp. 536-37.

²⁵ Jungmann, op. cit., p. 36.

²⁶ Jungmann, "Eucharistic Piety," *The Way*, April, 1963, p. 94.



... we need something more than the simple proclamation of the Word of God, something more than the development of the word after the fashion of catechesis or teaching. We need also a kind of illumination about the word that stirs up in us what we have come to call from the account of Emmaus the prayer of the burning heart. This is the work of liturgical preaching, of the homily.

Robert Lechner, C.P.P.S.

OCTOBER 27, 1963

A DAY TO REMEMBER

ROME

NOWHERE in the world are church services so lavishly conducted as in St. Peter's Basilica at Rome. The great edifice begun by Bramante in 1506 and carried to completion by Michelangelo and Bernini, is a magnificent setting for ecclesiastical functions. When you add to this the panoply of church and civil dignitaries, and give it the final touch of the music of the Sistine Choir, the combination is an experience never to be forgotten.

On October 27, 1963, the feast of Christ the King, His Eminence Cardinal Paul Marella, Arch-priest of St. Peter's Basilica, pulled out all the stops. The occasion was the beatification of the Passionist priest and missionary to England, Dominic of the Mother of God. In the morning, at ten o'clock, there was a solemn Pontifical Mass celebrated in the Chapel of St. Peter's chair. In the afternoon, at 4:30, His Holiness, Pope Paul VI, came to venerate the relics of the new Beatus.

For the five Passionists that acted as delegates to the beatification from Holy Cross Province the day started at 7:30 a.m. Father Casper Caulfield, C.P.,

General Secretary for Foreign Missions, appeared at Residence Palace Hotel to escort the visitors to St. Peter's. By 9:00 o'clock they were in their seats in the Postulation Tribune from which they had a perfect view of all the proceedings. They watched the seats fill up, saw the candles on Bernini's vast altar piece lit, the lights of the Basilica come on, and finally at 10:00 o'clock the procession of dignitaries entered the chapel. Leading the procession was Paul Cardinal Marella. With him were the Cardinals that composed the Congregation of Rites: Cardinal Alota, Prefect, and his associates, Goncalves Cerejeira, de Barros Camara, Arriba y Castro, Giobbe, Cento, Richaud, Concha, da Costa Nunes, Bea, Albareda.

WHEN these eminent ecclesiastics had taken their places in the Tribune on the Epistle side, Father Frederick Menegazzo, C.P., Postulator of Father Dominic's cause, and Monsignor Enrico Dante, Secretary of the Holy Congregation of Rites, came forward carrying the Brief of the Beatification. Permission was asked and granted for the reading of the Brief

by Paul Cardinal Marella, Arch-priest of the Basilica. The Vatican Canon, Monsignor Michele Maccarrone, read a digest of the Brief.

Up to this point, everything had been conducted with restrained solemnity. As soon as the Proclamation had been made by Monsignor Maccarone, however, the function exploded in a jubilant crescendo. Additional lights came on in the great Basilica, the curtain before the picture of Blessed Dominic, high in Bernini's magnificent Gloria, fell and the Sistine Choir broke into exultant song with Antonio Allegra's "Te Deum" in four voices.

BLESSED Dominic, looking down on the scene from his throne in heaven, must have smiled. The magnificence and splendor of the occasion was so much in contrast with his humble, poor and laborious life. The farm boy of Viterbo, who had entered the Passionist Congregation to be a lay brother, had come a long way. The Passionists present thrilled with the realization of the great things that God had done for them. Possibly even more thrilled, because he was so intimately involved with the event taking place, was Hector Chianura. This man had been miraculously cured of a fatal lung condition by imploring the intercession of Blessed Dominic. He sat in the first row of the Postulation Tribune, on the Gospel side of the altar, surrounded by his Passionist family.

At the end of the "Te Deum" Paul Cardinal Marella sang the first public

prayer to the new Beatus. Then, taking off the cope and putting on the Mass vestments, the Arch-priest of St. Peter's Basilica, celebrated Mass.

Mass was over at 12:30 and the visiting Passionists went out for lunch. They returned to the Basilica at 2:30 and had a two-hour wait before the beginning of the afternoon function. Again, the visitors had ideal seats in the Postulation Tribune. At 4:30 Pope Paul VI entered the Basilica in the Sedia Gestatoria. When he came to the main altar he dismounted and walked down the broad aisle to a prie-dieu arranged before the altar.

THE visitors were impressed by two things in the Holy Father. Paul VI is short and is most intense. He has the ascetic look of Pius XI, without having his height. What he lacks in bearing, however, he makes up by a certain concentrated intensity. He knelt at the prie-dieu and folded his hands before his breast and prayed with a concentration that seemed to shut out everything from him but God. The "Ave Verum" was sung while the Blessed Eucharist was exposed. Concalves Cardinal Cerejeira brought the censer to the Holy Father who incensed the Blessed Sacrament from the Prie-dieu. The Choir sang Renzi's "Iste confessor" in five voices and, following the hymn, the Holy Father sang the Oration to Blessed Dominic. When Monsignor Iginio Cardinale gave the blessing with the Blessed Sacrament, the Holy Father made the sign of the cross three times.

After the Benediction of the Blessed Sacrament the Holy Father met notables present and received symbolic gifts. Foremost among the gifts presented to His Holiness was a beautiful cruciform reliquary containing the relics of the new Beatus. This part of the ceremony took about twenty minutes. The superiors of the congregation, the man who had been cured by Blessed Dominic, ecclesiastics and civil dignitaries waited their turn to greet and to be greeted by His Holiness.

AFTER the presentation of gifts the Holy Father went in procession to the main altar where he delivered his allocution. Out of deference to the English delegation, and the many other English-speaking visitors present, His Holiness spoke the following words of tribute in the adopted language of Blessed Dominic:

"He had a great love for England." Thus did Newman write of this new Beatus, Father Dominic of the Mother of God. This phrase would seem to define the figure of this humble but great follower of the Gospel of Christ; it seems to sum up the historical current of the sentiments of the Church of Rome, towards that island of high destiny; it seems to give expression to this present spiritual moment of the Apostolic See, which now raises to the glory of the Blessed this generous missionary, whose arms are open wide towards all that is most venerable and most significant in

that blessed country's present portion of its magnificent Christian heritage; and it seems today to rise up from the heart of the Ecumenical Council, being celebrated in this Basilica, like a sigh of still suffering, but always confident, Catholic brotherhood.

"He had a great love for England." Newman's phrase, if properly meditated upon, means that the love of the pious Religious, the Roman missionary, was directed to Newman himself, the promotor and representative of the Oxford movement, which raised so many religious questions, and excited such great spiritual energies; to him who, in full consciousness of his mission—"I have a work to do"—and guided solely by love of the truth and fidelity to Christ, traced an itinerary, the most toilsome, but also the greatest, the most meaningful, the most conclusive, that human thought ever travelled during the last century, indeed one might say during the modern era, to arrive at the fulness of wisdom and of peace. And if that phrase was true and salutary for so distinguished a representative of a great people, so high an authority of a time like ours, will it not be still true and salutary today, in heaven, in the heart of this beloved Beatus, and here below, in the hearts of all those who celebrate his glory, and wish to imitate his example?

In regard to this also, We shall

nourish great hope, and raise long supplication in prayer."

WHEN Paul VI had finished his allocution he blessed the people and there was much enthusiastic clapping. It would be difficult to estimate the number that attended the beatification ceremony. The Chapel of St. Peter's Chair was crowded but, beyond this, around the main altar in the Central Basilica, there were many hundreds of people standing and watching from afar. The Holy Father was assisted into the Sedia Gestatoria, and amid the prolonged clapping of the people made his way from the Basilica. The morning star of the Ecumenical Movement that had been risen in the missionary apostolate of Dominic of the Mother of God at the reception of John Henry Cardinal Newman into the Church, in 1845, had been placed by Pope Paul VI in the galaxy that surrounds the brow of the Spouse of Christ.

Conleth Overman, C.P.

SUTTON

CANONICAL RECOGNITION OF THE REMAINS

AT 9:15 a.m. on Monday October 14th 1963, the following assembled in the Sacristy of St. Anne's Church, Sutton St. Helens, Lancs, for the Canonical Recognitio of the remains of Venerable Dominic of the Mother of God:

Rt. Rev. Mgr. John Bennett (Vicar-Capitular)

Rt. Rev. Mgr. Thomas Adamson (Vicar General)

Very Rev. Mgr. Laurence Curry V.F. (Notary)

Mgr. T. Barry (Chancellor)

Very Rev. Fr. Philip Hayes C.P. Provincial

Very Rev. Fr. Hubert Condron C.P. Consultor, Vice-Postulator

Very Rev. Fr. Alfred Wilson C.P., Consultor, Witness.

Very Rev. Fr. Martin Dougherty C.P., Rector, Witness to Tomb.

Rev. Fr. Hilary Culhane C.P., Vice-Rector, Witness to Tomb.

Rev. Fr. Camillus Nolan C.P., Master of Ceremonies

Rev. Fr. Austin Smith C.P. Witness

Mr. Philip Hawe, F.R.C.S. Surgeon

Dr. G. Sanderson,

Dr. T. Sutton

Dr. G. O'Brien, Medical Officer of Health, St. Helens

Mr. A.J. Marsden, F.R.C.S. Surgeon

Mr. T. Hamilton (worker in cement and brick)

Mr. E. Burrows (worker in cement and brick)

Mr. S. Doyle (worker in marble)

Mr. T. Carey (worker in marble)

Mr. E. Fynes and Assistant (undertaker and worker in metal).

After Fr. Rector and the M.C. had attended to the locking of the doors, all proceeded to the High Altar, where the Veni Creator was sung. Returning to the Sacristy, the Notary read the letter and instructions from the Sacred

Congregation of Rites and the oath was administered to the Doctors, the Workers and the Witnesses to the Tomb. The Vicar Capitular, Mgr. Bennett then questioned as to the position of the Tomb and all proceeded to Crypt of the Church where the Tomb is situated. After the witnesses had pointed out the exact locality of the Tomb, the Notary read out a full account of the last Recognitio, which took place in 1936. Mr. T. Hamilton and Mr. E. Burrows then came forward and opened the Tomb and extracted the Coffin of Fr. Dominic together with the accompanying phials, and these were carried to the Sacristy and placed on a table; the coffin was measured by the Notary, to see if it agreed with the measurements given at the last recognitio and so confirming its identity. The Notary then read the excommunication incurred by those who would remove anything from the body, except part of it removed for the purpose of relics.

AT the direction of the Vicar Capitular, the coffin was opened and the documents, extracted from the metal cylinder found in the coffin, were read by the Notary. The Doctors first removed the habit and linen, which were carefully set aside to be authenticated later as relics; they then removed the remains, examined them carefully, and then cleansed and treated them with conserving process. (This was all stated clearly in the Instructions from the Congregation of Rites.) The

Notary, who had already written a short record of the proceedings, now read this in public and all signed the document; this was then inserted into a metal cylinder and sealed and would afterwards be placed in the coffin at the direction of the Doctors. When the medical treatment was finished, the remains were placed on a coffin board, arranged carefully by the Doctors and tied with silk ribbons and then lowered into the coffin; a new Habit was arranged over them and the Doctors arranged the metal cylinder in position. The coffin itself was of English oak, and inside this there was a metal coffin, lined with white silk; the coffin-board was reverently lowered into this, a metal lid was soldered on and then the coffin was closed with its own oak lid and sealed by the Notary, who used silk ribbons for the purpose.

A PROCESSION was then formed, and the coffin was then carried to the new Tomb in the Church, and as it was most reverently lowered into its last resting place, the Angelus Bell rang out, truly Dominic of the Mother of God. The two marble workers then came forward and the Tomb was sealed with a large slab of white marble and all returned to the High Altar, where at the direction of the Vicar Capitular, the Te Deum sung and the recognitio came to an end. It had been a long process, beginning at 9:15 a.m. and now concluding at 6.40 p.m. with no break for meals. Coffee and sand-

wiches only were served during the day. It had been a labour of love for all concerned, who were evidently very moved and deeply conscious of the privilege that had been theirs.

Camillus Nolan, C.P.

SUTTON'S DAY OF GLORY

ST. Anne's Retreat, Sutton, ST. HELENS is not exactly a romantic address. For the Englishman St. Helens Town has but one tale to tell, the tale begun in the dark days of the industrial revolution and continued, with ups and downs, into these days of relative prosperity. Pilkington's Glass Works, The Sidac Paper Factories, Bold Power Station, these could be the chapter headings of that tale. Smoke and fumes, industrial man's prayer, rise into the sky and pollute the air. If you are coveting a 'nice, respectable address,' and this is a contemporary pastime, you would hardly go after Sutton ST. HELENS. Yet if you were seeking a Christian environment, a strong well-tryed Catholic Faith, a human warmth in hearts cherishing and guarding the Faith, Sutton, ST. HELENS is your destination. For the people round about and for the Passionist, 'the Sutton folk' has a ring about it calling up so much that is wonderful and cherished in Christian life. The Monastery, a peaceful island of green in the midst of all the industrialism, has been the great support of that Faith for well over one hundred years. If a Sutton housewife says of her husband, "He's doing

a job at Monastery" (the indefinite article is more often than not left out), 'Monastery' means more than a place or even a Church to her, it is a spiritual centre indented with her social and spiritual history. And there is no doubt that the remains of Blessed Dominic Barberi C.P. must take a good deal of the credit for this strong link forged and substance given to the Christian life of these people.

ON the Feast of Christ the King, 27th October, 1963, Sutton's day of glory dawned, romance, divine and human broke through, factories were ignored, years of patient waiting came to an end. For a full two weeks into the late hours of the night the men and women of the parish had worked themselves almost to death. The ring of hammers, wood being sawed, paint pots and paint brushes everywhere, lengths of rich material being stitched together, co-operation and companionship, plans sketched, then abandoned, then re-adopted; this had been the scene, the plan of campaign for the great day. "We are getting Dominic beatified," (they seldom call him 'Father') so they told Catholics and non-Catholics alike. Then the day came. A massive marquee rose in the Monastery grounds. The posters around the district told the people that six thousand people would be covered for the celebration. And well you could believe it when you saw it towering over the Monastery itself. Inside there was an altar built by the men of the Parish, an altar with more

than the air of the 'temporary' about it. St. Helens Town Council made their contribution which consisted of all the floral decorations, and a magnificent finishing touch to the altar. By 3 p.m. on the Sunday all was ready.

AT 2:50 p.m. the procession moved out of the Monastery into the Church to bless the new shrine and tomb of Blessed Dominic, the blessing being imparted by Monsignor Bennet. It was a wonderful sight to see the lines of Passionists, secular clergy and religious brothers all paying honour to the man whom they would hear declared today as the Modern Apostle of England and Christian Unity. In the Marquee Solemn High Mass was sung by Very Reverend Father Martin Dougherty C.P., Rector of the Monastery, assisted by Father Ethrington of the Birmingham Oratory, and Very Rev. Father Fiszpatrick, Dean of St. Helens. The choir was combined one of the Parish of St. Anne's and the Little Singers of the Wooden Cross. The thousands thronged about the altar and we will wait many more years before witnessing a more moving scene. The Famous Father Agnellus Andrew, O.F.M. preached and after his sermon

there was read a summary of the Brief of Beatification along with a telegram sent from the Holy Father to the priests and people of Sutton and all those gathered with them to honour the new Beatus. After the Te Deum Father Rector led the entire crowd in reciting the new prayer to Blessed Dominic. Gone now the secret prayer. Here was the public appeal from children to a Father!

The ceremonies came to an end about 5 p.m. but the visits to the New Tomb continued and in fact it was 10 p.m. that night before the Church could be closed. One had to see the faces of the local people to understand the pride in their hearts. And, please God, the same pride has been felt in more parts far from Sutton itself.

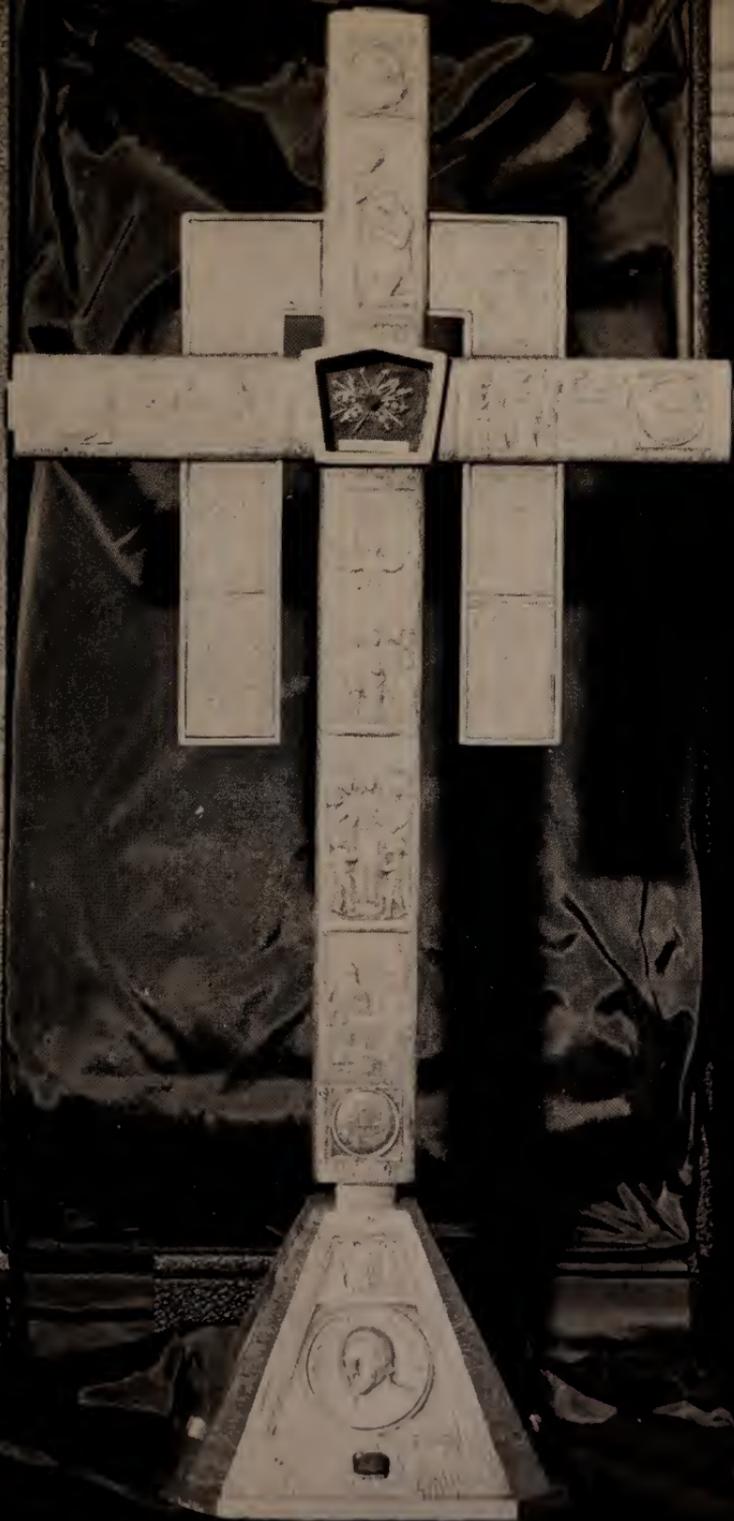
HE lies now in his new resting place making Sutton a public landmark in the spiritual life of this country. He has come into his own just at the right time bringing before the world a message needed in our times: charity never compromises principles, yet when lived to the full can become the wind from heaven bringing Christ's peace and unity to men.

Austin Smith, C.P.













BEATIFICATION PICTURES

1. The Postulator, Father Frederick Menegazzo, petitions the Cardinal Prefect of Rites (Cardinal Larraona) for the reading of the Bull of Beatification.
2. Blessed Dominic in the "Gloria" of Bernini. This painting was unveiled following the reading of the Bull of Beatification. Cardinal Marella, Archpriest of St. Peter's, then intoned the *Te Deum*, and when it had been sung, for the first time chanted the invocation and prayer of Blessed Dominic.
3. His Holiness, Pope Paul VI, greets Most Reverend Father General, Malcolm of Mary, after Solemn Pontifical Benediction.
4. The silver reliquary presented to the Holy Father. The designs, in bas-relief, represent the life and apostolate of Blessed Dominic. The stones set in the base were found in the rough (and then cut but not polished) in the excavations of SS. John and Paul.
5. His Holiness greets the "Miraculato," Mr. Hector Chianura.
6. The new tomb-shrine of Blessed Dominic in St. Anne's Church, Sutton, St. Helens.



PASSIONISTS IN THE UNITED STATES

HOLY CROSS PROVINCE Foundation in Korea

Very Reverend James P. White, C.P., Provincial of Holy Cross Province, recently announced that the Province will make a foundation in the Vicariate of Kwanju, South Korea. Fathers Raymond McDonough and Patrick E. O'Malley will depart for Korea sometime this summer to begin language studies in Seoul. The foundation contemplated will be a Passionist Monastery, and ultimately a retreat house, as the base for our apostolate in Korea.

Death of Rev. Edward O'Sullivan, C.P.

The students' chapel at Warrenton was the setting for the funeral on January 8, of Father Edward O'Sul-

livan, a legendary figure in Holy Cross Province. Very Reverend Father Provincial celebrated the Solemn Mass of Requiem. The eulogy was delivered by Very Reverend Simon Herbers, rector of our Louisville monastery. Burial was in the community cemetery.

Francis O'Sullivan was born in New York City on October 3, 1878. After attending St. Francis Xavier College (later Fordham University) he entered our preparatory seminary at Dunkirk, New York. His novitiate was made at Pittsburgh, Pennsylvania, where he was professed in 1906 as Confrater Edward of the Sacred Heart. During one difficult week of his novitiate he bore the name of Moses. The modern idea of student exchange was anticipated when Confraters Edward O'Sullivan and Egbert Fitzpatrick of the East came to the Western Province for



Rev. Edward O'Sullivan, C.P.

health reasons, with Confraters Seraphim Walsh and Hugh McMahon transferring to the Eastern Province from the West. Following his studies in St. Louis and Cincinnati, Father Edward was ordained to the priesthood at St. Paul, Kansas, June 22, 1911.

Because of his precarious health, Father Edward spent practically all of his priestly years in the salubrious climate of Kansas. His work was always on the quiet side, just the tasks at home and in the ministry that his health would allow. In 1957 Father Edward was transferred to Louisville, where he celebrated his Golden Jubilee of priesthood in 1961. Our Lady of Peace Hospital, adjoining our Louisville property, became his residence in 1962. A few weeks before his death he was taken to St. Joseph Hill In-

firmary at Eureka, Missouri, where he succumbed to the infirmities of old age in his eighty-sixth year.

His burial at Warrenton occasioned a smile for many who knew Father Edward. He had a particular dread of being buried in the old cemetery at St. Paul, Kansas, because as he said, "There is malaria in that swampy ground." May he rest in peace.

Death of Brother Bernard Schaefer, C.P.

Although he has been ill with cancer for over a year, the brethren thought our saintly Brother Bernard Schaefer was joking when he remarked in recreation on the evening of October 31 that he would die the next day. He was not joking. Death came unexpectedly to him at two o'clock in the afternoon on the Feast of All Saints, November 1, 1963.

Brother Bernard of the Immaculate Conception was 55 years old. Born July 25, 1908 in Covington, Kentucky, Stanley E. Schaefer entered our novitiate in Louisville in 1930. He was professed on June 8, 1932. Shortly afterwards Brother Bernard was assigned to the old preparatory seminary in Normandy, Missouri. For some twenty years he was head cook at the seminary. He became well known and beloved in St. Louis for his great zeal and his many charities. One of Brother Bernard's avocations was to spread the knowledge of the Faith through personal contact and by distributing Catholic literature. Most of his free



Brother Bernard Schaefer, C.P.

afternoons were spent in this way. No one could be offended at this humble, cheerful, ever-smiling Brother.

After assignments at other monasteries for some years, Brother Bernard returned to Missouri, this time to the new seminary at Warrenton, where he was cook and later, kitchen supervisor. And again his charity and zeal endeared him to many people in Warrenton, Catholic and non-Catholic alike.

In 1962 Brother Bernard was found to be suffering from cancer. An operation brought temporary relief. It soon became obvious, however, that Brother was fighting a losing battle, although never for a moment was his cheerful spirit dampened. In September, 1963, Brother was assigned to our Cincinnati monastery so that he might be near his family, and there he died

less than two months later.

Very Reverend Father Provincial celebrated the Solemn Requiem Mass in Holy Cross Church on November 3. He was assisted by Very Reverend Roger Mercurio, Warrenton rector, who gave the sermon; and by Brother Bernard's one-time pastor, Reverend Henry Westerhaus of New Richmond, Ohio. Burial was in our Louisville cemetery. May he rest in peace.

Death of Brother Casimir Skiba, C.P.

On Monday, February 3, 1964, funeral rites were held in Immaculate Conception Monastery Church, Chicago, for Brother Casimir Skiba of the Sorrowful Virgin. Celebrant of the mass of requiem was Very Rev. Gregory J. Staniszewski, Provincial Consultor. The sermon was delivered by Very Reverend Conleth Overman, First Provincial Consultor. Burial was in the community cemetery.

Edward Skiba was born in Milwaukee in 1904. After education at St. Casimir's school and some years of secular work, he entered the Passionist Novitiate in Louisville, Kentucky. Brother Casimir pronounced his first vows on November 13, 1928.

During 35 years of service Brother was stationed in our monasteries in Chicago, Detroit, St. Louis and Cincinnati. Despite the physical handicap of lameness, he cheerfully accepted the assignment of kitchen work. In later years he served as tailor-infirmarian, and as his health declined, helped with

the rooms in our Cincinnati retreat house.

Brother Casimir was stricken with cancer some two years ago. Radical surgery gave only partial relief. He knew the hand of death was upon him. The brethren were universally edified at his great cheerfulness and resignation. His was on common fortitude. Although he knew this past Christmas would be his last, he told one of the priests at the hospital, "I refuse to be sad at Christmas time."

For some months Brother Casimir has been residing at our Chicago monastery. In December he was taken to Resurrection Hospital, and there he died on the Feast of the Solemn Commemoration of the Passion, January 31, just as the brethren were beginning solemn matins at the monastery nearby. Father Provincial and several students were with Brother, who was conscious to the end. May he rest in peace.



Brother Casimir Skiba, C.P.

Meeting of Mission Committee

A meeting of the Mission Advisory Committee of Holy Cross Province took place at Warrenton, Missouri, January 2-3, 1964. In attendance were Fathers Emmanuel Sprigler, Roland Maher, Bartholomew Adler, John Devany and Rian Clancy, members of the Committee; and Father Gregory Joseph Staniszewski, Director of the Mission Band.

The Committee gave much attention to the question of mission adaptation in content and format. The impact of the liturgical changes to be introduced as a result of Vatican II was discussed at length. The Committee also took into consideration the possibility of directives to be issued by the coming General Chapter. It was decided to incorporate these ideas and problems into the agenda for the next Mission Convention.

Because of the fluid state of these matters, the Committee was of the opinion that we retain our present format as the *usual* procedure in our missions, observing the Directory with regard to time limit and other details. On the other hand, the "Controlled Experimentation" permitted by the higher superiors (letter of Father General, November 4, 1963) for the purpose of evaluating mission adaptations, was seen as both prudent and necessary and should be followed out.

For instance, experimentation alone can tell the value of afternoon mission services for both women and men. And even now there seems to be suf-

ficient evidence to show the advantages of the Saturday evening closing for both the women's and the men's mission.

Another question discussed was the number of Passion meditations to be given during retreats to religious. Most communities now wish only three daily talks. The Committee was of the opinion that the retreat master should not be held to a fixed number of Passion meditations. He should give such meditations as he deems advisable and should weave the Passion into his other talks by way of illustration and motivation.

Parochial Mission Institute

The Mission Advisory Committee of Holy Cross Province, with the approval of Very Reverend Father Provincial, will sponsor an Institute in Mission Technique and Moral Theology, August 17-21, 1964. The renowned theologian, Father Bernard Haring, C.S.S.R., will conduct the Institute, which will be held at St. Paul of the Cross Retreat House, Detroit, Michigan. Father Haring, who is a peritus at the Council, is the author of *The Law of Christ*, the most widely acclaimed moral theology of modern times.

Besides his work at the Academia Alfonsiana in Rome, Father Haring has wide experience in parochial mission preaching. He was also prominent in European area-missions, which embody many of the newer approaches.

Father Haring has been selected to give the annual retreat to the Holy Father and the Cardinals of the Roman Curia, beginning February 16. He will spend the summer months in the United States, where he will lecture at the Summer Biblical Institute in Chicago and the Institute of Pastoral Theology in Detroit.

Archbishop John J. Dearden of Detroit has given his blessing to the Institute and, if possible, will be present for some of the sessions.

Participating in the Institute will be Passionists of both American Provinces, Redemptorists of the Canadian Provinces, and missionaries of other orders.

Lenten Missions and Retreats

The missionaries of Holy Cross Province will again be working at near-capacity during lent. The Provincial Office has listed 70 missions in the Midwest for lent, 1964. Of these, 32 are one week and 38 of two week's duration; 26 missions are two-man assignments. Our missionaries on the West Coast, in addition, will conduct some 30 missions during lent. Thirty retreats have been assigned by the Provincial Office, and a large number of retreats of shorter duration will be appointed by local Rectors. Our six retreat houses, also are preparing for record attendance both midweek and on the weekend retreats.

HOLY CROSS † WORKS OF THE MINISTRY † 1963

Monastery	Missions	Retreats (Outside)	Novenas	Minor Works
Chicago	40	57	6	120
Cincinnati	20	75	2	16
Louisville	10	29		10
Warrenton	16	31		45
St. Paul	17	33		18
Des Moines	20	38	2	16
Sierra Madre	45	54	4	41
Detroit	60	162	6	46
Birmingham	30	16		5
Citrus Hts.	20	15	5	65
Houston	21	41	2	9
San Anselmo	12	10		10
Mefu, Japan	26	46		
	337	607	27	405

Retreat House	Weekend	Midweek	Clergy	Retreatants
Sierra Madre	46	6	10*	4,150
Detroit	42	17	15	5,429
Cincinnati	36			1,202
Houston	41†	4	6	1,671
Citrus Hts.	37	1	5	1,572
Warrenton	46	36	14	5,600
Mefu	31	6	9	921
	279	70	59	20,545
Total	408 Retreats			

Province Totals

Missions	337	*9 Days of Recollection included
Retreats	1,015	†3 Cursillos Included
Novenas	27	
Minor Works	405	
Sunday Calls	3,000 (estimated)	

AROUND THE PROVINCE

Chicago

The Golden Wedding Anniversary of Mr. and Mrs. William Schmitz on November 16, 1963, had a distinctive-ly Passionist tone. In the absence of their son, Father Carl Schmitz, C.P., who is stationed in Japan, the couple was honored by Very Reverend Father Provincial, who sang the Solemn Mass at St. Ferdinand's Church. Classmates of Father Carl, Fathers Roger Mercurio and Leo P. Brady were deacon and subdeacon, while Father Frederick Sucher assisted in the sanctuary. Confrater James Crimmins, grandson of the Schmitz's, came from our Prep Seminary to act as a server. The sermon was delivered by Father Denis McGowan, on furlough from Japan. Following the mass there was a breakfast at St. Ferdinand's Hall, and in the evening a reception brought the festivities to a close.

The Chicago community was honored by three episcopal visitors during the Christmas season. On December 23, the affable Archbishop Harold Henry of the Society of St. Columban, paid a friendly visit to the monastery. Archbishop Henry is ordinary of the Vicariate of Kwanju, South Korea, in which our new foundation will be made.

During the octave of the feast, Archbishop Julio Rosales of Cebu City, Philippines, and Bishop Epifanio Surban Belmonte of Dumaguete City, Philippines, visited the fathers. These

prelates were returning home from the Council.

Cincinnati

Over 900 retreatants, wives and families attended the annual Thanksgiving and Memorial Mass of Holy Cross Retreat League at St. Peter in Chains Cathedral on Thanksgiving morning. Retreat Director Father Declan Egan said the mass, with four retreat officers as servers. The Retreat Master for this year, Father Howard Ralenkotter, inspired the congregation with his eloquent sermon. Reverend Charles Brannen, S.J., director of the Jesuit retreat house at Milford, Ohio, who was in attendance, expressed his compliments on this moving demonstration of faith.

The Cursillos have had a large and enthusiastic attendance in the Cincinnati area on the part of both clergy and laity. As a result, many of the clergy who attend Days of Recollection at Holy Cross, as well as lay retreatants, are suggesting or requesting a more active participation in the exercises by way of discussion or dialogue. It is a logical development that some of the techniques of group dynamics which are used so effectively in the Cursillos should find a place in the retreat of the future.

Those who remember Immaculata School will be interested to know that the Springer Institute for Retarded Children, now housed in the old school building, is doing very well. The Sisters of Charity direct the Institute.

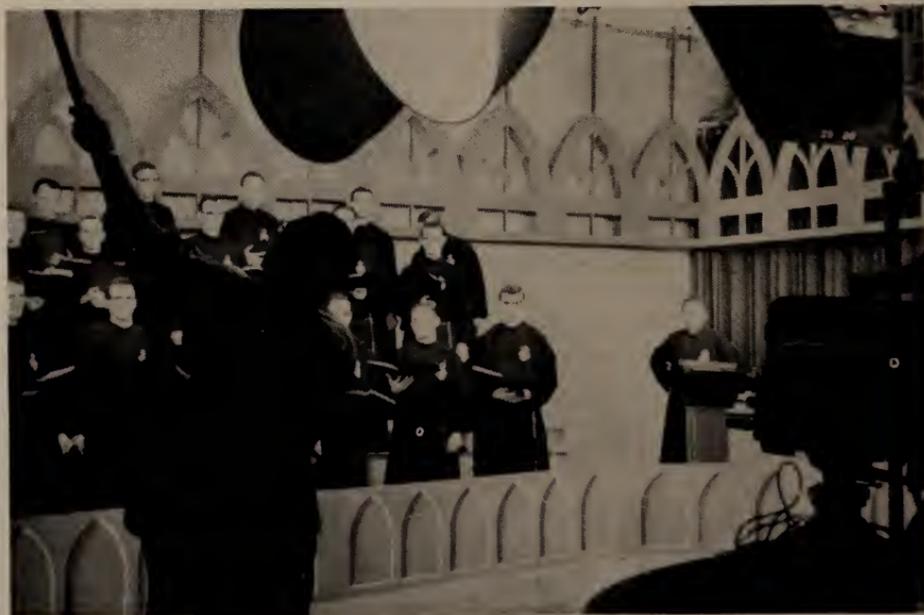
Louisville

As one of a series of religious programs for advent, WAVE-TV in Louisville requested the students of our seminary to perform *The Advent Mystery*. This Chorale has hitherto been given as the Confraternity of the Passion program for December. The program was pre-recorded and was presented over WAVE-TV on Sunday, December 8, from 2:30-3:00. Father John Mary Render was the overall director. Father Alphonse Engler directed the music, with Confrater Paul Emmanuel Schrodtt at the organ. During parts of the singing the camera focussed on art slides depicting advent scenes, which Father

John Mary has collected. Many phone calls following the program offered congratulations on the presentation.

On January 21, 1964, Father Kent Pieper succeeded Father Richard Hughes as pastor of St. Agnes Church. Receptions honoring the Father Richard and Father Kent were given by the parishioners. Father Richard, who had been pastor since 1957, will be resident at Citrus Heights.

A liturgical adaptation of the Christmas Novena was inaugurated this year. Taking each of the Great Antiphons as it occurred, explanatory passages from the Old and New Testaments were read and a short homily was given. The congregation then sang the "O" Antiphon and recited a con-



Setting Up the Advent Program

cluding prayer from the liturgy.

Mr. John Wall, director of Southfields, the Residential Center for Juvenile Delinquents operated by Jefferson County, Kentucky, lectured to the student body on the evening of November 12. The Center is without walls, cells or guards. Essential to the work of rehabilitation are the evening "bull sessions" conducted by the delinquents. These sessions, remotely resembling a chapter of faults, lead the offender to recognize his mistakes and to work for acceptable goals. A tape recording of one such session was intensely interesting, albeit the language was somewhat earthy. The Center has an enviable record of success with problem teenagers.

Father Justin Paul Bartozek received the diaconate on Saturday, December 21, during a low mass celebrated by Auxiliary Bishop Charles Maloney of Louisville in St. Agnes Church.

Warrenton

1963 was the greatest year yet at Our Lady's Retreat House. Of the total of over 5,500 retreatants, 560 were priests of the Missouri dioceses, and 2,100 were high school students on midweek retreats. Prospects for 1964 are for even higher totals. Retreats to Laboure and Corpus Christi High Schools opened the 1964 schedule. The clergy retreats, so ably conducted by Father Finan Storey during 1963, will resume in April.



On The Air Waves, Louisville Students



Officers of the Canon Law Society of U.S. with Cardinal Spellman. L-r: Monsignor Paul Harrington, President; Cardinal Spellman; Rev. Paul M. Boyle, C.P., Secretary; Rev. Kenneth O'Brien, Vice-President.

Several lecturers came to the seminary during the first semester. Father Matthias Coen gave an eye-witness account of the beatification of Blessed Dominic Barberi on December 8. Mr. Donald Morley, assistant director of the St. Louis office of the FBI lectured on the activities of the Bureau. Later in December, Father Paul M. Boyle, lector of Canon Law at our Louisville seminary, gave three lectures to the faculty on legislative matters involving seminary life and on recent developments in moral theology.

On September 15, Brother Kevin

O'Malley, infirmarian at the seminary, was graduated from the School of Practical Nursing at St. Mary's Hospital, Clayton, Missouri. At the end of October Brother Kevin took his State Board examinations at Jefferson City, and on December 17 word was received that Brother Kevin had been granted his State License as a practical nurse. His work is of vital importance in the seminary health program.

Sunday evening, December 15, brought the annual Christmas Party to the seminary. Old Santa passed out surprise packages to one and all. The students had their usual roaring fun attacking the "pinatas" made by the Mexican Sisters who staff the seminary and retreat house kitchens. Carefully constructed as colorful animals, the candy-loaded pinatas were polked at by blindfolded seminarians, until, cheered and urged on by hungry conferees, they had opened a hole in the animal big enough to disgorge the candy inside. After Friday, December 20, the seminary was in a state of peaceful repose while the student were home on vacation. On January 4 it came alive again with the returning seminarians, and classes resumed bright and early on the morning of January 6.

Shortly after the holidays were over, the Junior Class staged the dramatic spectacle of the year, *Career Angel*, under the direction of Father Germain Legere. A second performance was given for relatives and benefactors of the St. Louis area.



Father Justin P. Bartozek, C.P.
Diaconate, December 21, 1963

One of the surprises of the new year was the announcement that Father Kent Pieper, vicar of the seminary for the past four years, had been appointed pastor of St. Agnes parish in Louisville. He has been succeeded as vicar by Father Emil Womack, who from 1947-1962 had taught French and Greek at the seminary, and more lately has been stationed in Citrus Heights. Farewell, Father Kent! Welcome, Father Emil!

Things have been hopping, vacation-wise. November 1 and 3 saw some 180 seventh and eighth graders at the seminary for talks, mass and benediction, "mock" classes and recreation. Forty five interested high school boys

visited the seminary of December 30, and on January 2 some 35 St. Louis-area boys, many of whom have already applied for admission, were guests at the seminary. Vocation Director Father Joseph M. Connolly drove a number of immediate novitiate prospects to St. Paul in December to see the novitiate in action.

Father Germain Legere, Principal of the Seminary, has had a heavy schedule of activities in recent months, in addition to his duties at the seminary. In November he attended the regional meeting of the seminary division of the NCEA in Chicago. Later in November Father Germain met with other members of the Provincial Commission on Study in Louisville to work out some problems occasioned by the transfer of the junior college department from Warrenton. Early in December he served as judge in the St. Charles County Finals of the State Oratorical Contest held at Wentzville, Missouri. Finally, after his year-end retreat, he and Father Owen Duffield met in Chicago with other English teachers of the Province, to work out a revised college program of English for the upper seminary division.

It is with sadness that announcement is made of the death on November 30, of Susie, Father Raphael Grashof's Great Dane of happy memory. She lies in peaceful repose beneath the scrub oaks, with the gentle rain for tears and the sighing winds for requiem.



Flag Raising, Detroit

St. Paul

Excerpts from the *St. Paul Journal*. The Thanksgiving stock sale and bazaar was the best ever! Kansas had its hottest October in history and its coldest December, in 1963. Brother Christopher Zeko spent a month in Houston during Brother Daniel's pilgrimage to Rome, and Father Julian Montgomery took a belated jubilee trip. A huge two-story Christmas tree towered up the center stair well in the monastery, adding a note of festive joy to the house. The tree brought memories of Father Roch who had originated the idea last Christmas.

Detroit

Boy Scout Troop and Explorer Post 194 of St. Cecilia Parish, Detroit, donated and erected a new flag pole for the St. Paul of the Cross Retreat House. On November 23 retreatants participated in the ceremony of blessing the flag and staff, and the first raising of the American and Papal Flags. A color guard of uniformed scouts made a beautiful background. The bugle sounded taps as the flag was lowered to half mast in honor of President Kennedy at the end of the ceremony. From now on the colors will be displayed at every retreat, a reminder of America's heritage of religious liberty.

The minor seminarians from the Detroit area and their families spent an enjoyable evening at the retreat house on January 2. Father Kevin Kenney, vocation director, conducted a bible vigil on the vocation theme. After refreshments in the dining room, there was general visiting among the families and the priests from the monastery. At an earlier meeting on December 30, some 50 were entertained by Father Kevin and the student priests.

The Sacred Eloquence Class is assisting in the Twilight Retreats for public high school students in the Detroit area. The students are brought by bus to the Marianhill Fathers' Seminary, where our young Fathers assist in giving the conferences and in counselling and confessional work.

Plans for the 20th Biennial Lay-

men's Retreat Convention to be held in Detroit July 27-August 1 are well under way. The Passionist, Jesuit, and Capuchin retreat houses will host the convention. The Women's Retreat Conference Convention will be held in Detroit at the same time, and the National Canadian Retreat Convention will take place across the Detroit River in Windsor, Ontario. Two joint projects are being planned: a Field Mass at Assumption College, Windsor; and a banquet at Cobo Hall, Detroit. The convention theme "Of One—All Mankind" points to the international and ecumenical aspects of the retreat movement.

As part of the planning, the St. Paul of the Cross Retreat League gave a dinner January for the National Board and for the chairman of the local committees. As usual, Brother Philip Frank's cuisine received rave notices.

Des Moines

The Bruce Publishing Company of Milwaukee has contracted to publish a book on the religious life by Very Reverend Columban Browning, C.P., Des Moines rector. The book will be a collection of articles previously published in *Review For Religious* and *Sponsa Regis*.

Sierra Madre

On the evening of November 29, 1963, Al Berghoff, K.S.G., succumbed to injuries received in an auto accident earlier that day. He died at the age

of eighty-four. For almost forty years Mr. Berghoff had been associated with the Passionist Fathers and the work of Mater Dolorosa Retreat House. In February, 1962, a testimonial dinner honored him at the conclusion of twenty-five years of service as President of the Mater Dolorosa Retreat League. For many years President Al Berghoff personally conducted the Sunday afternoon meeting of the Retreat League. Thousands of retreatants remember his words of devotion and zeal.



Alfred C. Berghoff, K.S.G.

The funeral was at St. Bede's Church, La Canada, with Bishop Timothy Manning presiding and imparting the final absolution. May his generous soul rest in peace.

On Saturday, January 4, Mr. and Mrs. William Schiltz celebrated the golden anniversary of their wedding in St. Rita's Church, Sierra Madre. Their son, Father Keith Schiltz, C.P.,

sang the high mass and received the renewal of their wedding vows. The entire Passionist community of Sierra Madre was in attendance. A reception and buffet lunch followed the church ceremony.

Mr. Schiltz was the architect and contractor for Mater Dolorosa Monastery and St. Rita's Church. He also drew the plans for the retreat house. During the past ten years this master craftsman has worked on the outdoor Stations of the Cross, praised by all for their excellent workmanship. There could be no more devoted friend of the Passionist Fathers than good Bill Schiltz. Ad multos annos!

The Committee for the Tournament of Roses again asked the retreat house to host the Big Ten football team before the Rose Bowl Game. On December 30, Coach Pete Elliot and his staff of eight assistants came with the Illinois team to the retreat house. Tuesday was passed in studying game movies and general relaxation. On New Years morning Father Edward Duncan, Newman Chaplain at Illinois said mass for the team. Following breakfast, the team left for the Rose Bowl, all of them warm in their praise for the hospitality of the Passionist Fathers.

The Hour of the Crucified concluded the series by Father Pius Leabel on the Beatitudes during January. Father Pius was invited to preach for the centennial of Immaculate Conception Parish in Virginia City, Nevada, which was founded by our missionaries in the gold rush days.

Houston

A record crowd of 80 retreatants from St. Francis Xavier parish, Houston, attended the weekend retreat, January 3-5. This number was far in excess of what the facilities of Holy Name Retreat House can comfortably accommodate, and pointed up the importance of the current drive for expansion.

Father Roderick Misey, for many years a member of the Houston community, has been transferred to Citrus Heights, where he will serve as civilian chaplain for the Beale Airforce Base near Marysville during 1964.

The autumn meeting of the National Catholic Laymen's Retreat Conference, October 24-27 (reported in the autumn *Passionist*) was a notable success. Of special significance for our Houston apostolate was the clergy conference of some 200 priests held at the seminary on October 24. The conference stressed the importance of the lay retreat, and the message was put over to the assembled clergy by competent lay speakers. A workshop was held at the Rice Hotel on October 26. Father Lambert Hickson acted as director, with Ben Reynolds as chairman and Ralph Garza as moderator.

Citrus Heights

A big bash for the clergy on February 5 inaugurated the 25th jubilee celebration of Brother Patrick Keeney. It was one of those days when everyone is Irish or wishes he were.

Father Thomas M. Newbold, Citrus Heights retreat director, is the Catholic member of a weekly program, "The Heart of the Problem," on KCRA-TV. The moderator is a Unitarian, other panel members being a Protestant Minister and a Jewish Rabbi. Father writes, "Of course you can't get to the heart of any problem in half an hour; but so far, I think our fourth show, on Psychiatry and Religion, has been our best. We had a psychiatrist on as guest, and it was pretty interesting."

JAPAN

On December 21 Peter Cardinal Tatsui Doi of Togyo ordained Father Augustine Paul Kunii, C.P. to the order of diaconate. Father Augustine Paul exercised his new order for the first time at the midnight mass at our parish in Ikeda. Present for the mass were his mother (not yet a Catholic) and two sisters (Catholics). Father Augustine Paul will be ordained to the priesthood in the spring.

President Kennedy's death caused genuine sorrow among the Japanese people. At the request of the American Consulate, Father Clement Paynter was celebrant of the Solemn Memorial Mass in Kobe, with Father Matthew Vetter preaching in English and Japanese. Father Paul Placek was deacon of the mass in Osaka, while Father Francis Flaherty preached. An estimated 3000 people attended this mass.

Fathers Ward Biddle and Francis Flaherty arrived at Mefu in time to



New Deacon, Augustine Paul Kunii, C.P., and Cardinal Peter Tatsuo Doi of Tokyo, December 21, 1963

assist at the vestition of Brother Paul Yoshimoto on November 2. Brothers Aloysius Inoue and Dominic Kono began their postulancy the same day.

The addition to our house in Tokyo is underway, six new rooms with washroom facilities. When the work is completed at the end of January, the house will comfortably accommodate eight persons.

Father Francis Flaherty found a full schedule of work awaiting him on his arrival, including retreats for the Sacred Heart Fathers, the Marists and the Viatorians.



Tokyo. Very Rev. Paul Placek, Fr. Augustine Paul Kunii, Fr. Andrew M. Gardiner, Paul Yoshimura, Confrater Francis Hashimoto

ST. PAUL OF THE CROSS PROVINCE

Dean of the Province Honored

A Mass of thanksgiving was offered on October 28, 1963, at Holy Cross Seminary, Dunkirk, N.Y., to record the seventieth anniversary of the profession of Father Linus Monahan, C.P. It was a quiet affair confined mostly to the community but because of the significance of the occasion some public mention should be made.

Father Linus is the Dean of the Province of St. Paul of the Cross. He is in his eighty-seventh year and in the sixty-third year of priesthood. In 1893 at the age of sixteen the jubilarian made his religious vows in the Congregation. In 1901 he was or-

dained at St. Paul, Kansas, by the Rt. Rev. John Hennessey, D.D., Bishop of Wichita. At the early age of thirty-one was elected Rector of St. Mary's Monastery, Dunkirk. Subsequently he became Rector of the Provincial House, St. Michael's, Union City; and there substantially enlarged the monastery.

Father Linus afterwards was put in charge of the construction of the new Preparatory Seminary of Holy Cross in Dunkirk. In 1926 he again became Rector of St. Michael's and during this term he built the large and commodious north wing. He then remained at St. Michael's as a Provincial Consultor.

Later he returned to Holy Cross to supervise the erection of the beautiful

Seminary Chapel. Despite the press of administrative duties, Father Linus kept active in various preaching endeavors and after fifty-two years of zealous missionary activities he retired in 1953 because of ill-health. For the past ten years he has been stationed at Holy Cross where his keen mind and vast experience has kept him occupied in many matters relating to the schooling and training of Passionist aspirants.

Father Linus is the second priest in the long history of the Province to attain the enviable record of seventy years as a member of the Passionist Congregation. Ad multos!

Jubilees

Sacerdotal and religious jubilees, diamond, golden and silver, will span 1964 from January to October.

Father Columban Courtman, C.P., will celebrate the diamond jubilee of his religious profession on April 4. For several decades he had been the veteran lector of the Preparatory Seminary in Dunkirk.

Three priests of the Province and one of the two Bishops in the Province are to commemorate golden jubilees of profession: Fathers Cosmas Shaughnessy, C.P., January 21; Luke Hay, C.P., March 6 and Albinus Kane, C.P., July 26. His Excellency, Most Reverend Cuthbert O'Gara, C.P., D.D., reaches fifty golden years in the Congregation on October 18.

Four sacerdotal silver jubilees occur on April 28: Fathers Bonaventure

Gonella, C.P., Denis Walsh, C.P., Dominic Cohee, C.P., and Raymond Houlahan, C.P.

Brother Damian Carroll, C.P., marks March 26 as the day of his silver jubilee of profession.

To all the jubilarians the Province offers congratulations and prayerful best wishes. Ad multos!

Ordination

Prior to leaving for the Second Session of Vatican Council II, His Excellency, Most Reverend Cuthbert O'Gara, C.P., ordained eleven subdeacons of the Province to the diaconate on October 15, 1963, in St. Michael's Choir, Union City. Those ordained: Fathers Warren Stasco, Maurice Dunn, Bertrand McEachern, Andrew Daria, Dacien Forand, Charles Sullivan, Marcellus Amaral, Connel O'Rourke, Blaise Bryan, Walter Staudohar, and Curt Russell.

These deacons will be advanced to the priesthood on May 1, 1964.

Veronica's Veil Golden Jubilee

1964 marks the Golden Jubilee of 'America's Passion Play,' produced each Lent in St. Joseph's Parish, Union City. *Veronica's Veil* was written by Father Bernardine Dusch, C.P., at the suggestion of Father Conrad Eiben, C.P. When the latter became pastor of St. Joseph's, Union City, he decided to stage such a production. It was first presented in 1914 and has been an annual event, growing in popularity and staging technique each year. Ec-

clesiastical and civil officials have been loud in praise of *Veronica's Veil* and the remarkable effect it has had on the thousands who have witnessed this sacred drama.

The present pastor, Father Edmund McMahon, C.P., recently renovated the theatre, adding a spacious lobby and new lounges as well as erecting an imposing front entrance.

The mark the Jubilee Year, His Excellency, Most Reverend Thomas Walsh, Archbishop of Newark, will offer Pontifical Mass on February 9. On this occasion all those who in the past fifty years have taken part in the production, actors and staging principals, will be the guests of honor of the pastor and the present complement of *Veronica's Veil* Players. A special performance will be presented for them and a reception held afterwards.

DEATHS

Four priests of the Province died during the last three months of 1963, each distinguished in a particular branch of sacerdotal activity. The year ended with the unequalled necrological toll of twelve priests, surpassing the record of 1953 wherein ten religious died. And with Father Hubert Sweeney's death on December 28, three hundred religious of the Province had died in the service of God.

Father Ignatius Ryan, C.P.

Father Ignatius of St. Patrick died in St. Francis Hospital, Hartford, Conn., on October 29, 1963, while



Rev. Ignatius Ryan, C.P.

being prepared for surgery. At his death he had been head of the Department of History in the newly opened senior division of the Passionist Preparatory Seminary at Holy Family Monastery, West Hartford.

Father Ignatius was a priestly gentleman, erudite, debonair, gracious in every sense of the word. Born in Philadelphia in 1899 he attended St. Francis School in Germantown until he entered the Passionist Preparatory at that time established in Baltimore, Maryland. He was professed in 1917 and ordained to the priesthood in St. Michael's Monastery Church, Union City, on June 14, 1924, by the late Bishop Paul J. Nussbaum, C.P.

His first assignment was that of Director of Students. Then followed a term as Laymen's Retreat Director

himself in Jamaica, L.I. The next eight years were devoted to the teaching of History. The better to qualify himself for this post, Father Ignatius spent two years at the Catholic University where he obtained a Master's degree in History. In the meantime other gifts had been made manifest and so for the next twenty years he was continuously engaged in preaching missions and retreats.

He returned to the professor's chair in 1957 when he was appointed Director of the Under-graduate Course of Homiletics at St. Michael's, Union City. Last year he was named to head the History Department of the Hartford Seminary.

His funeral Mass was celebrated in St. Michael's by V. Rev. Gregory Flynn, Rector of Holy Family Monastery and Seminary, assisted by V. Rev. John C. Ryan, Rector of St. Michael's Monastery, Union City, Deacon, and Father Warren Stasco, Senior Deacon of the Province, Subdeacon. May he rest in peace, this priestly gentleman of God.

Father Paul J. Ubinger, C.P.

Father Paul Joseph of the Blessed Sacrament, (Florence Ubinger) died in Joseph's Hospital, Pittsburgh, Pa., on November 4, 1963, of a heart attack. He had recently turned seventy, would have celebrated his golden jubilee of profession in May of this year and he had spent forty four eminent years in the holy priesthood.

Father Paul had been a member of



Rev. Paul J. Ubinger, C.P.

St. Paul's community, Pittsburgh, since the time of his release from Communist prison and expulsion from China in 1953. Yet during those ten years his quiet unassuming life gave little evidence of the fabulous career that lay behind him in the foreign service of the Province.

He was born in 1893 in the shadow of the Pittsburgh monastery. From St. Joseph's High School in Mount Oliver he entered Duquesne College and from there to the Passionist Novitiate. After profession in 1914 he took the usual course of studies leading to the Passionist priesthood and was ordained on June 14, 1919, in St. Michael's Monastery Church, Union City, by the late Bishop J. O'Connor of Newark.

After a year or two of active home

missionary work he felt drawn to the foreign missions. He was a member of the second band that left for China in 1922. From then on China became his life.

Father Paul immersed himself in all things Chinese. He mastered the language as no one before him or since. He learned the ways of the people, the customs, the mannerisms. He was of short stature like the Chinese, possessed of the same black hair and brown eyes, he had no pronounced foreign facial characteristics. For this reason he was able in time of trouble to pass for a native. During one Communist uprising he was able to make his way half way across China disguised as a coolie. Even a native priest from whom he begged hospitality on one occasion was hard put not to realize he wasn't Chinese.

Zealous and energetic, he spent the days, weeks and years among his adopted people, preaching and catechizing. As a pastor of souls he was unsurpassed.

After holding the pastorship of various missions, Father Paul was called to Yuanling in 1938 and appointed Vicar Delegate to the Vicariate of Yuanling. In 1946 when the hierarchy was erected he became the first Vicar General of the Diocese of Yuanling, a post he held until imprisoned by the Japanese in Hongkong in 1941, Father Paul ran the Vicariate until Bishop managed to obtain his release and return to Yuanling in a perilous journey through the battle lines.

When through an injury to a ear, Father Paul gradually lost his hearing and became almost stone deaf, he learned to lip-read the Chinese, an almost unheard of accomplishment. Some years later he experimented with a stethoscope in the Catholic Mission Hospital and found that by adding two or three more feet of tubing and placing the sound disc against a person's larynx, he could hear the person talk. From then on he was never without his selfmade hearing aid. While in prison he startled the inquisitors by jamming the stethoscope with impish force against their throats so as to hear the questions he was supposed to answer.

When the Communists overran the Hunan Missions and set up Red Rule in the area, the Church was openly attacked. In 1951, Bishop Cuthbert and his Vicar General, Father Paul, were arrested and imprisoned. The rigors of prison confinement took toll of the Bishop's strength so that he was released and expelled early in 1953. Father Paul and another Passionist missionary, Father William Westhoven, were released with him so as to assist the Bishop to safety.

After returning to the States, Father Paul became attached to St. Paul's Monastery, Pittsburgh, until the fatal heart attack which felled him last November.

Father Paul's funeral mass was sung by V. Reverend Charles A. Oakes, Rector of St. Paul's Monastery. He was assisted as Deacon by Father Basil Bauer, China missionary, and Father Ronald Norris, also a China missionary.

Subdeacon.

It will be long perhaps never that the Chinese Catholics of Hunan will learn of their beloved Wu Shen-fu's death. They loved him and prayed for him as pastor, prisoner and exile. May his soul rest in peace.

Father Hubert Sweeney, C.P.

The twelfth priestly loss to the Province in 1963 occurred on December 28 when Father Hubert of St. Patrick (James Sweeney) died in the Sarasota Memorial Hospital, Florida, after urgent surgery for a ruptured aorta.

This distinguished religious was born in Bayonne, N.J. in 1898. After attending St. Mary's School in his native city he entered the Passionist Preparatory, Baltimore, Md., from which he was later admitted to the Novitiate in Pittsburgh, Pa. Professed in 1918 he was ordained in St. Michael's Monastery Church, Union City, on June 14, 1924, by the late Bishop Nussbaum, C.P., of Marquette, Michigan.

Father Hubert first became a director of students and then director of Our Lady of Sorrows Retreat House, West Springfield. However, his splendid missionary talents could not long be denied. Gifted with a commanding presence and magnificent voice he preached missions and retreats throughout all the Eastern States and Canada and was in great demand as retreat master for the clergy. Almost uninterruptedly for twenty-five years he was engaged in the missionary apostolate with great success and fruit-

fulness.

An injury necessitating radical spinal surgery slowly brought an end to his missionary career. For the past thirteen or more years he was engaged in parish work in Florida. His priestly zeal and engaging personality brought eminent results in his parochial efforts. Despite a heart condition and other ailments he spent himself in the care of souls until the last.

Father Hubert's funeral took place on New Year's Eve from St. Michael's Monastery Church, Union City. Due to the indisposition of Father Provincial, the First Consultor, V. Rev. Canisius Hazlett, was the celebrant, assisted by V. Rev. John C. Ryan, Rector of St. Michael's, Deacon, and Father Maurice Dunn, Subdeacon. He was laid to rest in St. Michael's Monastery Cemetery.

FOREIGN MISSIONS

Philippines Visitation

V. Reverend Gerard Rooney, C.P., Provincial, spent several weeks in late Autumn, 1963, on an official Visitation of the Passionist Missions in far off Cotabato, the Philippines. The Passionists who staff the Prefecture Nulius of Marbel are all members of the Province of St. Paul of the Cross.

Father Provincial visited all the missions and mission stations, even in the hilly aboriginal areas. He was very much impressed with the work of the missionaries, the zeal and energy which they constantly throw into both spiritual and material expansion and with

the fine prospects for the future. On American Thanksgiving Day, the Provincial was able to gather with the Bishop and all the missionaries for a Passionist get-together which all enjoyed immensely.



Philippine Visitation. Very Rev. Gerard Rooney, C.P., with girls of the Bilaan Tribe, Bolol, Cotabato.

JAMAICA, WEST INDIES

Death of Father Anthony Feeherry, C.P.

The Passionist Mission in Jamaica, West Indies, was stunned for the second time within a few months by

the sudden death of one of the missionaries. Father Anthony Feeherry, C.P., died Sunday evening, December 1, 1963, in St. Joseph's Hospital, Kingston, Jamaica, after a series of severe heart attacks. He was consoled in his last agony by V. Reverend James Barry, S.J., Vicar General of the Diocese of Kingston, several of his own Passionist brethren and the hospital Sisters. All were very much edified by Father Anthony's spirit of resignation as he received the last sacraments and by the fervent ejaculatory prayers which lingered on his lips as he passed into eternity.

Father Anthony was a native of Worcester, Massachusetts, born there on May 3, 1911. After attending Holy Cross Jesuit College, Worcester, he enrolled in the Passionist Seminary, Dunkirk, N.Y. He pronounced his religious vows in 1931, at West Springfield, Mass., and was ordained to the priesthood at St. Gabriel's Monastery Brighton, in 1938 by His Eminence Francis Cardinal Spellman, then Auxiliary Bishop of Boston.

His early priesthood was spent in preaching missions and retreats in the Eastern States and Canada. In 1942 Father Anthony entered the U.S. Army Chaplain Corps and served with distinction in various European theatres until 1946, when he left the service with the rank of major and the possessor of several decorations for bravery.

He served the home missionary apostolate until the opening of the Passionist Jamaica Mission and was one of the first group to arrive on the Island, April 1, 1955. A year later he became the first resident pastor of the Catholic Mission in Christiana. That marked the beginning of a real growth of the Church in that area. In 1957 he suffered his first heart attack while ministering under extreme difficulties to the dying and injured in a tragic railroad accident nearby which cost almost two hundred their lives.



Rev. Anthony Feeherry, C.P.

After recuperation Father Anthony returned to his post where his patience, zeal and charity produced gratifying results. His desire to afford the finest

education possible for his young parishioners was realized early in 1963 when Bishou McEleney, S.J., of Kingston, dedicated Sacred Heart Academy in the presence of V. Rev. Father Provincial, the American Ambassador, the Honorable William Doherty, the Jamaican Minister of Education and a number of ecclesiastical and civil dignitaries.

Last summer Father Anthony returned to the States for a well earned rest and to celebrate his silver sacerdotal jubilee. Back in Jamaica, he suffered two heart attacks from which he did not recover.

The funeral mass was sung in St. Paul of the Cross Church, Mandeville. A classmate, Father William Whalen, was the celebrant, assisted by V. Rev. Ernest Welch, Superior, Deacon, and Father Canisius Lareau, Subdeacon. Father Anthony's remains were laid to rest in St. Paul of the Cross Cemetery where the V. Reverend Canisius Hazlett, First Consultor, representing Father Provincial, recited the committal prayers.

The large number of clergy, religious and laity present was an eloquent tribute to this loyal son of St. Paul of the Cross. More than one thousand Jamaicans attended, many from long distances at no little sacrifice. He will be greatly missed on the Island by clergy and laity. May he rest in peace.

Bonaventure Griffiths, C.P.



PASSIONISTS AROUND THE WORLD

FRANCE

On November 11, 1963, Father Louis de Gonzague, C.P., received the Military Cross of the Legion of Honor before the assembled troops at Angers. This decoration had been delayed, because the dossier with Father Louis' military record, lost during the confusion of 1939-1940, was only recently discovered.

During World War I, Father Louis, then a Passionist student, acted "above and beyond the call of duty," for which he received the Military Medal on the battlefield. Later he was awarded the Croix de Guerre with palm, two bronze and two silver stars. Once, while crawling hands and knees with a wounded comrade on his back, Confrater Louis barely escaped death. Inadvertently he struck an unexploded grenade with his knee and just had time to reach cover with the wounded

man before the grenade detonated. Neither one was touched.

Father Louis was too old for active duty in World War II, but nonetheless he figured in several interesting exploits. Throughout the Nazi occupation he hid two Jewish boys in the Retreat of St. Paul of the Cross, thus saving them from the gas chamber. Both are alive and the fathers of families today. On May 2, 1941, Father Louis gave shelter to three British fliers whose plane had been shot down. The next day a Nazi-supervised pilgrimage to our Retreat was scheduled. Father Louis managed to keep the three airmen hidden from view, and later set them on the way to the unoccupied zone. Once arrived in Britain, they communicated their gratitude to Father Louis through a pre-arranged code message on B.B.C.

It is with particular pleasure that

The Passionist presents this account of Father Louis de Gonzague, inasmuch as he has for years been the news correspondent in the Province of St. Michael.



Rev. Louis de Gonzague, C.P.

SPAIN

Province of the Precious Blood New House of Studies at Las Presas

A long cherished desire of Precious Blood Province was brought to fruition with the dedication on December 15 of the new House of Philosophy at Las Presas near Santander. The building was made possible through the benefaction of a generous family in Santander. The new building, of

functional but dignified style, has a capacity of over 70 religious. The section for the community has already been finished. The plans call for a church, auditorium and lecture halls to be completed later.

The Bishop of Santander officiated at mass and benediction, and in his address, pointed out the great importance to the Church of a house of priestly formation. Both clergy and laity have given the Passionists a cordial welcome to Las Presas. Superior of the new house is Father Paulinus Calla of the Heart of Jesus.

The thirty years of selfless work of Father Aniceto Lamos, veteran missionary in our Prelature of Corocoro, Bolivia, were given recognition by the Spanish government recently. Father Aniceto was presented with the medal of the Knights of the Order of Isabel the Catholic by the Spanish Ambassador to Bolivia.

Passionists were prominent at the "Weeks of Higher Study" at Burgos. Father Basil Izco delivered a paper on "The Church, Mother and Virgin, as found in St. Paul, and typified by Mary." For the 6th consecutive time Father Basil was elected Secretary of the Spanish Mariological Society. In the theology section, Father Bernard Monsegu spoke on the theme, "The Visible Hierarchy in the Mystical Body," and Father Basil developed the theme, "Reparatory Suffering in St. Paul and St. Thomas."

Father Bernard Monsegu, peritus to the Spanish Bishops in theological



Las Presas, New House of Philosophy

matters, was given high praise for his address to the assembled Spanish Episcopacy at the Spanish College in Rome during the second session of the Council.

The Province was saddened recently by the death of Brother Natalio Gonzalez, who was struck by a train. The charity and religious spirit of this good brother were well known to religious and laity alike.

In September, Father Nazareno Fernandez celebrated the sixtieth anniversary of his priestly ordination in a ceremony at the College of Los Lirios, Chili. Father Nazareno has labored in Chile for many long years.

On October 27, Father Richard Arana noted the golden jubilee of his religious profession. Present for the ceremony were Father Provincial and Father Angel Arana, the jubilarian's brother.

Norberto Gonzalez, C.P.

Holy Family Province

Father Caspar Caulfield, Secretary General of Passionist Missions, recently notified the Provincial of Holy Family Province of the opportunity to take over a mission area in Guatemala. Ultimately a Prelature Nullius can be established there. Father Caspar of-

Province of the Sacred Heart Peruvian Mission

The following excerpt from a letter of Father David Haberbusch recounts the death of a Passionist missionary in Peru.

"News has just been received of the tragic death of another missionary in the jungles of Peru. Father Cayetano Ardanza, C.P., a veteran missionary of the Amazon Basin with a record of twenty-eight years of zealous labor was drowned in the Marañon River. He was on his way to say mass at the neighboring army post of Barranca when he was knocked off his boat and thrown into the river. He was seen to rise to the surface when the soldiers from a passing boat dove into the water to save him. But there was so much floating debris that he could not be reached in time. He disappeared and the carnivorous fish of the rivers very likely finished him. That is the fourth missionary in our jungle missions that met death in the turbulent waters of these rivers.

Incidentally, he was travelling in the aluminum boat that was donated to the mission, principally through the generosity of the community of Sierra Madre, California. In the few years that Padre Cayetano had it, some interesting experiences could be narrated about its trips. The enclosed foto will give you an idea of the heavy, lumbering type of craft that a few of the missions have. They are adapted for long hauls of a couple of weeks mission touring since they can carry the



Side Elevation, Las Presas

ferred to take care of all canonical proceedings with the Holy See if the invitation were accepted.

Very Reverend Paulinus Alonso, Provincial, asked the views of the Province on the matter and on November 2 discussed the proposal with his Council. With the unanimous approval of the Province, the Provincial Council voted to inform Most Reverend Father General that Holy Family Province wishes to be assigned the projected mission field.

At present, Holy Family Province is working in four Latin American countries: Mexico, Cuba, Venezuela and El Salvador.

Pablo Garcia, C.P.



Rev. Cajetan Ardanza, C.P., and Mission Boat.

food, sleeping equipment and necessary drums of gasoline for an extended trip on the rivers. But for getting anywhere quickly, the aluminum boat is best. Trips that formerly took two and three days were reduced to sunrise to sunset. And on more than one occasion, when torrential downpours overtook him in midriver and visibility was reduced to nil, he had to keep going, judging banks and sand bars by echo and sound.

The ways of the Lord are strange. Practically all the missionary life of Fr. Cayetano were centered in San Lorenzo. From there he worked out along the Marañon to the east and the west, along the Cahuapanas and along

the Pastaza to the Ecuadorian Border. He was a well known and well beloved figure in the region. When San Lorenzo was purchased from a trading company, it was nothing more than a bamboo house with a large tract of jungle surrounding it on three sides. Close by were three or four other houses of similar construction. The plan was to use it for a mission center for the region and develop it into a settlement or pueblo. In the years that followed, the jungle was gradually cut back and today there are some forty families located in San Lorenzo and a number more below and above and also across the river. Considering its development and strategic loca-

tion, the government has finally decided to make it a central point for the region. This year the first steps were taken to form a municipality which would be the official residence of the civil officials. A police station has been constructed; a number of the outlying regions have been settled under the jurisdiction of San Lorenzo and last, but not least, Father Cayetano had just begun the construction of two schools, one for boys and another for girls. These will be placed under the care of a teaching order of Sisters. The slow, persevering efforts of Padre Cayetano for the social, economic and spiritual well-being of his flock were just coming to fruition when God called him to his eternal reward. He has accomplished very much by his zeal though most of it was done by the grace of God and with very, very little material aid from the outside. It reminds one of the saying of St. Theresa. "Teresa with two ducats can do little but Teresa with two ducats and God can do anything." May the memory and example of Padre Cayetano be an inspiration for all those who follow in his footsteps. A zealous and apostolic missionary, whose deeds are written in the Book of Eternal Life, has gone to his reward. May he rest in peace."

ARGENTINA

The brethren of Holy Cross will be pleased to learn of the election of Father Henry Whitechurch as Fourth Provincial Conculator of Immaculate Conception Province. Father Henry

took his theology in Holy Cross Province, 1953-1958, and was ordained in 1957. The other consultors elected at the chapter are Fathers Frederick Richards, Stephen Quaine, and Gerard Pez.

On September 21, Fathers Edward Mason, C.P., and Alfonsus Rooney, C.P., celebrated their golden jubilee of ordination. At our monastery in Colonia Caroya, where Father Edward has been stationed for many years, a series of public celebrations were held by people of the area. Father Edward was presented with an automobile, a very useful gift indeed, inasmuch as there is a vast territory to be covered in attending to the spiritual needs of the flock. Father Alfonsus celebrated his anniversary at our monastery at Capitan Sarmiento, in the country, and on October 6 came to Buenos Aires where his many friends had arranged another celebration.

There are no ordinations at present in Immaculate Conception Province, although there are strong hopes for the future. English work has dropped off considerably in the last thirty years and Spanish preaching has practically taken over. The demands far exceed the number of priests.

The preparatory school in Vincente Casares, which has been closed for several years, is to be transferred to Moron, a town situated north of Buenos Aires, but close in. A property of some seven acres has been acquired, but as yet the school has not officially opened. David Haberbush, C.P.

AUSTRALIA

Glen Osmond

Father Robert North, S.J., rector of the Biblical Institute in Jerusalem visited the monastery in October. He gave a lecture on the Historical Background to Exodus. This was also attended by two Anglican monks from Mount Lofty.

On Friday, November 15, Lord Fisher of Lambeth, retired Archbishop of Canterbury, lunched with the community at Glen Osmond. His Grace, who is visiting his son, headmaster of Sctos College, Adelaide, had expressed a desire to visit the retreat. After an inspection of the monastery and the retreat house, Lord Fisher asked to meet our students. The priests, students and brothers were entertained for four hours by the descriptions the Archbishop gave of his visit to Pope John and to Jerusalem. He also spoke feelingly of the ecumenical movement and expressed his appreciation of the present "change of climate." We found His Grace a very kindly and affable person. He keeps in touch with many Catholic theologians, among them Abbot Butler, O.S.B.

On Saturday, December 21, His Lordship, Bishop Gleeson, conferred the subdiaconate on five Passionist students in our monastery church. The ordinandi are Fathers Fabian McGovern, Denis Madigan, Colman O'Neill, Richard McGrath and Eugene Eager. Four of the students taking their philosophy and arts at the University of

Adelaide gained Distinctions in the annual examinations.

St. Ives

The beautiful new chapel at the Preparatory College is to be blessed on the Feast of St. Gabriel, 1964. It has been built to accommodate 100 students and the faculty of the college.

During this past year 32 students have been in residence at St. Ives. It is hoped that 20 of these will enter the novitiate in February, although this depends in part on the outcome of the State Examinations.

Anthony Herring, C.P.

NEW GUINEA MISSION

Our missionary region in New Guinea has been raised to the dignity of a Prefecture Apostolic by the Sacred Congregation of Propaganda. Right Reverend Paschal Sweeney, C.P., has been appointed the first Prefect Apostolic. Previously the mission was under the jurisdiction of the Franciscan Fathers of the Aitape Vicariate.

Several Franciscans attended the formal proclamation of the Prefecture at Vanimo. Father Gregory Kirby, C.P., published the Bull and received the oath from the new Missionary Ordinary.

The following letter gives an on-the-spot description of mission life in the Prefecture.

Catholic Mission, Vanimo, T.N.G.

Dear Father Ignatius:

Your welcome letter arrived just



New Seminary Chapel, St. Ives

after my return from a patrol of the outlying villages of the parish. This patrol of five days on foot took me to our most distant village which is situated right on the border and in the distance, across a wide bay, Katebaru, the capitol of W. Trian is visible. The main purpose of my visit was to give the people in these villages the opportunity of mass and the sacraments before Christmas. Most of these people are Catholics and only the few older ones remain pagans.

At Christmas-time my three masses will be here at Vanimo, the midnight mass here at the Mission and the other

two at the native Army Camp and native hospital across the bay. The natives from all the neighboring villages flock here for the midnight mass and the church is crowded to overflowing. All day Christmas Eve they will be coming for confession and then before the mass there is carol singing—some of the more familiar carols they have translated into their native language. After mass they all sleep about the Mission Station wherever they can find a corner and next day return to their villages.

Since my last writing our Mission has been raised in status by the Holy

See and is now a Prefecture with Msgr. Paschal Sweeney, C.P., as our Prefect Apostolic. This indeed gives us cause for great rejoicing and gratitude to God.

Today we farewelled the four builders who have been here for the last three months building six new classrooms, a boys' dormitory for ninety, a teachers' house and the priests' house. So in the short time they have been here they have really transformed our Mission Station, and it is now looking more worthy of the headquarters of the Prefecture. Our deep gratitude accompanies them as they return to their families in Sydney for Christmas.

May the Infant Saviour grant you and your colleagues on the staff of *The Passionist* a truly joyous and blessed Christmas.

Fraternally yours in J. Xt.,
Raphael Cooper, C.P.

HOLLAND

Now that the tension of the Indonesian-Holland crisis has eased, the first Passionist missionary has departed for our mission in Borneo in seven years. During this time the missionaries in the field have been isolated from their homeland, without reinforcements, and without being able to return to Holland for needed rest.

In the five years since the Dutch Province has been in charge of the Prelature of Sao Luis des Montes Belos, Brazil, the complement of missionaries has grown to include the

Bishop, Most Reverend Stanislaus van Melis, C.P., seventeen priests, nine sisters and a number of lay apostles. The Bishops of Brazil recently announced a "Plan of Emergency" to intensify the spiritual and social apostolate among the people of Brazil. Bishop van Melis has taken steps to implement the plan by stress on catechizing, participation in the liturgy, and by the organization of the social apostolate. Such fundamental areas as family life and hygiene, gardening and housekeeping, crafts and irrigation, must be studied as an adjunct to spiritual instruction, for social uplift and religious practice go hand in hand.

Gerard Kok, C.P.

IRELAND

It has been announced that in the near future St. Patrick's Province will send missionary priests to the Diocese of Encarnacion in Paraguay. There are 65 churches serving 200,000 souls in this diocese, but only 16 priests—one for every 12,500 persons.

The November issue of *The Cross* presented a number of splendid articles on Blessed Dominic: *Shepherd Courageous* by Louis Edmond, C.P.; *The Heroism of Blessed Dominic* by Alfred Wilson, C.P.; *Blessed Dominic and Newman's Conversion* by Denis Gwynn; and *Dominic Barberi and the Irish* by Dermot Power, C.P.

During the past few months Holy Cross Passionist Church in Ardoyne has been enlarged with the addition

of a new transept, while at Mount Argus, a new shrine to Our Mother of Sorrows adds to the devotional beauty of St. Paul of the Cross Church.

Fathers Julian Black, C.P. and Fernando Carbery, C.P., have recently departed for the Bechuanaland mission field. *The Passionist* will present an article on the Bechuanaland labors of the Passionists in a future issue.

GERMANY

Schwarzenfeld

The little community at Schwarzenfeld was enlivened by the presence of six professed students and their Director for the Christmas holidays. With their help it was possible to have the beauty of the solemn liturgy at Midnight Mass and solemn vespers on Christmas afternoon.

On Christmas Day the "Adveniat" collection for Latin America is taken up in the churches of Germany. The charity and zeal of German Catholics was again shown this year. In our own chapel the collection amounted to 2,800 marks, a considerable total indeed.

Negotiations for the new house of studies in Regensburg are practically complete. The new University of Regensburg is to be built very close to the CP property, and classes will begin within the next two years.

Father Kyran O'Connor left Schwarzenfeld on January 1 to take an intensive course in German at the famed Goethe Institute at Brannenburg-De-

gerndorf. He will be away for something over two months.

On November 1, 1963, Brother Bernard Radhoff, third to be professed in the Vice-Province, celebrated the 35th anniversary of his profession in the hospital at Schwarzenfeld. Before joining the Passionists, Brother Bernard was very active in Catholic Action. He was on active duty for a year and a half during World War II. His remarkable versatility as cook, tailor, candlemaker, gardener, electrician, organist and bookkeeper has made Brother Bernard of immense value to the brethren. He is now back at the monastery, although not fully recovered from his illness.

Maria Schutz

A petition has been presented to the Sacred Congregation of Rites asking that the famed pilgrimage church of Maria Schutz be raised to the rank of a minor basilica. Since the chancery in Vienna has been asked for its approbation, it seems that the request will be granted. Besides the large crowds who journey to the church in warmer months, there are numbers of tourists and sportsmen who come to Maria Schutz during the winter from the nearby ski resort at Semmering.

Vice Provincial Walter Mickel is expected to return to Maria Schutz from the U.S.A. in January, and Father Paul Francis Nager will return to Schwarzenfeld from his furlough in the States.

Vincent M. Oberhauser, C.P.



Golden Anniversary of Profession

Rev. Ricardo Arana, C.P., (1), Rev. Angel Arana, C.P., assisting, and Relatives. Cf. page 80.

Rev. Faustino Barcinella Peral, C.P.

evening mass and benediction, the renewal of his vows and the papal blessing. Precious Blood Province was represented by Consultors Provincial Jacinto Iglesias and Angel Arana.

PORTUGAL

The Commissariate rejoiced greatly with the ordination in 1963 of its first four Portuguese priests. They are Fathers Anselmo Vicira, Manuel Pereira, Antonio Coelbo and Tomas Vicira. After making their studies in Spain and ordination there, these young Passionists returned to Barrocelas for their first masses. All the religious of the Commissariate were present for the celebration, as well as the minor seminarians from Arcos de Valdevez.

On August 15, 1963, eight students received their first vows. This event gives great hopes for future growth in the Commissariate. The newly professed are now studying their courses in philosophy at our house in Mondovi, Italy.

On October 15, Father Faustino Barcenilla Peral noted the 50th anniversary of his profession in a private ceremony at Barrocelas. On the 20th there was a public celebration with

Commissariate Statistics: 19 professed priests, 4 priests in Sacred Eloquence, 4 deacons, one subdeacon, 7 third theologians, 4 first theologians, 8 first philosophy, 4 professed brothers, 3 novices, 38 minor seminarians. The Commissariate has houses at Barrocelas, Arcos de Valdevez, and Antuzeda (Coimbra).

EDITOR'S DESK, continued

For an account of the Beatification I asked those who were there. Father Conleth Overman word-paints the events in Rome. Fathers Camillus Nolan and Austin Smith tell of the doings at Sutton, St. Helens. The pictures of the ceremony were kindly sent from Rome by Father Rene Champagne.

A further evidence of the flourishing state of historical studies in our Congregation is the masterful life of Our Holy Founder by Father Enrico Zoffoli. Father Roger Mercurio, himself an expert on *Paulacruciana*, reviews the volume for us against the background of his wide reading on St. Paul of the Cross. Will someone volunteer to translate a chapter or two for *The Passionist*? Call collect: 312-631-1686.

Good preaching is a Passionist trademark. It was a happy day when Father Alban Lynch took time out from a heavy schedule of missions to report on his field experiment along the lines suggested in our June issue. This you will want to read and discuss! And what another Passionist has done to promote more effective preaching is sketched in our Profile of Father Pius Leabel.

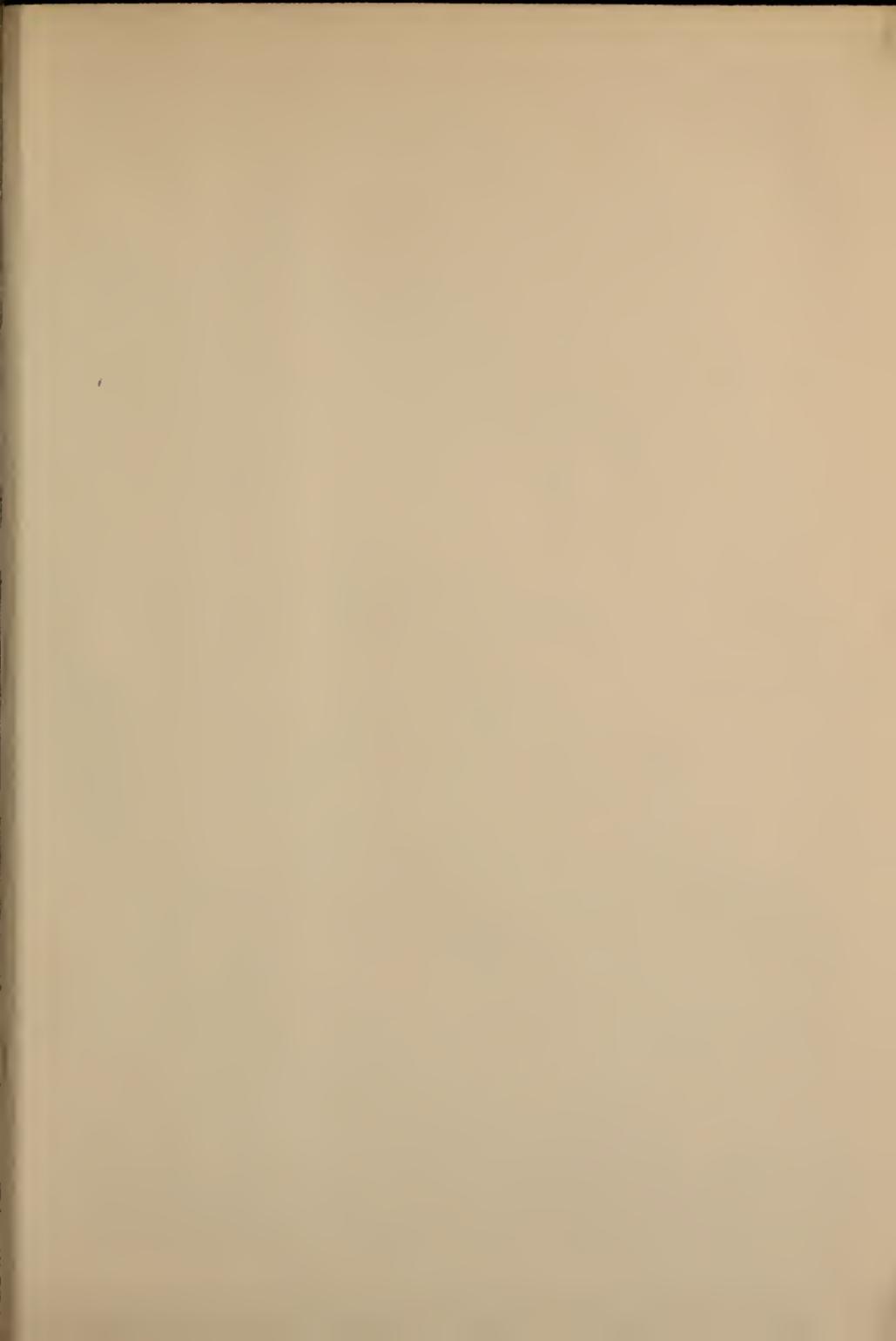
In closing, I would like to tip my biretta to Confrater Andrew J. Buschmohle, who has labored on the layout.

And now, the winter issue. I do hope you enjoy it.

Fraternally yours in Christ
Ignatius P. Bechtold, C.P.
Editor

LORD HELP
THY
SERVANTS

WHOM THOU
HAST REDEEMED
WITH
THY PRECIOUS
BLOOD



THE HISTORY OF

THE

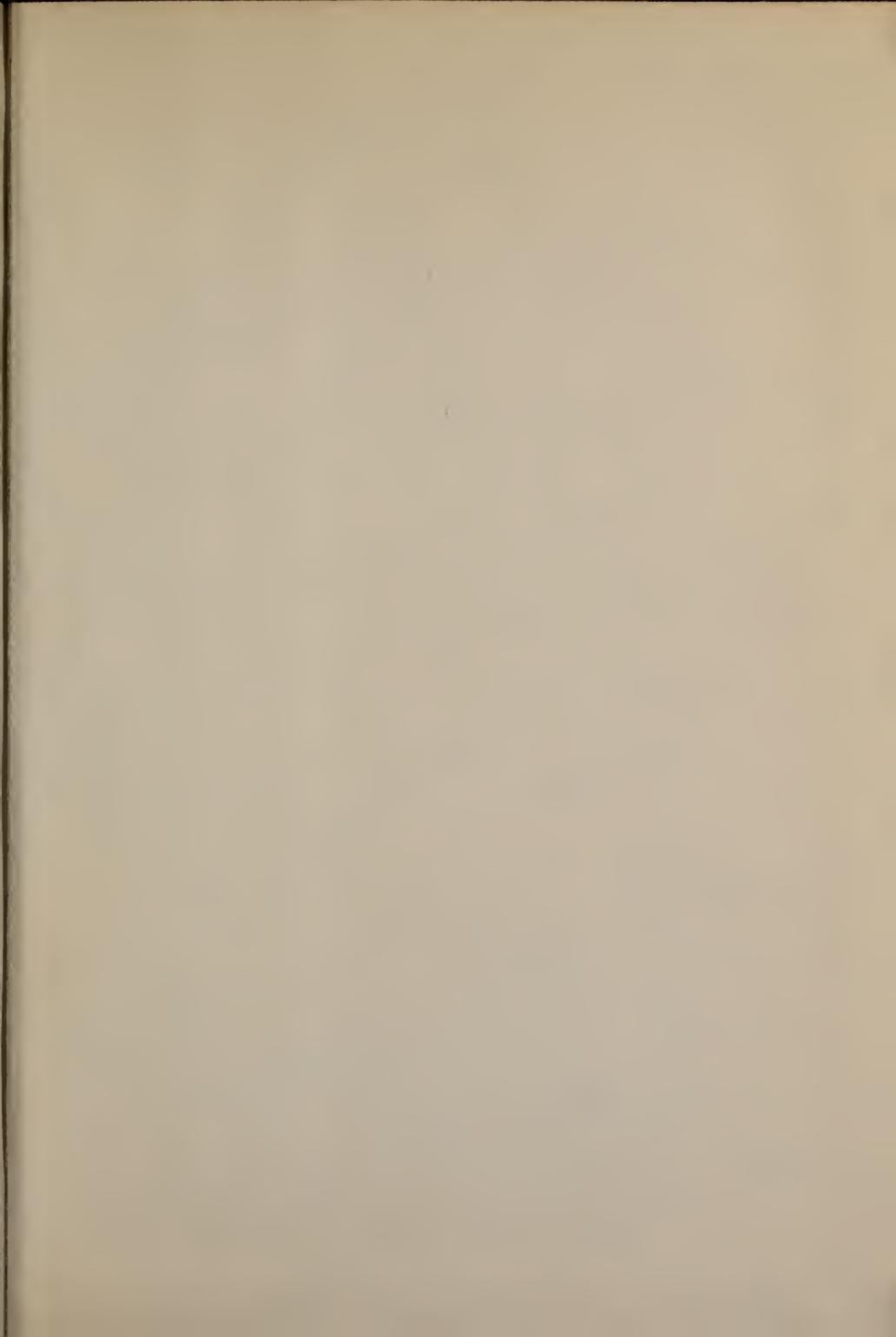
REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

1679





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N. MANCHESTER,
INDIANA

